

The Fortnightly Review

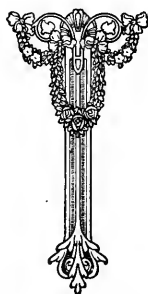
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ST. LOUIS, MO.

1920



Can You Talk to the Dead?

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Spiritism and Religion

Can You Talk to the Dead?

By Baron Johan Liljencrants, A. M., S. T. D.

With Foreword by Dr. Maurice Francis Egan

and

Foreword Appreciations by Cardinal Gibbons and John A. Ryan, D. D.
the well-known Sociologist

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JOHN A. RYAN, D.D.,
Professor of Sociology,
Catholic University of America,
Washington, D. C.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

January 1, 1920

The Aims of Labor

In a noteworthy paper on "The Aims and Claims of Labor," the editor of *The Month* (No. 665) says, we Catholics must not allow Socialists to deceive and alienate us. "No one," he says, "can better realize what is wrong with the world, or can set about rectifying it with better assurance, than those who have been called by God to the privilege and responsibility of the Catholic faith, with its clear and definite message to every generation, its divinely guaranteed standard of morality, and the hoarded wisdom of its centuries of social experience."

Members of the Catholic Church, sharers in her commission to be the light of the world and its preservation, should be particularly keen to further the just claims of the workingmen. They must shake off that unreflecting, careless acquiescence in the traditional order of things that is productive of such toleration of abuses, put their faith into practice and remember that popes and bishops are not uttering empty rhetoric when they denounce mammon worship, plead for justice for labor, and call upon the members of the Church to take their part to restore society to Christian practice.

The first requisite, says Fr. Smith, is to distinguish between what is right and what is wrong, whether in aim or method, in the conflict at present raging between workman and employer.

The situation is then briefly described as follows:

"The ideal of democracy, the innate value of every human soul endowed with the supreme prerogative of liberty, is extending from the political to the economic sphere. Men and women, who have now the opportunity at least of sharing, however indirectly, in the government of the nation, realize the in-

congruity of being powerless in the ruling of their own lives. The wage-system renders the worker dependent in almost every department of his existence. Legislation, deferred for generations, has secured him a certain amount of leisure, but he has little choice in regard to the character, condition, and duration of his work. For in spite of much State interference he is still generally regarded as a 'hand,' an intelligent instrument, an adaptable bit of machinery, engaged for his employer's profit exactly as his employer wants, and discarded when he is no longer wanted. . . .

"Unless the possessing classes, especially those who hire the labor of others in order to increase their wealth, recognize practically the just claims of the worker, there will be an outbreak of revolutionary violence."

As to the various positive schemes put forward by the workers and others in order to remedy the injustice of their present status, syndicalism, nationalization, guild Socialism, and the like, Father Smith rightly says that, "so far as they are merely economic, they must be considered on their merits. Christian teaching would apply to them only two ethical tests in order to determine their morality. First, do they in the long run make for human welfare? Secondly, can they be put into operation without injustice?"

—The people who now proclaim Theodore Roosevelt the greatest of Americans are not the people who have it in their power to give immortality. The massive monument of William McKinley stands at Niles, Ohio, lonely and unfrequented. It is likely that within a generation the great monument planned for Oyster Bay, N. Y., will be like that at Niles, O.

Love

By HENRY VAN DYKE

Let me but love my love without disguise,
Nor wear a mask of fashion old or new,
Nor wait to speak till I can hear a clew,
Nor play a part to shine in others' eyes,
Nor bow my knees to what my heart denies;
But what I am, to that let me be true,
And let me worship where my love is due,
And so through love and worship let me rise.

For love is but the heart's immortal thirst
To be completely known and all forgiven,
Even as a sinful soul that enters heaven;
So take me, dear, and understand my worst,
And freely pardon it, because confessed,
And let me find in loving thee, my best.



Some Light on the Mystery of Evil

III

September 6, 1900

"You mention science as confirming the truths of Faith. I should prefer to say: preparing the ground for Faith, or disposing it for a more intelligent apprehension and reception of supernatural Truth. It is true that science does not always lead to this happy result; but this appears to be because 'it puffeth up' without real humility, without beginning with number One—with God.

"I am not aware that I inherit any 'psychic powers' and I have certainly not made any attempt to induce them by experiment. In my early childhood I saw an apparition which I afterwards believed to be that of St. Dominic—after I had seen a statue of the Saint in church. I had not seen any representation of him before the apparition. I covered my head several times, but saw the apparition again and again. He looked smilingly towards me as if anxious to draw my attention."

* * * *

"I am convinced of what you term the objective character of these apparitions."

"But how do I reconcile the incursions of evil spirits with God's justice and goodness? . . . In Cardinal Newman's 'Lectures to Mixed Congregations,' you will see a reference to the brute creation which will help much to illustrate the goodness and justice of God in permitting rebellious spirits to

attack men and in leaving it so much in man's own hands to subdue them—just as He does in the case of the savage brutes. It is to be read in the lecture on Nature and Grace. Of course, it is all very dreadful—but sin! sin! therefore, how dreadful!"

* * * *

"As regards superstition I hold it to be the perversion of religious belief, or the confusion of it. . . . We have a lot of exercises and manners of devotion got up by piously-disposed persons, but not really approved by the Church, and we have beliefs and deductions and a lot of nonsense, seemingly plausible, but not unlike the devil's arguments with Christ. . . . In some peoples' minds the devil causes sound doctrine to be 'dirtied over,' as it were, resembling a picture which has been bespattered with mud."

September 7, 1900

"In view of what you have under consideration, I have taken a little time to write the enclosed short account of my experiences. I may add a few more points later on. . . . There is no doubt in my mind that hyper-sensitive people only can, as a rule, hear spirits, and then only when they have endured sufferings that try very severely, or else are brought into a certain condition by some equally potent causes, calculated to weaken their power of resistance to incursions. Now I have often thought of a theory which I do not believe is *contra fidem* in the least. We have reason enough to know that utterly wicked persons are made the devil's instruments in this life. Is it not tenable that lost souls accompany devils all over this earth in the unseen world? And must they not be increasing in numbers to the greater persecution of the living, until the Day of Judgment, when, with body and soul united, they shall be settled in the pit of hell? This seems very likely to me, and it should account for all this diabolical incursion discovery; for it is discovery to those who have had little or no genuine belief in the unseen or in life after death. . . .

"We can consider any further point

respecting the objectivity of phenomena. As to the question of inheriting 'psychic powers' or 'gifts,' I may, I think, after all, answer in the affirmative. My parents had such in some degree—at least so far as seeing apparitions goes."

September 10, 1900

"As we have numerous references to spirits, both good and evil, in the New and Old Testaments, there would not appear to be any error in holding the theory—which seems to me to be sound enough—that there are associates of devils who qualified on this earth, and who would therefore be spirits of the dead."

* * * *

"I wish you could receive my faculty sufficient for your purpose; but I could not wish any one anything worse than to have it as fully as I have it."

September 13, 1900

"In reply to your further remarks respecting the eliciting of spirit-manifestation, I have never in any way consciously done or desired such a thing. I have never even attempted to take any initiative in effecting or disposing to, intercourse with the spirit-world. I say 'world,' for our Lord calls it 'the world of this darkness,' and does He not call Satan the prince of it? Those that serve that principedom are not of His Kingdom and cannot accept the light, and therefore do not receive power to be made sons of God.

"You speak of inherited tendency (if there be such a thing). How much this would open up! All have inherited, we know, the consequences of the Fall and the Loss, save Mary. That some inherit such gifts in a special sense, seems quite clear just as people inherit musical gifts or certain diseases. My mother from time to time saw apparitions, but never heard a voice from the other world, so far as I know. As regards my father, I believe from his sickness, at the end of his life, that he was a victim to incursions. . . . This may be of use to you in the pursuit of your researches."

* * * *

"Of course, I hold that in all that happens, Providence, or God, is the

ruling Power, making all to work out for the great end. It is only in this way, I think, that He has let me know these things. . . .

"I am to any observer the picture of a robust and healthy man, and I am not aware of any disease in me. After all I have endured and still endure, my health has never seemed to fail. Of course, I have felt the strain. I am at no high degree of spirituality, but wish to be a little one in the Church, and am so, I believe, except for my sins, where alone I am great. All I say and do is quite sincere, as far as human infirmity may permit. I am not a mortified man, except in so far as my sufferings make me so, and these are not self-inflicted. Of course, I try to do something; but am like a child trying to walk, and I bear in mind St. Philip's words: 'Hold my hand, O Lord, or this day I shall betray Thee.'

"I think my sufferings enough without adding another cross—so I help my poor body up the hill; as far as I am concerned the spirit-manifestations are objective, of that I am absolutely certain, and you may rely on my word as sound and solid on this point. . . . I have received intimation of things I have never heard or read of, but such intimations are unreliable."

J. GODFREY RAUPERT

(To be continued)



—It has been said that when woman appears naked on the stage, a nation is doomed to destruction. We read in the *N. Y. Evening Post* (Dec. 2) a description of a voluptuous Oriental play, based on a story by Pierre Louys which is forbidden in this country. In this play, which is running unobstructed at one of New York's leading theatres, the heroine appears "in the scantiest of scant apparel," while "the most sensational scene" is "the appearance of a living woman, wrapped only in white grease paint, as the figure of Aphrodite." It was such scandals as these that preceded the débâcle of Germany and because of which the bishops are now exhorting the people to do penance. God help America!

Profit-Sharing as a Compromise Between Capital and Labor

Col. P. H. Callahan, in a recent address to the Louisville Welfare Association, indorsed a statement made by Charles M. Schwab, that "labor has never had its just share of profits and will not be satisfied in the future with its former compensation, and especially its status."

Colonel Callahan is one of the more progressive employers who have taken time by the fore-lock. He installed profit-sharing in the Louisville Varnish Co., of which he is president, seven years ago, on the basis of the plan suggested by Rev. Dr. John A. Ryan in his books, "A Living Wage," and "Distributive Justice." This plan may be briefly described as follows:

First:—Every business must first of all earn its operating expenses and depreciation, which of course include a living wage to its workers, sufficient to enable them to live in a becoming manner.

Second:—The workers having received their compensation, or rather their living wage, Capital should now receive its compensation or wage; six per cent heretofore on the actual investment being a fair return, although at the present time long-time securities produce a better return, so that this rate should not be fixed arbitrarily, but to meet existing conditions, subject to the approval of the workers properly represented.

Third:—Any profits over and above these compensations to workers and capital should be divided on a fair percentage basis between the capital used in the business and the workers engaged.

Fourth:—In neither case should all of these profits be immediately withdrawn from the business, but left there for a reasonable length of time, so as to increase the financial strength and safety of the company, and in the case of the employees, this additional compensation should be distributed in some form of a security representing an interest in the business, and each employee should be required to hold such security for a reasonable length of time,

with first preference to "own-your-own-home."

Col. Callahan described how the Louisville Varnish Co. divides its profits on a "fifty-fifty" basis with its employees, the share of the workers being pro-rated according to the wages of each. He said that the plan has interested the employees in their work, thereby increasing production and improving quality, and redounded to the prosperity of the company. A very close relationship has been established between all the employees, who are given information every day as to daily sales, with comparisons of the corresponding days and periods, as well as information regarding the finances of the company. There was no "benevolence" attached to this plan, Mr. Callahan said, for since the introduction of this system the stockholders had received a larger profit than under the old wage system.

Col. Callahan quoted at length from a paper by George W. Perkins, as follows: "Bonus systems do more harm than good and stir up trouble rather than alleviate it. The giving of bonuses, he claimed, caused employees to feel that the employers were making vast sums of money out of which a sop was thrown to them to bribe them into feeling kindly disposed or to ward off a demand for a general increase in wages."

The employer who objects to profit-sharing because he is making so much money that he is afraid to let even his own employees know how much he is making, was declared by the speaker to be "more than any other responsible for the serious differences to-day existing between Capital and Labor," for, "with the growing intelligence of the masses, how can we expect such a situation to continue? Every year, yes, every day, it becomes clearer and clearer that such a condition will no longer be tolerated and must speedily pass away. Would it not be better to use some intelligent foresight and meet what clearly are to be the immediate future demands of public opinion?"

The Louisville Varnish Company

practiced the bonus system before developing the profit-sharing plan, and from actual experience Col. Callahan agrees fully with the criticism of Mr. Perkins, and in closing his speech said that the laboring men at this time were not so much interested in wage matters as in getting their status in connection with business more clearly recognized by some arrangement to bring about partnership relations, and a genuine profit-sharing or partnership plan seemed to be the best agency therefore to remove the objections to our existing system." It is a compromise between the autocracy of Capital and the radicalism of Labor, and along these lines production and quality can be improved, for Capital and Labor will have a sense of contentment and security which they do not now possess."

Whether the plan here outlined can prevent the threatening social upheaval, is not certain; but it is undoubtedly a step in the direction of that "democracy in industry" demanded by the workers, and therefore eminently worthy of being tried.

Cancer Curable Without Surgery?

Dr. Robert Bell is a British physician who has been studying cancer for twenty-five years, making notes and printing them, and restoring to normal health people doomed, either by their habits or their surgeons, to die of cancer. Apart from his four books on the subject, (the latest is entitled, "A Plea for the Treatment of Cancer Without Operation"; London, Eveleigh Nash), his successful private practice, and his no less successful practice at Battersea Hospital, his vice-presidency of the International Society of Cancer Research, all combine to make it impossible to suppress entirely his contention that cancer is curable without surgery and not curable with it.

Dr. Bell's chief difficulty is that his method undermines both the surgical and medical vested interest in disease. It is generally admitted by surgeons themselves that cancer is not curable by surgery; indeed, some of them are

shocked at the virulence with which cancer begins, or recurs, after operation. We use the word "begins" advisedly, for Dr. Bell quotes cases in which there seems to be no doubt that the cancerous change followed the operation.

Dr. Bell's contention that patients die more quickly after operation than they do if left to the normal progress of the disease, robs surgery of its only claim to usefulness in this respect; it does not prolong life, on the contrary, it shortens life—and if that opinion becomes widely known and accepted it will deprive the surgeons of a considerable portion of their income.

The hostility of the surgeons to Dr. Bell's method is intelligible; but the dietetic portion of the cure strikes no less surely at the medical vested interest in disease. There is nothing more certain in medicine than that errors of diet, with their accompanying disturbances, malnutritions, toxemias of the organism, are at the root of many of the diseases that distress man. A reformed diet will certainly diminish the demand for medical attention; "an apple a day keeps the doctor away"; and so long as the medical profession is organized for private profit, and not for public use, doctors are naturally chary of adopting or advising anything that might diminish the demand for their services. Until we learn to pay our doctors while we are well, and fine them when we are ill, we must expect them to be more interested in the discovery or invention of disease than in its prevention or cure. But a scourge such as cancer is so horrible in its ravages that, let us hope, simple humanity will override self-interest, as it does so often in individual doctors and so seldom in the organized profession. Anyhow, the fact remains that the public have a right to know that cancer is both preventable and curable; and if the medical profession will not permit the circulation of that knowledge it is the duty of the public press to acquaint its readers with the fact.

A. E. R.

To All Women

This appeal has reached us from Vienna:

To the women of the world: mothers, sisters, daughters, wives; to all who hold one life most dear; to all who have love and sympathy in their hearts; to all these we would address a cry for help.

How can you endure it longer, even one day longer, that in far away Siberia, in the Caucasus, in Turkestan, and in Vladivostock, men still sit in captivity, while anxiety and longing are driving their-relatives at home to madness and despair?

You women of the world, listen to what you cannot know (for otherwise you could not live in peace, go about your daily tasks, care for your children, sleep, eat, and be glad when the sun shines).

Hundreds of thousands of prisoners of war are still exiled, working in slavery, living in infected camps, and dying by thousands of typhoid and under-feeding. They go about in rags; and in order to get enough to eat they must beg, borrow, and steal.

It is now a year since weapons of warfare were laid aside, but the wretched men may not return to their homes and families. Only an appeal for help comes through from them from time to time. Words cannot express what they suffer; but all the pathetic postcards which they are occasionally allowed to send reiterate the same woeful cry: We are forsaken and forgotten, defenceless, helpless, and hopeless.

German-Austria has 150,000 of her sons there in captivity, whose only wish and thought is to return home.

Why do not the prisoners return? Is it our poverty or our helplessness? Or is it the indifference of the human heart that has caused all the misery in the world?

You women of the world, think if it were your son, your brother, away out there among these unhappy men. Could you wait quietly until the peace is ratified? Could you be silent and

let the time slip by? No, you could not do it, and you would not do it.

Every one of you is guilty of this injustice if you do not do all that lies in your power to release the prisoners. Fill the world with your protests. Do not cease to compel, to demand, to plead, to warn!

HELENE SCHEU-RIESS

The French-Canadians

In "The Birthright" (Toronto: Dent) Arthur Hawkes examines the question: "Are we [Canadians] a nation? Are we altogether self-governing, or are we a dependent people?" He shows that the politicians during the war period have given away their country's liberties and sold their birthright for a mess of pottage. He calls the day before the Union government went into its famous secret session, "Fool Tuesday," on account of the official follies and ineptitudes that were committed, when the country was subjected to a censorship law that "seemed to have come out of Russia,"—so drastic and so flagrant were its main provisions.

Speaking of the French-Canadians, Mr. Hawkes has many illuminating things to say. For instance: "Nobody can grow up nationally in Canada who forgets two millions of his fellow countrymen. They [the French-Canadians] were here before him, and unless he minds his birth-rate, they may be here after him. There is as much reason to be afraid of the French as there is to be afraid of ourselves." The *habitant* is shown by history to be the true-born Canadian, "*le Canadien par excellence*." Those, therefore, who decry him and who would abolish or hamper his speech, show themselves by this very fact to be narrow and provincial in their outlook. Canada is big enough and broad enough for all her different races to live in mutual regard, respect, and confidence.

His Mother's Eyes

By CHARLES J. QUIRK, S.J.

How often Jesus saw God's Paradise
Mirrored within His Lady Mother's eyes!

Maréchal Foch — Is He a Catholic?

Is Maréchal Foch really a Catholic,—a practical Catholic? Again and again this question must arise in the minds of those who read his utterances as reported in the press. Thus, in an interview with Mazie E. Clemens, an American newspaper woman, printed in the St. Louis *Globe-Democrat* of Nov. 30, the Marshal is quoted as saying, among other things:

"The German soldier's determination was founded only on materialism. It was devoid of idealism. They have no scruples, respect nothing and have for their religion a doctrine of gross and brutal materialism. They fought for conquest, for loot, in spoils, in territory and in power. They lived and acted and fought the material view of their 'Deutschland über Alles.' The French soldier's determination was based on idealism, on spirituality. . . . The French soldier fought as a duty to himself, to his children and his God—and his God was not a helmeted, spur-booted bit of clay."

When one considers that at least one-third of the German army consisted of men who were Gen. Foch's brethren in the faith,—many of them good, zealous Catholics, as good and as zealous as any found in France,—this utterance strikes one as particularly ill-timed and uncharitable.

The Germans in America, according to Foch, quoted in the same interview, are "harmless, good-natured, beer-drinking yokels."

The Maréchal, if he is really a Catholic, ought to read and ponder the letter lately (Oct. 7) sent by Pope Benedict XV to Cardinal Amette, Archbishop of Paris. The Pontiff therein insists, with all the energy at his command, that Catholics should bury the hatred engendered by the war and love their quondam enemies as their brethren.

The *Queen's Work* and other Catholic periodicals have pictured Maréchal Foch as an ardent devotee of the cult of the Sacred Heart. "If we wish to venerate the Sacred Heart in a manner agreeable to Jesus," writes the Holy

Father to Cardinal Amette (*Acta Apost. Sedis*, Nov. 3, p. 413), "we must excite in our hearts a twofold love,—love of God and love of our neighbors, even though they are our enemies or have been our foes"; and he adds that no man can hope to obtain forgiveness of his own sins if he does not freely forgive others, and that a real and lasting peace can be based only on charity and mutual respect. C. D. U.



The National Shrine of the Immaculate Conception

The Board of Trustees of the Catholic University of America has decided to proceed with the erection of the National Shrine of the Immaculate Conception, which has been planned for a number of years. According to a descriptive circular sent out by the Rector, this Shrine, which is to be erected between the University grounds and the National Soldiers' Home, at Washington, will be a noble Romanesque church, 420 feet in length, with a façade 124 feet in width and a dome surmounting the whole, measuring 254 feet from the ground to the top of the cross. A campanile or bell-tower, 380 feet in height, will rise at one end of the façade. The church will have no pews. It will hold about 3,000 persons. There will be twenty-nine altars and twenty-five beautiful side chapels. The total cost is estimated at about five million dollars, to be raised by gifts from the faithful. It is hoped that at least one million will be available when the work begins next May.

We hope the undertaking will rebound to the honor of our Blessed Mother, though we cannot suppress the thought that if the enormous sum of money which is to be put into this Shrine, were used to start two or three powerful daily newspapers, the Catholic cause would be more effectively served.



—Luck is often nothing more than another mode of expressing the success that usually attends foresight; chance favors the wise calculation.

The Falsehood of Atrocities

Mr. Norman Angell writes in the *London Daily Herald* (No. 1196):

"Assume, if you will, that all these stories—of the German atrocities during the war, of the Russian atrocities that we are now exploiting—are true, practically everyone of them. Nevertheless, we are using them in such a ways as to make of them a gross falsehood and to involve injustice, dishonesty, degradation to ourselves, and a perversion of policy for which our country is destined one day to pay a very bitter price. . . .

"If side by side with every story of cruelty by a German or Russian we placed first the numberless acts of kindness, humanity, and even heroism, which in the past Russians and Germans have done for our people; if by the side of every atrocity of which we accuse them we had to place every atrocity of which they can accuse us or our Allies—the severity which marked in the early days the invasion of East Prussia, the conduct of the blacks employed by France, the children we have killed with our blockades (even after the war was ended), the sort of things our own soldiers (*c. g.*, Mr. Stephen Graham) calmly relate in their own books—if these things were also told, we could not use atrocity stories in the way we do. We should not draw the conclusions that we do. We should see that these abominations, past and present, are not crimes which we must impute to some special wickedness in Germans, Russians, Americans, Belgian, French, Catholic Inquisitor, Protestant Conqueror, but to evil and the misguided passions common to mankind; to the obscene lusts of violence which, once let loose and placed at the service of myopic tribal instincts, of a perverted nationalism, of race hatred, mob passion, and detestation of the heretic, political or religious, render their victims blind, deaf, hardly conscious.

"This temper that we are now cultivating may easily be transferred to the conflict of the classes. Those who now fight this exploitation of hate will be

blamed for its inevitable results in the class war, and blamed by those who have deliberately cultivated the passions that will have made those results inevitable.

"This 'falsification by atrocity' is enveloping the world in hate and fear and the passion of vengeance, destroying all the courageous idealism that should inspire the new time. It is blinding us to the right policy for our country, and it is of infinite menace to our national safety and our social welfare."

Was Las Casas the First Priest Ordained in America?

Was Father Las Casas, the defender of the Indians, the first priest ordained in America, as has frequently been asserted? One of the latest to make or repeat the statement is the Rev. James Higgins, a priest of the archdiocese of Boston, in a book for Catholic schools, entitled "Stories of Great Heroes," published with the imprimatur of the Archbishop of Boston. But if Father Las Casas was ordained in America, who ordained him? The book above-named says he was ordained "toward the end of 1510," but this can hardly be, for, as the *Catholic Historical Review* pointed out a year or two ago, "we know of no bishop in Spanish-America before 1514." The *Review* writer thinks that possibly Las Casas said his first Mass here, "but an authentic record of his ordination is not forthcoming." If a new edition of Father Higgin's book should appear, it is to be hoped that either the chapter title, "The First Priest Ordained in America," will be changed, or that the authority for the assertion will be given. It serves no good purpose to teach children in Catholic schools "facts" of history which they may have to unlearn later.

—God always gives us strength enough for the day, as He gives it, with all that He puts into it; but if we insist on dragging back tomorrow's cares and piling them on top of to-day's, the strength will not be enough for the load. God will not add strength just to humor our whims of anxiety and distrust.

Thoughts on the So-Called Mission Style

[A venerable old seminary professor, a monk of the Order of St. Benedict, who has devoted a great deal of time and study to ecclesiastical art, sends us the subjoined notes, which afford food for thought.—ED.]

We live in an age of contradictions, novelties and paradoxes. Is not the movement in favor of the so-called Mission style of architecture merely a fad? I would like to ask: By what right can this manner of building be called a *style*? What is its essence, its construction, its peculiar character? Wherein does it comply with the laws of aesthetics? What are its possibilities of development? What is its spiritual content?

These are all very pertinent questions, to which I have not yet been able to obtain an answer. I regard the Mission style merely as a purely technical modification or adaptation of the so-called Spanish architecture of the Renaissance period to the climatic and local requirements of the American Southwest. The early missionaries found it necessary to build their churches and convents massively, so as to insure them against earthquakes and hostile attacks, and coolly, so as to be protected against the intense heat. In making the necessary adaptations they were inspired by no higher spiritual idea like those which created the ancient classic and the Christian medieval styles of architecture, and which were, in a measure, still active during the Renaissance. Hence the Mission style is really no style at all, in the true sense of the term, but merely a modification of an already existing style. We are ruled by fashion and catch-phrases, and under their influence we are but too prone to set aside approved old in favor of doubtful new things; and if we cannot find or invent anything new, we coin a name and attach it to the old thing.

True art is manifestly on the decline. If placed before what ancient artists would have regarded as a great task, modern art is sure, by adding or changing some essential feature, to make a

mess of it. This decay is a result of the lack of principle from which our time suffers.



Those Michigan Tablets

[Apropos of the article on "The Michigan Tablets," in No. 19 of the last volume of the *F. R.*, we have received the following from a Catholic scholar who has followed the history of these discoveries with more than ordinary interest.—ED.]

Msgr. Savage recently wrote me that he has not yet given up the battle in favor of the genuineness of the Michigan tablets. The Ethnological Bureau of the Smithsonian Institution is going to make a careful investigation. To me the main question seems to be this: If, as is so generally maintained, the tablets are the work of forgers, what was the purpose or object for which they were manufactured and buried? And why did the conspirators leave it to chance for the tablets to be discovered? Intimately connected with this important question is the equally important one: Who were the forgers? On a number of occasions when strangers were present by invitation at the excavations, nothing was found. In my opinion the best way to solve the riddle would be for an impartial commission of archaeologists to make new excavations on their own hook, without being influenced by anything or anybody. I am told there are in Michigan several other counties with large mounds similar to those which have been explored. If these also contain tablets, it must be proved that the forgers commanded large means and had many helpers, and that they worked for a definite end, which they felt sure of attaining. This seems to me to be the *punctum saliens* in the whole controversy.

The fact that the tablets show new and hitherto unknown combinations of signs and letters ("an epigraphical *salmagundi*," as Fr. Drum calls it; *F. R.*, XXVI, 19, 295), is not a sufficient reason for rejecting them as forgeries so long as no intrinsic contradictions can be positively demonstrated. B. M.

The Need of Social Study

Recommending the Catholic Social Guild in the *Month* (No. 665), Fr. Sidney F. Smith, S.J., says that there is great need of study among us in social matters, not because the subject is abstract or abstruse, but because of the conflicting theories not yet empirically tested, and the confusion that results when "arithmetic becomes tinged with emotion."

Catholics, he says, have still another reason for studying the social question carefully, because if they do not, they may be found condemning what may perhaps be justifiable, and thus bring their faith into disrepute. "They should not be misled by mere phrases but endeavor to get at realities, and avoid, above all, the fettering of liberty of speculation by undue dogmatism. The Archbishop of Liverpool recently uttered a timely warning on this point. Speaking of economic theories, his Grace said: 'When the Church has not spoken there is always liberty: if Rome speaks, there is an end to the matter.' It is not for any cleric or layman, however zealous, to go ahead of the decisions of authority in moral matters. So long as there is social theory which is merely economic, and social arrangements which are merely conventional, liberty of discussion and action is therein unfettered. There are Catholics, for instance, who hold that for one man to employ another primarily for his own profit is, not intrinsically immoral, but so inevitably connected with injustice as to be incapable of being rendered morally right. Production, they say, should be for welfare not for wealth, for use not for profit: the wage-system must go the way of slavery and serfdom. To others the evil of the system seems accidental, and readily removable by admitting the wage-earners to partnership and a share in the profits. The difference is rather a question of fact than of principle, and each may abound in his own sense."

In this country there is even greater need of social study than in England because our ignorance of social problems is abysmal; yet, unfortunately, every systematic effort so far made, to

build up social study clubs, especially among the working people, where they are most needed, has met with failure.

The Spanish Armada

Rev. Father Ernest R. Hull, S.J., the indefatigable editor of the *Bombay Examiner*, has started a new "History of England Series," which is to be written "from the ecclesiastical point of view," and intended to correct traditional Protestant lies and errors. He begins with "The Spanish Armada," which Protestants assert was "the Pope's attempt to establish his power by force in England." In reality, as Fr. Hull shows, the Armada was a desperate attempt by Spain to put an end to the long series of English aggressions against the Spanish colonies and possessions, and what encouragement and support this attempt got from the Pope, was purely accessory and altogether justifiable, not only on grounds of religion, but also on the ground that the English piracy against Spain was radically unjust and outrageous.

The argument is somewhat redundant in spots, owing to the fact that it was first published serially in Fr. Hull's paper; but the author has brought together and critically sifted a vast amount of testimony, and his brochure will have to be reckoned with by the prevaricators of history hereafter. (B. Herder Book Co.)

A Disappointment

The Catholic Photoplay Pre-Review Service, to which we referred in our edition of November 1, is a disappointment. In the *Educational Film Magazine*, a New York publication, for November, it recommends "Footlight Maids," "A Roaming Bath-tub," and "Back to Nature Girls," three so-called "Sunshine comedies" released by Mr. Fox, which are by no means worthy of recommendation. Evidently Mr. Meehan, the gentleman who conducts this service, is not qualified to judge films from the Catholic standpoint, or is using his position for purely commercial purposes.

Assisting at Mass

To the Editor:—

Recent issues of the *F. R.* contained notices of the "*messe dialoguée*." Most probably many readers would like to hear more about this form of assisting at Mass. In some churches songs are sung, or prayers said, which correspond to the different acts taking place upon the altar. These are wonderful helps to hear Mass with devotion and benefit. They rivet the attention of the faithful upon the Holy Sacrifice. Even the blind, or those who cannot read, thus know which part of the Mass is taking place, and non-Catholics begin to understand something of that tremendous act at which Cardinal Newman desired to assist for all eternity.

The "*messe dialoguée*" may be an improvement on the better known modes of assisting at Mass. Do not drop this important subject until it is thoroughly understood and everything is done that human ingenuity can devise to unite the faithful with the spirit and intention of the Church in attending the Holy Sacrifice.

(Rev.) RAYMOND VERNIMONT

The Salary of the Clergy

A Texas pastor writes to us:

In these days of the H. C. L. the salaries of pastors form a never-ending topic of discussion. I see the *F. R.* advocates raising salaries all around. The pastors in charge of poorer missions are not so much in favor of having their salaries raised as of actually receiving what the diocesan regulations allow them. If salaries in general are raised, it is the pastors of the wealthier parishes who are benefited, not those most in need. The wealthier parishes can easily afford to pay the raised salaries, whereas in the poor missions there will be want in spite of the "raise" (on paper).

Permit me to add that in the opinion of many, if not most, of the pastoral clergy it would be a wise thing to fix the salaries of the bishops. At present each one takes what he can get. Some get very little, whereas others enjoy

large incomes, of which they are under no obligation to give an account to anyone. It does not seem fair for a bishop to receive \$10,000 or more a year, whilst many poor missionaries must eke out a living on from \$200 to \$400.

The "Martyred Cathedral"

The *Ave Maria* (N. S., Vol. X, No. 22) reprints an interview with Cardinal Luçon, Archbishop of Rheims, in which that prelate is quoted as saying:

"My cathedral destroyed! Why, no! The damage is much more easily repairable than is generally believed. A few ancient parts, it is true, can not be replaced; but the beauty of the cathedral lay, first, in its stained glass; secondly, in its sculptures; and, thirdly, in its statuary. Of the stained glass, nine-tenths has been saved, and the remaining tenth can be restored. As regards the sculptures, we shall use the numerous moldings we have of them. Many have had to be restored anyway in the course of centuries, such as, for instance, the large piece representing the Assumption. As for the statuary, we have so many moldings that it will be easy to reproduce the damaged parts. The pillars, with their ornamented capitals, have suffered little; only the two side doorways have been badly damaged by fire." —

"Thus," comments our esteemed Notre Dame contemporary, "is exploded the tale of the 'martyred cathedral,' as many another invention of the war will sooner or later be driven from notice and acceptance."

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NOTES AND GLEANINGS

—The former Protestant Episcopal Bishop of Delaware, Dr. F. J. Kinsman, whose resignation we reported in our issue of Sept. 15, 1919, has been received into the Catholic Church by Cardinal Gibbons and is preparing for the priesthood.

—The demise of *The Public* means another independent journal less at a time when independent journals are more than ever needed. Capitalism is relentless in exterminating all organs of opinion which it cannot control. The FORTNIGHTLY REVIEW, too, feels the pressure, and we often wonder how long it will be able to withstand it.

—President Hadley, of Yale, made "a bad break" when, in welcoming Cardinal Mercier, he said (*Yale Alumni Weekly*, Oct. 10, p. 55): "To find a parallel to this occasion we must go back a century to the visit of Talleyrand, or two centuries, to that of Berkeley. In you we find conjoined the qualities of both these men—the statesmanship of the one, the philosophic acumen of the other." Cardinal Mercier—smiled.

—The *Revue Internationale des Sociétés Secrètes*, of Paris, which we frequently quoted before 1914, but which was compelled to suspend publication at the beginning of the war,—mainly because of the government censorship, as we now learn,—will reappear in January. It is to be issued quarterly until the number of subscribers permits bimonthly, or, better still, monthly publication. This review, among other things, published a complete French translation of "A Study in American Freemasonry," edited by Arthur Preuss. Its bound volumes are a repository of rare and valuable information concerning secret societies and their doings throughout the world. The subscription price of the new series is to be twenty francs. Orders may be addressed to 96, Boulevard Malesherbes, Paris (XVII), France, either directly or through any Catholic bookseller.

—In view of the fact that, for forty years, the vote outside the Republican and Democratic parties has varied from only 1.1 to 7.5 per cent of the total, (with the one exception of 1892, when it rose to 10.9 per cent), it is not likely that the newly established National Labor Party will materially change the result of the next presidential election, unless the Republicans are so stupid as to nominate a man like Gen. Wood on a reactionary platform. This might drive the discontented elements of both great parties into the Labor camp. We hope the new party will poll a large vote,—to counteract Socialism, and because it would compel the old parties to adopt new ideas.

—The Chinese government is sending fifty young men to America to complete their studies. Father G. M. Stenz, S. V. D., a Chinese missionary, points out that none of these fifty are Catholic. The reason is that there are scarcely any Catholic high schools in China. "To offset the menace of the Protestant schools," he says, "it is necessary that the number of our Catholic schools be increased. We, too, must send Chinese students to America. These are the ones who after a few years will return to their country, will hold the offices and govern the people." Contributions for Father Stenz's school fund may be sent to the Society of the Divine Word, at Techny, Ill.

—The people of Illinois in November voted to hold a constitutional convention, and, distrusting the politicians who have so long disregarded their wishes, have voted in addition three mandatory provisions which must be incorporated in the new constitution, viz.: the initiative and referendum, the so-called "Gateway" amendment, designed to make constitutional changes easier than they have been under the old constitution of 1870, and a provision permitting public ownership of public utilities. As radical influences are strong just now, the Catholics of Illinois had better see to it that they are adequately represented in the constitutional convention, and closely watch its doings after it meets.

—"Discussion as to the real cause of the war," says the *Ave Maria* (N. S. X, 22), "has already become so academic that most persons have entirely forgotten the declaration made by President Wilson in a speech delivered in St. Louis on Sept. 5, 1919: 'The seat of war in the modern world is industrial and commercial rivalry.' Who is so simple as to believe that the sole object of the World War was to make the world safe for democracy?"

—A priest who has devoted many years to the study of the juvenile problem writes to us to say that even with Catholic scoutmasters and purely Catholic troops for our boys, it is a question whether the hoped for results will be attained. "The boy scout idea originated with non-Catholics," he says, "and is more or less a fad, based on the idea that if you keep a boy busy, you will keep him out of mischief. The responsibility that belongs to the parents is shifted to the scoutmaster, and the camp takes the place of the home. This is fundamentally wrong and involves a great danger."

—In his recent message President Wilson warns Congress against meeting unrest with impatience. "With the free expression of opinion," he declares, "and with the advocacy of orderly political change, however fundamental, there must be no interference." But in the same paragraph in which Mr. Wilson lays down this principle, he recommends the adoption of Attorney-General Palmer's anti-sedition bill as a check upon that sort of agitation which leads to "crime and insurrection." He does not seem to have even a suspicion that the Palmer measure goes far beyond crime and insurrection, and, in the words of the *New Republic* (No. 262), "crushes freedom of speech with better thoroughness than any generation of Americans has yet tolerated."

—At the American Freedom Convention, held in Chicago lately, the fact was brought out that, although the Espionage Act was passed to catch German spies, not a single German has been convicted under it, whereas 363 Amer-

icans were in prison as a result of the method of enforcing it, while the cases of 497 others are still pending. Dean Lovett, of the University of Chicago, said that two-thirds of these were held on charges involving only the expression of opinion in private. The convention formed a permanent organization (American Freedom League, with headquarters in Chicago) to carry on the fight against autocracy, to restore the constitutional rights of freedom of speech and the press, and obtain amnesty for political and industrial prisoners.

Literary Briefs

—Father Thomas Flynn's "Sermons on the Mass, the Sacraments, and the Sacramentals" average about twelve octavo pages each and belong to the practical, instructive kind now so much in demand. The style is simple and direct. (Benziger Bros.; \$2.50 net).

—"Whom the Lord Loveth," is a series of "consoling thoughts for every day in the year," compiled by Henriette Eugenie Delamare, from the Bible, the writings of the Saints, and other ancient and modern Catholic authors. The book is neatly printed. (J. P. Kenedy & Sons; \$1.10, postpaid).

—Father Hartmann Grisar, S.J., in defending his "Luther" against a number of Protestant critics in the *Theologische Revue* (Vol. XVIII, No. 1-2), says that the work was not intended to be a biography in the strict sense, but that he intends to publish a regular biography of the monk of Wittenberg on a much smaller scale some time in the future.

—"The Bible of Nature and the Bible of Grace," by Joshua A. Miller, Ph.D., is an attempt, evidently by a Protestant, to "reconcile" natural science with Holy Scripture. The chapter on "Prophecy in Nature" embodies some curious astrological speculations. We cannot imagine why this book was sent to a Catholic journal for notice. (Boston: The Roxburgh Publ. Co.).

—"Dean" (the V. Rev. W. R.) Harris has collected and reprinted in book form a number of papers contributed by him to the Ontario Archaeological Reports. They are richly illustrated and deal with the following subjects: Earth's First Man, The Ape Man, The Pre-Christian Cross, Primitive Civilization of the American Indian, Practice of Medicine and Surgery by the Canadian Tribes, and The Mystery of a Land that Disappeared, i. e., the mythical Atlantis, which Dean Harris conceived as the bridge over which men first crossed from the old world to the new. We shall print a synopsis of the last-

mentioned paper in an early issue of this magazine and meanwhile cordially recommend Dean Harris's book, which bears the title, "Prehistoric Man in America," to those interested in archaeological studies (Toronto: The Ryerson Press).

—Under the title, "The Underlying Tragedy of the World," Father W. F. Robison, S.J., has published a series of six Lenten lectures delivered in St. Francis Xavier's Church, St. Louis, during the season of 1919. Under the following titles: Judas and Disloyalty, The Sanhedrim and Duplicity, Pilate and Time-serving, Herod and Lust, The Soldiers and Cruelty, and The People and Apostasy, they deal with some of the outstanding vices of the present day in the author's best style. (B. Herder Book Co.; \$1.50 net).

—"Requiem Mass and Burial Service from the Missal and Ritual," by John J. Wynne, S.J. (The Home Press, 23 E. 41st Str., New York) is an English translation of the Mass for the dead, with the prayer for the day of decess or burial, "month's mind" and anniversary, also the ritual for the bearing of the body to the church and for the interment. The new preface for the dead is inserted. This little publication may be had in four styles of binding, ranging in price from five to sixty cents. It is in pursuance of Father Wynne's efforts to acquaint the layman with the texts of the liturgy, and is to be greeted as one more step in that most desirable process. Once establish in Catholics a knowledge of the Church's prayers, even though it be by translations, and you will strengthen their faith, correct erroneous tendencies and plant the seeds of real sincere devotion. It would be well in the next edition of this prayer-book to include the prayer of the Common Mass for the dead, since that is most often used, aside from the funeral Mass.

—In his latest novel, "Saint's Progress" (Scribner), Mr. John Galsworthy presents a nasty phase of English life in the war. An almost inevitable concomitant of every war is a certain loosening of morals. His heroine, therefore, presents by no means an improbable or even an uncommon case. There were doubtless plenty of erotic girls in England and elsewhere who persuaded themselves in a moment of "brain-spun arrogance and sexuality" that they were doing something rather fine in giving themselves to their khaki-clad lovers without waiting for the ceremony of marriage. But Mr. Galsworthy by his presentation of the case raises it from an accidental to a typical phenomenon and treats it as a sign of the time that is to be. He even regards Noel's case with a good deal of complicity. She is an erotic type, and her "self-realization" has to come through eroticism; that is to say, she cannot realize herself except in company with a mate, and so, when her lover of an hour is killed in France and she is left with a baby, she quickly consoles herself by marriage with a man who had just ceased to be the unloving lover of

her father's cousin. This is the sort of thing that wholesome people instinctively feel to be nasty, and the artistry of the workmanship blurs but does not obliterate the nastiness. For his main thesis, the breakdown of a certain kind of formal religion, Mr. Galsworthy has made out a fairly good case, and his picture of his Saint's progress—the Saint being a temperamental Protestant clergyman—is touched at times with rare pathos. Many will agree that the conventions that have grown up around the office make it almost impossible for a Protestant minister to mingle on terms of equality with his fellow men. But it is a far cry from granting this to accepting the stoicism which Mr. Galsworthy admits with complacency in the death scene of the young soldier at the end of his last chapter: "Waste no breath on me—you cannot help. Who knows—who knows? I have no hope, no faith; but I am adventuring. Good-by!" If Mr. Galsworthy insists on presenting to us such a gloomy world in the present, the least he can do is to allow us to hope for something better in the future!

—Under the title, "Here and There in Mexico," our venerable friend "Dean" (the V. Rev. W. R.) Harris, of Toronto, publishes in book form a number of travel sketches, one of which, "The Opal City," originally appeared in this REVIEW (Vol. XXVI, Nos. 14, 15, and 16). The others are written in the same vein and contain much curious and out-of-the-way information, e. g., on the lost mines of Mexico, the cactus of the desert, the wonderful caves of Cahuampila, etc. Like all the author's writings, this book is well worth reading, though the proof-reader has been remiss in discharging his duty. (Chatham; Ont.: Con. E. Shea Ptg. & Publ. House).

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The Fortnightly Review

VOL. XXVII, NO. 2

ST. LOUIS, MISSOURI

January 15, 1920

A Catholic's View of the "Community Church"

[Perhaps the subjoined reply to an invitation to join in a movement to establish a "Community Church" in Boston will interest our readers. The author is Mr. Denis A. McCarthy, the well-known journalist, poet and lecturer, who occasionally contributes to the FORTNIGHTLY REVIEW.—Ed.]

Dear Sir:—

I have your communication of the 5th, in which you call my attention to the proposed Community Church, describe what it intends to be, and ask my aid toward making it a success.

With your first two sentences I am in thorough agreement. We are indeed living in troublous days, and, for many people old faiths and beliefs have quite broken down and countless men and women are drifting rudderless. But when you say that there is "deep need of a religion which will be close to life and everyday living—a religion which will express itself in active service," may I be pardoned for replying that I for one feel no such need, as the religion I already profess is exactly what you describe.

The Catholic Church is and always has been a church of active service. It has never stressed faith to the exclusion of good works. It has always been a church of the poor and lowly as well as of the rich and high-placed. Here in America it has borne the reproaches of those who called it the church of the servant girls, the church of the poor and ignorant. All classes and colors find themselves at home in the Catholic Church. At its communion rail the poorest negro may kneel side by side with the wealthiest and most highly-cultured white man or woman. I have been a student all my life of religious and secular institutions. Nowhere else than in the Catholic Church do I find what you are seeking to establish, a

church which shall be "the spiritual expression of the world movement for democracy."

I know there are millions of people outside the Catholic Church who do not know this, who indeed, in their ignorance, would scoff if it were told them. For them doubtless your Community Church may do a great deal in teaching them the foolishness of sectarianism and class and creed hatreds. But perhaps it would be better to call it frankly a forum and not a church. A church to my mind is a place where people go to worship God, not to debate about Him. And now it occurs to me that this or any other church founded by men will, after all, only be one more added to the list of sects which make our "divided Christianity" a by-word and a reproach.

I therefore can not contribute toward this new venture of yours, although I shall gladly be counted in with any movement on a purely civic basis which endeavors to bring men together to know the good there is in one another. I believe there is a time coming when Christians again will be one, but I do not believe that this is going to be brought about by the multiplication of churches, community or otherwise.

Sincerely yours,

DENIS A. MCCARTHY

—The "Meditations of an ex-Prelate," now running in the *Ecclesiastical Review*, must have been written a good many years ago, since the author, in his December installment, speaks of Brownson, Hickey, Manly Tello, Father Phelan, and McMaster as among living Catholic editors. The mention of these names serves as a reminder that we have no more great Catholic, as we have no more great secular, editors. Capitalism has annihilated editorial independence and individuality.

The Seeds of Light

By JOHN GALSWORTHY

Once of a mazy afternoon, beside that southern sea,
I watched a shoal of sunny beams come swimming close to me.
Each was a whited candle-flame a-flickering in air,
Each was a silver daffodil astonished to be there;
Each was a diving summer star, its brightness come to lave,
And each a little naked spirit leaping in the wave.
And while I sat and while I dreamed, beside that summer sea,
There came the fairest thought of all that ever came to me:
The tiny lives of tiny men, no more they seemed to mean
Than one of those sweet seeds of light sown on that water green:
No more they seemed, no less they seemed than shimmerings of sky—
The little sunny smiles of God that glisten forth and die.



Some Light on the Mystery of Evil

IV

September 26, 1900

"The photographs which you have sent me correspond with what I should expect photographs of the spirits I see to be like. There is one point, however, which I must mention. In your pictures the eyes of the spirits come out very clearly. In the figures I see I can never catch the eyes as fixed on me, even when they seem to be turned on me. The look seems never to be fixed upon me in such a way as to make me conclude that the apparition saw me. . . ."

"I have never thought of the possibility of photographing spirits; but I can now see that this may be possible when the necessary conditions exist. I have never tried anything of the sort. I think now that it is a very good proof of the objectivity of these beings. As for myself, no proofs are needed, for I know beyond all shadow of doubt."

"Reading Cardinal Newman's lecture over, with my knowledge of spirits, etc., I can see a great deal more in what he says than perhaps he himself knew. But undoubtedly the mysteries that confront us all over the visible world are wonderful, and there are still greater mysteries

in the unseen world. Verily, Thou art a hidden God. Nothing will be revealed—to the great bulk of mankind at least—that could make a true exercise of Faith unnecessary. That I certainly hold."

October 2, 1900

"The more one knows of God the more one can know of other mysteries, for that knowledge is the golden key that unlocks all treasures and opens every door—Revelation, in its entirety, of course, made in the Incarnation. His Word or Revelation, is made flesh, spoken by God to man, so that Jesus Christ Himself said He came out from God. No other word embodying all God's Revelation came out. He Himself is the Word and the Word was with God and God was the Word."

"I would call Jesus Christ the Incarnate Expression of God's revelation or manifestation of Himself to us. If those who write on mysteries, etc., know Him not, then neither can they know the Father nor the Holy Ghost."

October 14, 1900

"I am quite certain that the forms do appear to the human eye, and that spirits do speak, and that they are continually 'edging in' on all human minds to influence them, and, if possible, to gain them."

"These spirits appear to get 'into swing' (so to speak) with the pulsations of the soul or the being, and to accommodate their manner of communication to the movements of our being, so that it becomes most perplexing to distinguish their action from the thought of the mind."

* * * *

"I have an idea that I may get more light on all this, and, in fact, it seems to come gradually—whether or not it may go so far as to disclose the secret."

October 25, 1900

"It is clear to me that these spirits know our business. . . . The chief point with persons who suffer from them is not to be nervous. All that tends to calm the mind and to remove anxiety, etc., helps to give strength against the danger. . . . Of course,

some suffering must be borne in this life; but all worry, giving occasion for the activity of spirits, must be avoided as far as possible. The solicitude which our Lord forbids, gives the occasion for attacks. St. Peter was to have been 'sifted as wheat,' and the trial must be endured more or less by all, but it tends to our perfection.

"It is our infirmity. We see on Calvary the whole of the salvation and judgment of mankind—one on the right and the other on the left—both under the Cross, both crucified; but one dying with Christ, the other without Him. The two sections of the human race are typified there, both deserving death, but one receiving eternal life through Jesus Christ."

November 8, 1900

"Thank you for letter and enclosure, which I return. It does seem sad to see that diabolical spirits play such pranks with poor wanderers. Of course, it is nothing new that friends and relatives are personated by such pests. I can well understand their helping people in some worldly way when it suits their purpose. In fact, as I have said to you before, they suit themselves to circumstances and fall in, in some degree, with the bent of people's minds. It is something of the putting on of the angel of light. But their real and chief purpose is to gain control and to influence our lives for evil. The writer of the letter should see that the effects upon her proved to be evil—she was made ill and had to go to a Home for a time. Surely, friendly spirits would not cause such trouble. But I have noticed that diabolical spirits act in such a way as to make people believe that the influence comes occasionally from evil spirits as well as good ones. It has been well said that the devil tries to ape God, and we have something of a diabolical imitation of God's ways in the devil's pretensions. That the 'all sorts and conditions of spirits' mentioned in the letter are diabolical, is my belief. In all such cases of supposed communications from the dead, I hold that the actors are diabolical spirits only. . . ."

"It is something to see that a low state of mind or health is mentioned as a cause for a change in experiences; but the change is only in the circumstances, etc., not in the spirits, as the writer supposes."

"It do not know if I told you that the spirits which I now hear do not address me directly, but evidently mean to make me hear all they say."

"Another rather strange thing is that many events continually happening seem to me not to be new or strange, but such as I can recognize in some mysterious way, to be familiar to my mind."

[On this phenomenon see the article, "The Mystic Play of Memory," in the F. R., Vol. XIX, No. 18, and also "The Curious Sensation of the 'Déjà Vu'," F. R., Vol. XXII, No. 15.—Ed.]

* * * *

"I know nothing of writing under the influence of spirits in the manner mentioned in this letter."

February 12, 1910

"You may imagine how greatly interested I have been in reading your book. I hope that you are able to keep off feelings of exhaustion which must at times follow upon your extensive and prolonged researches. I have derived much benefit from reading your book. It tends to confirm the conclusions I have formed on several points. It suggests a method, moreover, of getting rid of spirit molestations and incursions."

* * * *

"It is one of the most difficult things in the world to get clear of the spirits. The best advice is to watch against their activity as one watches against temptations, and to measure all one's thoughts and words and acts by common sense and Religion, and to — — PRAY."

* * * *

"You ask: Do you think that an attempt is being made to develop your 'mediumship'? Has this never been suggested to you? My reply to both questions is: No! — not in the sense in which you write of mediumship in your book.

"Their attempt to develop my ideas on this subject is another matter; they

do this in the way I have explained to you in my letters."

"You further ask: Is your religion and your priestly life in any way affected? Well, I have been led to trust and believe in our Lord like a child. . . . I suffer much, especially before I obtain any favor desired by me (or before any favor unexpectedly received), so that whenever I get a good slashing I know to expect something desirable directly. I can say Mass, etc., and do all my work in church without the spirits interfering; but I know that they are there. The only thing I have to mind is to keep to the business I am at. It is not so in writing and in other pursuits; they cause me tribulation there, and I have to pause in order to be able to follow my own thoughts."

* * * *

February 14, 1902

"The spirits tell me that we are face to face with a mystery of which we can learn more, but which will become a greater mystery the more we know of it. What, if after all science can do, you have to come to the higher science for an explanation of the origin and meaning of the phenomena? Will science, after having shown us so much of the wonderful, force us to seek in a higher sphere for the meaning and origin of it all?"

"You ask: Have you ever tried to ascertain from the intelligences themselves what their aim, etc., is? I reply: I have let them speak of it at times—that is, I have fixed my attention upon this thought (for they know one's thoughts), and I have waited. They say that they are here for our good and benefit—that God would not permit anything of the kind unless it was so. They say: We will never reveal ourselves to such people as seek to ascertain our business by a scientific method." (To be concluded)

J. GODFREY RAUPERT



—When the desire for struggle leaves a man, he is getting old in years or in mind. Sorely the beauty of youth lies in the struggle after ideals.

The Real Peril

Even the capitalistic N. Y. *Evening Post*, after a careful study of the government reports on the subject, fails to see that we were or are confronted with anything like a real "peril" from the Communists who are being arrested and deported by wholesale.

"It is a matter of record," says our contemporary (Jan. 5), "that the steel strike and the coal strike and the long-shoremens' strike have been comparatively free from violence. Whatever may have been the ultimate purpose of the leaders, the history of these strikes show not the least approach towards 'direct action' in the Communist sense, not the least attempt to widen the strikes into a revolution. New York before this has witnessed in the course of a single teamsters' strike a greater menace to public order than has been exhibited by nearly a million unskilled workers, spread all over the country, on strike at a time when the Communist virus is supposed to have been at work."

The *Post* does not hesitate to condemn "a method of repression to which only a government in dire distress might be expected to resort" and "the application of a method of panic and its inevitable reaction upon the public mind."

"Deporting the alien Communist," it says, "martyrizes him and advertises him. It forces him upon the attention of the steel striker who has hitherto given the Communist no thought. It forces him upon the attention of native American radicalism. It raises doubts in the minds of most Americans to whom the spectacle of wholesale arrests and wholesale expulsions is a new thing in our history. It emphasizes that very feeling of the country in danger which is the worst possible state of mind for dealing with a serious problem. It sets into motion an endless chain of reprisal." The worst feature of the "drive against the reds" is that behind the deportation in mass of foreign agitators there looms up the threat of denaturalization in mass, with all that this means for America. Is the last vestige of democratic liberty to be swept away under the Wilson Administration?

An Important Apostolic Letter on the Missions

A very important Apostolic letter is published in the *Acta Apostolicae Sedis* of Dec. 1st. It deals with the subject of foreign missions and is addressed to all the bishops of the universal Church. The Holy Father devotes special attention to the new problems that have arisen in the missionary field in consequence of the World War.

After emphasizing the duty resting upon the entire Church, and himself as its chief pastor, to promulgate the Gospel among all nations, Benedict XV addresses a threefold exhortation to the episcopate, and through it to the lower clergy and the faithful in general.

First, he bids the bishops and Apostolic vicars laboring in the missions to keep before them the one essential object of all missionary activity, and warns them against all expressions of national pride or prejudice. No consideration of nationalism must henceforth be allowed to stand in the way of ample provision being made, wherever possible, for members of all religious societies and orders, no matter of what nationality or whence they come. The work of the missions shall no longer be hampered by the stubborn determination of vicars to retain jurisdiction over vast areas, to the needs of which they are unable properly to attend.

In this connection His Holiness insists on the urgent need of providing a native clergy for the different peoples, since the withdrawal of missionaries during the recent war resulted in demoralization and untold injury to souls.

Secondly, the Holy Father counsels the missionaries themselves to watch with care lest they be led to pay greater attention to matters of worldly advantage and national prestige than to the salvation of souls, which alone matters. No less than a page and a half of the letter is devoted to this theme, and the Pontiff concludes by asking what impression will be made upon the heathen if they observe the Catholic clergy hampering their own work, and neglecting the souls they have come to save, on

account of racial distinction or prejudices. He demands a complete setting aside of all merely personal aims and a more careful preparation for the work of the missions by the acquisition of the native language and study of the mentality of the natives. Above all he asks the missionaries to pray for the spirit of devotion, a renewal of piety, and a spirit of unreserved sacrifice to the cause of Christ, without which qualities no permanent good can be accomplished.

Lastly, the Pontiff calls the attention of the hierarchy to the importance of active participation in the work of the foreign missions by the faithful at large. After quoting *Ecclus. XVII, 12* ("He gave to every one of them commandment concerning his neighbor") he shows how the interests of all nations are bound up in the duty of every man to consider the needs of his neighbor. Whose needs, he asks, are greater than those of the pagans who sit in darkness and are slaves of Satan?

Three means of co-operation are recommended as of paramount importance: (1) Prayer for the missions and missionaries; (2) vocations to the missionary priesthood, now so sorely depleted in consequence of the war; (3) material support. This can be effectively rendered, he says, through active membership in the Society for the Propagation of the Faith, the Association of the Holy Childhood, and the Work of St. Peter. The clergy are encouraged to affiliate with the "Priests' Missionary Union," a society which has recently been founded in Italy and is spreading rapidly to other countries.

By way of modest comment we may be permitted to say that we consider this Apostolic Letter as a most timely pronouncement, which is sure to have its effect upon the recently established "American Board of Catholic Missions." This Board has already forwarded its constitution, etc., to the Holy See and now awaits the formal sanction of His Holiness before proceeding to inaugurate an energetic campaign for the support and extension of the Catholic foreign missions.

(Rev.) BRUNO HAGSPIEL, S.V.D.

The Great Failure

"Is it merely a paradox to assert that as war was waged in order to make war impossible, so a peace was made that will render peace impossible?"

So Dr. E. J. Dillon characterizes the work of the Peace Conference. His book ("The Peace Conference"; London: Hutchinson) explains the Great Failure. It is not a history of the Conference; it is an account of the way things were done at Paris, written by a man of wide outlook, who knows his way about the diplomatic world. The style is always clear and adequate, often brilliant. The passage beginning "Never was political veracity in Europe at a lower ebb than during the Peace Conference," is in its telling antitheses almost Thucydidean.

Doubtless there will be many volumes written on the Peace Conference, but few are likely to be so valuable to the historian as this. Dr. Dillon analyses with pitiless clearness the motives of those chosen by democracy to represent its "ideals." Both the English and French Premiers were dominated by pledges given to their majorities at home. Conspicuous among these was the promise that Germany was to be made to pay the whole cost of the war. Mr. Wilson's aim was to take back with him some sort of covenant.

What is perhaps most surprising is the ignorance shown by the delegates. Lloyd George's admission regarding Teschen is easily surpassed. One delegate confused Silesia with Cilicia, another asked what Frederick the Great had to do with Poland, a third wanted to know the connection between Dalmatia and Finme. A Secretary of State thought that Danzig was an Italian port on the Mediterranean. Such were the protagonists of democratic diplomacy.

With perhaps one exception, the men of outstanding ability represented the smaller States, and they had to rely on wire-pulling and flattering the weaknesses of the Big Four. Of the latter excellent character-sketches are given. M. Clemenceau is "the professional destroyer who can boast that he over-

threw eighteen cabinets, or nineteen if we include his own." The author pays tribute to the success of the French delegates in obtaining a settlement which gives France the military and cultural hegemony of Europe, based on control of the Rhineland and the alliance of the New States of Eastern Europe.

Of Mr. Wilson "the mythopœic faculty of the peoples had created a messianic democrat." But the President's mind was fixed primarily, not on ending the war and the blockade, but on returning to Washington with a paper covenant. To that end his "principles" were violated in accordance with the desire of every interest powerful enough to threaten the covenant. Dr. Dillon speaks with bitter indignation of the clause in the original treaty which handed over to France the entirely German population of the Saar Valley as the equivalent of a sum in gold, and he notes that even this was not inconsistent with Mr. Wilson's conception of "self-determination."

As for Mr. Lloyd George, "the only approach to a guiding principle one can find in his work at the Conference, was the loosely held maxim that Great Britain's best policy was to stand in with the United States in all momentous issues and to identify Mr. Wilson with the United States for most purposes of the Congress. Within these limits Mr. George was unyielding in fidelity to the cause of France. . . . Essentially a man of expedients and shifts, he was incapable of measuring more than an arc of the political circle at a time. His lack of general equipment was prohibitive. A comprehensive survey of a complicated situation was beyond his reach. There is a line beyond which opportunism becomes shiftiness, and it would be rash to assert that Mr. George is careful to keep on the right side of it. Guided by no sound knowledge . . . he was tossed and drawn hither and thither like a wreck on the ocean."

Dr. Dillon describes in considerable detail the methods pursued by the delegates. The French plan of preparatory commissions was rejected by Messrs.

George and Wilson. Three and a half months were spent in "informal conversations," at a time when Europe in hunger and misery was daily sinking deeper into Bolshevism. Bolshevism, indeed, was fostered by the Conference, not from design, but through stupidity. The Prinkipo invitation, the Bullitt "mission," and the snubbing of Koltchak's representatives encouraged it in Russia; its infection of Hungary was directly produced by the treatment of the Karolyi government, which had saved Hungary from anarchy in November to December, 1918. And Dr. Dillon might have added that the later refusal of the Conference to recognize the Friedrich government, which followed Bela Kun, showed that Paris had learnt nothing. The author asserts that there was at Paris a section of opinion which definitely played for delay in the settlement, in order that Bolshevism might break out in Germany.

In the disregard shown for the records and the political aptitude of the people whose destinies were being settled, Mr. Wilson was the greatest offender. The peace was based on interests uninformed by the knowledge possessed by the older diplomacy, and distorted by the capricious application of Mr. Wilson's theories in the case of peoples not strong enough to resist. A peace based on enlightened views of self-interest might at least have been consistent and intelligible; but the treaty of Versailles was based on the short-sighted views which commended themselves to the democracies, and was made especially irritating to those whom it penalized by being smeared over with the unction of Mr. Wilson's "principles." Hence the vogue of the phrase "making the world safe for hypocrisy." The result in the author's summing-up is that to-day "in Europe every nation's hand is raised against its neighbors, and every people's hand against its ruling class . . . the huge sacrifices offered up by the heroic armies of the foremost nations are being misused to give one-half of the world just cause to rise up against the other half."

Thou Shalt Not Criticise!

According to an official announcement published in the local press of the occupied territory, the French Commandant of the Rhine Army has definitely prohibited the introduction, sale, and circulation of the *Frankfurter Mittagsblatt* and of five Belgian papers, of a Socialist and Communist character, within the French occupied zone. Within the British and Belgian zones a similar prohibition has been extended to the *World*, an English paper published at The Hague, and *Het Vlamish Vront*, of Antwerp, while the *Frankfurter Zeitung* and the Frankfort Socialist organ, *Die Volksstimme*, are banished from the French and British-Belgian zones for a period of three months. All this merely because the said papers continue to criticize now and then the way things are being carried on by the military authorities. Yet there are still those who imagine that the one real great achievement of our age is the general recognition of the freedom of the press in times of peace.

Dumas' Only German Work

The performance last month in Vienna of "A Friend of Women," by the younger Dumas, recalls an incident in his life that is not without significance at present. Dumas was remarkably handsome except for his long nose. A Viennese writer, with more thoroughness than tact, referred to his lack of facial symmetry in a review of his works. When this was brought to the Frenchman's attention, he placed his best photograph, one in which the nose had been toned down, in an envelope and sent it to his German friend with these lines written in old German script: "Um Sic zu bedanken über Ihrer Aufsatz und um Ihnen zu bewuissen dass ich nicht die Nase so lange habe wie Sie sagen. A. Dumas, f." This note of appreciation, with its grammatical mistakes, is the only work Dumas ever wrote in German.

—The public schools will remain "in politics" as long as education is one of the principal things for which public money is spent.

The Mission Style of Architecture

The notes by a Benedictine Father in No. 1 of the *F. R.*, on the Mission style, bring up many interesting points for discussion. The decline in art, as the writer states, is not confined to the present, but dates back to the revolution of the 16th century. The growth and development of art stopped with the ascent of Protestantism, commercialism, and materialism. Up to that time there was a gradual unfolding and development of architecture from the Egyptian and Greek periods to the dazzling heights of medieval Gothic.

After the lamp of Gothic art was extinguished, the first conscious effort at copying an art of a bygone age began, when the masters of the Renaissance revived the architecture of pagan Rome and adapted it to the conditions of their day. This adaptation was so cleverly done that a new style was added to the history of architecture.

The absence of a living architecture to-day, owing to the chaotic condition of modern civilization, leaves the architect no sensible alternative except to adapt and apply the essential forms used in former styles to the building conditions of the present. These essential architectural forms, based on construction, are, of course, the column, the lintel, and the arch. When these are used logically, with fine artistic feeling, with due regard for good proportions, and a proper relation to each other and the wall surfaces, and when the building on which they are used fulfills all practical requirements, then we have good architecture. It does not, then, matter from what period or style the ornamental features are borrowed, adapted or changed, so long as they meet the basic laws of good design, which laws underlie every style. Indeed a building may have style and beauty without following any historical style or ornament whatsoever. This is proved by the new work in Germany, about which the well-known Benedictine art critic, Dr. Albert Kuhn, has written an interesting book, "Die Moderne."

The reason why the so-called Mission style has been found so interesting and

beautiful is that it is indigenous to the soil, in fact was made from it, fulfills the essential requirements of good architecture by adhering closely to the laws of design, of honest and logical construction, is governed by local conditions of climate and material, and answers the practical needs. The buildings erected in this style have in them something of the ruggedness and natural beauty of the mountains which form their background.

The exact adaptation of these works to the climatic conditions and the functions involved makes them classics. It is deemed by every writer on architecture from Vitruvius to Ferguson that art, as an art, consists primarily in meeting the requirements and, furthermore, in discreetly and tastefully disposing the structural materials.

The merit of the Mission structures does not lie in the fact that they contain decorative elements of the Spanish Renaissance. These details do not assist the composition, nor the masses, which are quite satisfactory without them.

It is, of course, a mistake to transplant this style to the colder climate of the north or east of this country, where it would be entirely out of place. But to the south and southwest these buildings exemplify logical, artistic, and economical building principles, without which no work of architecture can claim lasting distinction.

To quote from your esteemed contributor: "We are indeed ruled by fashion and catch phrases and too prone to set aside approved and old, in favor of doubtful new things." The Mission buildings do not set aside old things, but, on the contrary, follow the oldest and sanest architectural principles, the neglect of which has brought Catholic architecture in this country to its lowest depths, lower perhaps than it has ever fallen in its whole varied history.

Once we grasp these basic principles and apply them to our building problems, as well, for example, as the saintly Father Junipero Serra applied them to his, the question of style, in capable hands, will take care of itself.

JOHN T. COMES

For a Six Hour Day

It was hitherto widely believed that sufficient food, clothing, fuel, transportation, and housing could be provided for the human race only at the cost of long hours and fatigue on the part of at least a considerable number.

Lord Leverhulme is the most prominent of a new generation of thinkers who demand that fatigue be done away with in the interest of productive efficiency.

In "The Six Hour Day and Other Industrial Questions" (Henry Holt & Co.) Lord Leverhulme, who is a practical business man and has conducted industrial enterprises of the first magnitude, contends that six hours work yields a greater output per man than a longer day.

The six hour day, he says, lends itself to the plan of working two shifts, from seven in the morning to one and from one to seven. No worker would grumble about the confining character of his work if he had either the whole morning or the whole afternoon to himself. Nor would it be impossible to work a third shift, from seven to one, or even a fourth shift, from one in the morning to seven. The worker would sacrifice half the night, but would enjoy leisure through the whole day.

The employer's side of the question looks even more rosy. In many industries the charges for interest on capital and depreciation, or rather, obsolescence, equal or exceed the charges for wages. Those capital charges remain practically the same, whether the factory operates one shift or four. It would therefore pay richly to institute a six hour day permitting two or more shifts, even if the product per hour did not increase and wages per day remained stationary or were even somewhat advanced. In many industries where that is not now the case, it would become the case upon the introduction of more efficient and costly machinery.

The six hour day is a problem analogous to the problems of mechanics. The heavier than air flying machine, Sir Hiram Maxim pointed out long ago, would become feasible as soon as a

motor should be built which would generate one horse power for the weight of a hen. There is a definite quantity of machine power that will make the six hour day feasible in industries where it would not pay under existing conditions. It is the duty of industrial engineering to find this quantity and apply it.

Wages and hours lie at the basis of the labor problem. Without solving the problems of a living wage and a tolerable day, no progress can be made. But Lord Leverhulme recognizes that these are not the whole solution. The worker can not remain a mere hand; he must have a living interest in the process which employs him. For years Lord Leverhulme has been at work evolving a system of copartnership by which the workers are given an interest in the profits of the business, while abating nothing of their claim to standard wages in bad times as well as good. But control, he feels, belongs to those who take the risks, and labor neither takes nor ought to take risks. Yet he wavers a little here, and often makes concessions to the idea that when the workers have become educated, as they can be under the six hour system, there may be a steady flow of ability from the routine workers through the management and into the directorate.

It is a safe forecast that Lord Leverhulme will eventually make a greater place for labor participation in the control of industry. At present he interprets risks too narrowly. The laborer does in fact bear some part of the risk; if the enterprise fails he loses his job—no small loss under a system of over-supplied labor markets. Apart from the question of equity there are cogent practical arguments for labor participation in control.

—In the *Nineteenth Century* for December Sir Oliver Lodge writes in as plain a way as the subject allows him, of the Einstein theory and its bearings on the theory of gravity. He indicates that neither of these two theories throws any light on the reason for the mutual attraction of heavy bodies.

Private Ownership

The Month (No. 665) says in the course of a timely article:

"The heaven of heaven is the Lord's: but the earth He hath given to the sons of men." God does not in the New Dispensation dictate any form of economic polity. Private ownership, for instance, of any commodity, as distinct from use, gets its sanction not from any direct divine enactment but from its obvious necessity for individual and social welfare. It is a natural right, though not so absolute as the right to life and liberty. It may be freely resigned by individuals or communities: it may in circumstances be incapable of being exercised without any real loss to the individual. Many of the race have reached their eternal home without having possessed anything save the consumable goods given them by others for their subsistence. All the same, man has by nature, and not merely by social convention, a right to own the goods of this world, the land and its varied products; therefore, to institute such a system of industry and economics in the State that the citizens generally could not exercise that right would be unjust, unless the present system should cease to be necessary for social and individual welfare. Modern Catholic teaching is practically unanimous on that head. Though it does not consider the wage-system as evil and unjust in itself, since in all human history men in every station have accepted money as something practically equivalent to services rendered, still it considers that normally a certain amount of personal property is necessary for the due development of the individual and the right ordering of family life. That a large proportion of the population should have nothing but a precarious means of livelihood, dependent on a series of accidents—the fluctuations of trade, the whims of employers, the discovery of mechanical devices, mismanagement, the chances of health, the very seasons themselves—is clearly bad for the individual and for the State as well. Society has drifted into this condition through long neglect of

Christian principles: it must disavow in practice what have long been discredited in theory—the Godless economics of the Manchester school, which are still the gospel of the unscrupulous capitalist. The difference between the Catholic sociologist and the Socialist is precisely this, that the former aims at directing and moderating ineradicable human instincts, whilst the latter wants, vainly, to suppress them. The new "status" with which the thorough-going Socialist would endow the worker involves merely a change of masters, and a change for the worse—from a servitude which is partial and intermittent to one which is perfect and permanent, from a master who is human and potentially humane to one that is a soulless corporation. But the true reformer would increase at once the independence and the security of the worker by identifying his work with his own interest and freeing him from the degradation of being exploited for the profit of another. . . . That, obviously, can only be done by a considerable modification of present conditions. The Socialist says the modification must go so far as to destroy all private ownership in the means of production (land and capital): we maintain, on the contrary, that a wider and better distribution of land and capital is all that is required. "The problem to be solved [says Cardinal Bourne in 'The Nation's Crisis'] is to find a way of distributing the surplus wealth so that the poor man, manual worker or inferior clerk, may have the additional remuneration that he so urgently needs; and the rich man no longer receive the heaped-up increment which he in no sense requires and cannot efficiently control."

—The Bishop of St. Cloud has given up the attempt of publishing an official organ. His paper, *My Message*, lasted four years and died for lack of support. It was in no way distinguished, and we need not wonder, therefore, that it failed in spite of strong episcopal pressure exerted upon pastors and people.

Dr. Erzberger and the League of Nations

[The London *Saturday Review* (No. 3332), we are pleased to notice, has kindly words for Dr. Matthias Erzberger, the much-maligned leader of the German Centre Party. In a notice of the English edition of Erzberger's brochure on "The League of Nations" (tr. by Bernard Miall; London: Hodder & Stoughton) the great British Tory organ says, *inter alia*:]

"Erzberger inspired the revolt of the Reichstag in 1917 when, following its famous peace resolution in July of that year, it overthrew first Dr. Bethmann-Hollweg and later Dr. Michaelis. Given a few hours' conversation with Mr. Lloyd George and M. Clemenceau, and he declared that he could make peace. If our interpretation of its purpose is correct, the present volume represents a further attempt on the part of the author to provide a basis for a negotiated peace. To what extent, indeed, he was expressing his real belief in September, 1918, when he said that the war was 'little likely . . . to end in a definite decision in favor of either side' is uncertain. But the point is immaterial, for his previous endeavors towards peace amply attest his sincerity. He realized that the condition precedent of a negotiated peace was the inclusion in the settlement of some feature which would enable both belligerent governments to declare that their moral aims had been achieved. This he found in the establishment of a League of Nations, to be constituted by the adhesion of England, France, Germany, Russia, and the United States. The constitution and functions of such a League are here accordingly described."

"Herr Erzberger," the *Saturday Review* continues, "combines a mind trained in historical and political thinking with a proven dexterity in practical politics which is part of the tradition of capable leadership of the Reichstag Centre from Windthorst onward. In his book an historico-political examination of previous attempts to secure world-peace serves as a basis for his treatment of the concrete problems involved. It must be admitted that the

historical argument for the League has seldom been put with so much ability. . . . He certainly establishes that the repeated peace-efforts of the papacy during the recent war were in line with its honorable age-long pacific tradition. A concise but comprehensive account is given of the many kinds of international agreements before the war, such as those relating to publication of the world's tariffs, the metric system, railway goods traffic, posts and telegraph; and of previous arbitration treaties. The author establishes by quotations from President Wilson, Viscount Grey, Mr. Asquith, and Count Hertling, substantial agreement in regard to the ideal aimed at, and makes that ideal definite by incorporating in it a programme. Apart from the establishment of an Administrative Council, consisting of the member-States' diplomatic representatives accredited *ad hoc*, and a permanent Bureau to deal with administrative and technical matters, this programme consists of six points: Obligatory Arbitration, Disarmament, Freedom of the Seas and international commerce, Equality of Economic Privilege, The Common Opening Up of Africa, and the Protection of Neutral States."

Lies

"In making the prediction that it will take fifty years to untell all the lies told in the last five years," says the *Catholic Advance* (Vol. 32, No. 13), "His Grace [the Archbishop of St. Louis] shows himself an unconquerable optimist. Historic examples of lies would lead one to extend the term by at least a century. There is the calumny fastened on St. Ignatius Loyola that the end justifies the means. Truth has been after it for four hundred years, and whilst she catches its tail once in a while, the lie always escapes. Unless Truth changes her speed gear and lies slow down to a more even measure, the unequal race will go on until Macauley's lone New Zealander, when he sketches that ruined arch of London Bridge, will set it down as the work of the Irish during the World War."

The Salaries of Bishops

I am not a little surprised at the remarks of a "Texas Missionary" in the last issue of the *F. R.*, under the heading "The Salary of the Clergy."

Speaking of the bishops he says quite bluntly and uncereemoniously that "at present each one takes what he can get." —

Was this "Texas Missionary" allowed perhaps a special look behind the scenes? He boldly asserts that some bishops get \$10,000 and more a year. I wonder how he knows it all so well. Has he seen the returns in the different chanceries or perhaps at the Income Tax offices?

And what about the princely salaries of our *Southern* bishops?

Judging from the rather meagre personal estates left at death by our American bishops, each one evidently belonged so far to that body of men whose praise is given by the Holy Ghost with the words "*Beatus vir qui post aurum non abiit.*"

Undoubtedly, placed as our bishops are in authority and administering the various funds of their dioceses the "*potuit transgredi*" may be predicated of each of them; but thanks be to God, thus far we can apply to the members of our Hierarchy: "*et non est transgressus*"; and the "Texas Missionary" may safely stop worrying about the salaries of our bishops and their huge incomes — if at least the past can be any guarantee of the future.

But what good, what edification can come from an article such as the one here incriminated? Is it not breathing something of that dangerous spirit of our time which would fain convert into "Soviets" all civil and ecclesiastical authority? N. N.

—Mr. T. A. Daly has published another volume, "MacAroni Ballads and Other Verses." It contains Italian and Irish dialect poems, as well as others clothed in English undefiled, and we must say we like the last mentioned best. "Tom" Daly is a true poet, and we are glad to learn that his books are to be issued in a uniform edition by the new firm of Harcourt, Brace & Howe, of New York, who also publish the present volume. (\$1.50 net)

How German "Atrocities" Were Manufactured

The following excerpt from a letter written by an American soldier named Julian C. Dorr, and published in the *New York Times*, throws some light on the horrible atrocities alleged to have been committed by the Germans during the recent war. This soldier refers to the "horrors" related by Margaret Deland in her book "Small Things." He writes:

She came to France all primed to feel sorry for those "poor heroes," and sympathise she did. As a result the word was quickly passed around that here was "game." — I know, for I helped pass it. Mrs. Deland wanted all the horrors of war, and she got them. She got more second-hand shudders during that week than the army got at first-hand during the whole war. She was systematically and sedulously "stuffed" with wild tales and bogus thrills by every soldier she could capture or corner.

I make no excuse for our conduct: it was bad manners and ill-breeding, but at best a soldier's sense of humor is crude. If Mrs. Deland had come to us and simply asked for information we would have given her the truth; but she came with a preconceived idea, and we simply told her what she expected to hear. To tell the truth, I don't see how anyone could believe the "rot" that she accepted without question.

Time is a great corrective — if one is open to correction.

Militarism

Are there any signs that "Prussian" militarism has received its quietus? Just listen to this: "I do not believe in the League of Nations. *I believe in war.* (Cheers). Never has the army been in such a state as at the present time. Never have we been so short of men. The great thing is patriotism. By reducing the army in the way we are doing we are depriving many men of a perfectly just profession." — *Also sprach* Major-General Sir Geoffrey Feilding, at the annual dinner of the Licensed Victuallers' Association, presided over by the Prince of Wales (see *London Daily Herald*, Dec. 12, 1919). As long as Englishmen cheer this sort of thing, is it reasonable to expect a miracle in mid-Europe?

NOTES AND GLEANINGS

—"America does not seem to be settling our German pupils a very promising example," remarks the London *Daily Herald*. "Internal atrocities in the U. S. Army are being brought to light by 'anti-patriots,' and a captain and two sergeants have been arrested on the charge of torturing, beating, and threatening to shoot soldiers who 'refused to confess' to their officers. One charming little device was to make 'Sammys' swallow lighted cigarettes. What a pity German officers never thought of this."

—We are requested to inform our readers that the Benedictine nuns (recent converts to the Church), of St. Bride's Abbey, Milford Haven, South Wales, are publishing beautifully artistic religious pictures at very moderate prices. They will send on approval a goodly sample for four shillings. The proceeds are to be used for building a new monastery. The pictures, we are told, are genuinely Catholic, really artistic, and distinctly British, and will serve as a splendid antidote to the ugly and inartistic pictures so often found on the walls of Catholic homes.

—Dr. E. J. Dillon, in his book, "The Peace Conference," tells how the decision relating to the trial of the Kaiser was arrived at: "A few days before the treaty was signed there was a pause in the proceedings of the Supreme Council, during which the secretary was searching for a mislaid document. Mr. George, looking up casually and without addressing anyone in particular, remarked: 'I suppose none of you has any objection to the Kaiser being tried in London?' M. Clemenceau shrugged his shoulders, Mr. Wilson raised his hand, and the matter was assumed to be settled. Nothing more was said or written on the subject."

—We see from the London *Universe* (No. 3074) that the Dominican Fathers are giving theological lectures for the benefit of the laity at Caxton Hall. These lectures are delivered on Wednesdays and are free to all. They

are devoted to an explanation of the "Summa Theologica" of St. Thomas Aquinas. This season they deal with questions of a social and political nature. The object is to give Catholic men and women, especially the young, an opportunity of learning more about their religion and render them better able to battle against the non-Catholic influences which surround them and to answer the questions that are continually being asked concerning their faith.

—It is unfortunately but too true, what a recent writer says, that "in the majority of our churches real art is conspicuous by its absence." And there will be no change for the better until clergy and people awaken to the fact that the majority of ecclesiastical architects and furnishing firms are, however speciously worded their advertisements may be, simply "out for business," which, in most cases, means working off stock pattern designs on their all too confiding clients without any, or but the slightest, reference to the surroundings in which those patterns are to be placed. The result is all the more deplorable for the reason that, with the same expenditure of money, the services of competent experts could have been secured and a result obtained which would have made for dignity and beauty.

—The *Josephinum Weekly* (Dec. 13) justly protests against the announcement, in the catalogue of the Catholic Extension Society, of a number of war books containing lies about and slurs against the "Huns" and "Boches,"—a nation, says our contemporary, "whose blood flows in the veins of hundreds of thousands of our soldiers." The insertion of this advertisement is doubly regrettable, as the catalogue containing it appears at a time when the Holy Father is trying to rally all the forces of charity to assist in alleviating the misery of diseased, starving, and freezing "Hun" children in Austria and Germany. We fear, from a number of letters we have received on the subject, that this mistake will prove costly to the cause of Extension and the missions. It is too bad.

Literary Briefs

—It is not likely that the sort of parents for whom Fr. Joseph P. Conroy, S.J., seems to have written his "Talks to Parents," will read any book intended for their instruction; for men and women who neglect their most elementary duties as parents are not likely to turn to Catholic books of instruction, even though they are written in the most "up-to-date" style with a lot of wit and slang interspersed between solid blocks of advice. We therefore fail to see the *raison d'être* for such books as this. (Benziger Bros., \$1.25 net).

—The Rev. Edward F. Garesché, S.J., has added another to his little books of "spiritual thoughts for every-day reading." It is entitled, "The Things Immortal," and, like its predecessors, is clothed in colloquial language and intended, not so much to preach and exhort, as to "encourage and stimulate those who are good to become still better, and perhaps to induce others, poor sinners, who have ordinarily no taste for spiritual writings, to get into the way of reading a bit now and then as an antidote against the prevalent worldliness and a gateway to better things." If the author would polish his essays with greater care, and avoid mixing metaphors, his books would be even more readable than they are. (Benziger Bros., \$1.10 postpaid).

—Father P. Trudel, S.S., offers a welcome help to those who wish to inform themselves on the essentials of Canon Law, as laid down by the New Code. His "Dictionary of Canon Law," just published by the B. Herder Book Co., under 606 heads, arranged in alphabetical order, gives a brief digest of the Code, with references to canons, paragraphs and numbers. Those who have not the time, or who do not care to study an extensive commentary, such as Father Augustine's, published by the same firm, will find this Dictionary a useful *vade-mecum*, as it contains, in the compiler's own words, "all that the average priest should know, more than our sisterhoods need to know, and much that will interest the laity on the laws of the Church." (\$1.50 net).

—"The New Method of Religious Instruction" by the Rev. Joseph F. Jacobs, Ph.D., of Bladell, N. Y., is a sort of catechism designed for such persons, young and old, as find difficulty in understanding English. The author aims at "reducing everything to its lowest terms, and to subordinate preciseness to clearness." He has eliminated many of the questions that make a catechism appear bulky, and endeavors to concentrate the learner's attention entirely upon the essentials. In a brief foreword Dr. Jacobs invites criticism and suggestions. No doubt he will receive plenty of both. One objection to his method is the substitution of a running explanation for the time-honored question-and-answer method. The author asks no ques-

tions; he simply instructs, and he does it by means of very short sentences, couched in the simplest terms. The "New Method" deserves the attention of pastors, teachers, and parents. (Buffalo, N. Y.: Catholic Union Store. 10 cts. per copy; to the clergy and religious, \$8 per 100. Wrapper).

—"Armchair Philosophy," by Daniel A. Lord, S.J. (The America Press). Mr. Lord, in eighteen articles, sets forth the principal negations of the day and opposes to them the affirmations of the sound thinker. The aim seems to be to bring the discussion into the plane of every-day life, and, by applying the principles of philosophy to common experience, in language devoid of all technical flavor, to inspire in the average mind an interest in fundamental questions and to furnish the answers. The style is familiar, rapid, and easily grasped. No doubt many will find the little book pleasant reading. Nevertheless, the conviction remains that, if we are to philosophize at all, we would better drink as deep as we may, and at the source. Philosophy must remain in the keeping of philosophers, and we must join their guild in order to learn their craft. Although theory cannot be separated, it is to be distinguished, from practice. Most of us will continue to live according to the laws of our nature without seeking to formulate them. When we want to philosophize, we had best look the formulae in the face and go to Stonyhurst and then St. Thomas.—S. T. O.

—We have been favored by Fr. Thomas Plassmann, O.F.M., with a copy, in pamphlet form, of an article lately contributed by him to the *Archivum Franciscanum Historicum* on "Bartholomaeus Anglicus," who has the honor of being the author of a monumental work, "De Proprietatibus Rerum," which is in a certain sense "the earliest encyclopedia." The article comprises forty-four octavo pages and clears up the obscurity that has so long existed concerning Bartholomew. The author shows that Bartholomaeus Anglicus was identical with Bartholomaeus de Glanvilla, that he lived in the twelfth and not, as has been thought, in the thirteenth century, studied at Oxford under Robert Grosseteste, taught for a while at Paris, entered the Franciscan Order about 1224, was summoned to Magdeburg in 1230, where he compiled his work "De Proprietatibus Rerum," which may be described as "The Preacher's Philosophic Repertory for the Interpretation of S. Scripture." It was among the first books printed, was translated into French, Flemish, Spanish, English, and the language of Provence, is the forerunner of our modern encyclopedias, and affords an insight into the thought, temper, and educational movements of the four centuries following its publication. Fr. Plassmann's study is a model of critical research and highly creditable to the younger school of Franciscan scholars now in the ascendant in this country.

—Mr. Francis X. Doyle, S.J., has published a volume of "Poems," most of which originally appeared in the *Catholic World* and other magazines. We do not fancy his war verses, but some of the shorter lyrics are graceful. We quote:

Pain

A star that peereth through the night
Serene and steadfastly,
Illumining with silver light
The dark, wherein I see
The groping hand of One divine
That warmly closeth over mine.

Then

Oh, Lord, I love Thee most,
Not when with glee life flows
To joy's glad crown;
But when in grief I'm lost
And weary weights of woes
Have crushed me down.

"Poems" is published by Peter Reilly, Philadelphia. Price, \$1.

—An error of the types made us refer in No. 1 of the current volume to Father Robinson's latest book as "The Underlying Tragedy of the World." The title should have read, "The Undying Tragedy of the World." The little review of Fr. Wynne's "Requiem Mass and Burial Service from the Missal and Ritual" was disfigured in two places by the substitution of the word "prayer" for "proper." The author of that notice writes to us: "I am so glad you did not affix my name or initials to the notice of Fr. Wynne's booklet. To undertake to endorse an effort at spreading a knowledge of the liturgy, and in the same breath to talk about 'the prayer of the day of deacease or burial' and 'the prayer of the common Mass for the dead,' is an absurdity which would stamp the perpetrator as a hopeless incompetent. *Proper* was the word in both cases. There are, as you know, four *propers* for the dead, and each one has its *oratio*, *secreta*, and *postcommunio*, i. e., three 'prayers.' Besides this there are four or five sets of 'prayers' to be used, at need, with these *propers*, which contain, of course, the epistle and gospel suitable, as well as the prayers. If editors suffer as much from the lack of consideration on the part of their public as contributors do from compositors who are stupid and editors who know better what a writer wants to say than he does himself, then editorship must be more of a martyrdom than you would have us believe. I forgive you once more, but only because you left off the signature. If Fr. Wynne happens to read the notice, he will credit the amateur lingo to an unknown scribe." Father Wynne, we may remark, has had sufficient editorial experience to know that the ignorance of compositors and the carelessness of proof-readers often does make editorship seem little less than a martyrdom,—though not, of course, in the theological sense of the term!

Books Received

Whom the Lord Loveth. Consoling Thoughts for Every Day in the Year. Compiled by Henriette Eugenie Delamare. 120 pp. 16mo. P. J. Kennedy & Sons. \$1.10, postpaid.

Exposition of Christian Doctrine. By a Seminary Professor. Intermediate Course. Part II—Moral. Authorized English Version Revised according to the Code of 1918. Sixth Edition. xv & 638 pp. 8vo. Philadelphia: John Joseph McVey. \$2.75 net.

Bartholomaeus Anglicus. By P. Thomas Plassmann, O.F.M. (Reprint from the *Archivum Franciscanum Historicum*, Vol. XII, An. 1919, Fasc. I—II). 44 pp. 8vo. Quaracchi, Italy: Collegium S. Bonaventurae.

The Passion and Glory of Christ. A Commentary on the Events from the Last Supper to the Ascension. By Msgr. F. X. Poelzl, D.D., Professor of Theology at the University of Vienna. Translated from the German by M. A. Buchanan. Revised and edited by Rev. C. C. Martindale, S.J. viii & 371 pp. 8vo. New York: Joseph F. Wagner, Inc. \$2.75 net.

Tadousac and its Indian Chapel, 1617-1920. By Dean Harris. 66 pp., illustrated. (No publisher, place or date).

A Handbook of Moral Theology. By the Rev. Anthony Koch, D.D., Professor of Theology. Adapted and Edited by Arthur Preuss. Volume III: Man's Duties to Himself. iv & 183 pp. 12mo. B. Herder Book Co. \$1.50 net.

Epitome Theologiae Moralis Universae per Definitiones, Divisiones et Summaria Principia pro Recollectione Doctrinae Moralis et ad Immediatum Usum Confessarii et Parochi Excerpta e Summa Theol. Mor. R. P. Hier. Noldin, S.J., a Carolo Telch, S.T.D. Ed. 4ta. xlii & 602 pp. narrow 16mo. Fr. Pustet & Co. \$1.50 net.

Summa Theologiae Moralis iuxta Codicem Iuris Canonici. Scholarum Usui accommodavit H. Noldin, S. J. Vol. III: De Sacramentis. Ed. 12a. 820 pp. 12mo. Innsbruck: Fel. Rauch. American agents: Fr. Pustet & Co., Inc., New York and Cincinnati. \$4 net.

The Acts of the Apostles. With a Practical Critical Commentary for Priests and Students. By the Rev. Charles J. Callan, O.P. xvi & 205 pp. large 8vo. New York: Joseph F. Wagner, Inc. \$2 net.

Conferences for Married Women. By Rev. Reynold Kuehnel. iv & 217 pp. 8vo. Joseph F. Wagner, Inc. \$2 net.

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Read the book yourself slowly two or three times and it will correct your liver. It is worth any fifteen books of the so-called classics.

Yours sincerely,

AUSTIN O'MALLEY, M.D., Ph.D., LL.D.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

February 1, 1920

Educational Movements

N. E. A. stands now for National Education Association. Notice the change of name since 1906; up to that year it was called the National Educational Association—a very significant change, though overlooked by some of our first-class Catholic publications which even quite recently spoke invariably of the National Educational Association.

The N. E. A. is not well spoken of in educational circles. The September issue of the *School Review* (Chicago) reported a sparsely attended meeting in Milwaukee, where the present political management of the organization was confirmed in its power. The Association is threatened with dissolution. The Department of Superintendents is infinitely more influential. It is to be hoped that this Department will throw off its inhibiting affiliation with the moribund Association.

The *American Schoolmaster* (November, 1919, Lansing, Mich.) speaks in the same strain, adding: "It is evident that unless a change takes place soon the summer meeting will be scarcely worth perpetuating."

The same *American Schoolmaster*, in its November number, severely criticizes the leading article in the N. E. A. Bulletin for November, written by Superintendent F. E. Spaulding of Cleveland, Ohio, and largely devoted to the advocacy of universal compulsory civic and military training for males. The *Schoolmaster* goes on to say: "To think that we should so soon be greeted with serious proposals for an alliance of the newly created [to be created!] Department of Education with the War Department! And that N. E. A. officialdom should so far countenance the proposal as to give it space in its meagre two-dollar Bulletin."

It is well known that the unwise and undemocratic Smith-Towner bill has been drafted and advocated by the N. E. A. and that Mr. Hugh S. Magill, field secretary of the Association, is at present touring the country to enlist the interest of the people in this un-American Federal centralization of schools. All objections to this bill, which "will not need to be reintroduced, but will hold its present number," (so says the January Bulletin of the N. E. A., p. 5) are ignored with supreme contempt by the N. E. A. and the Bureau of Education. (See *America*, Nov. 29, 1919, page 117).

The *Catholic Educational Review* justly and severely objected some months ago to the Smith-Towner bill in an article written by Dr. Shields. Thus it is a veritable puzzle how this same *Review* (Dec. 1919) devotes without a word of comment or criticism five full pages to a reprint of a statement of policies by the "Commission on the Emergency in Education" of the National Education Association, "A National Programme for Education." It is in the main a flamboyant promise of the N. E. A. — moribund association — not only to nationalize (rather monopolize through the Federal government) education in America, but to form an International Education Association, as it has even urged the creation of an international bureau of education in the League of Nations — which is not moribund but died abornin'. It is further stated that the Teachers' Federation of France have requested that the N. E. A. of the U. S. take the initiative in calling this international conference. This conference will be held in Cleveland, Ohio, February 24-30th inclusive, under the auspices of the N. E. A. of the U. S. H.

Bleeding Heart

By EUGENE M. BECK, S.J., St. Louis University

Brave as a conquered sorrow,
It lifts its dewy head,
Where hermit swallows burrow
Hard by the river bed.
Its chalice green and roseal
Breathes love and stalwart hope;
With heraldings ambrosial
It cheers the barren slope.

Brave as a conquered sorrow
(Step softly, wanderer!)
Still glad to smile to-morrow
(Ne'er was such sufferer!)

But as a child his plaything,
It spurned its humble store,
And from their earthly swathing
The weeping fibres tore.

The broken heart lay bleeding
Beneath the turquoise sky;
Unheeded of its pleading
I watched it slowly die.

An ancient grief unspoken
Its pain to heaven cried—
A heart by sorrow broken
Poured out its crimson tide.

Some Light on the Mystery of Evil

V (Conclusion)

March 2, 1903

"For myself I continue to have constant experiences. . . . I still hear a great deal more from the Unseen than I hear from the people of this world. I have kept careful watch over these manifestations and have considered whatever I heard as tending to explain the nature or purpose of the phenomena."

* * * *

"You say the manifestations of which we read in the early Christian times were spontaneous, unsought-for, while modern manifestations require 'conditions,' etc. Well, my experiences are entirely spontaneous, unsought-for—no 'condition,' no desire, no seeking whatever comes in.

"I know that this is a bold thing to say because of the possible inference; but it is the truth.

"I have heard spirits say (with reference to people being fooled by these means), that if such people are willing to be deceived or to lend themselves to such foolery, they allow this to be and they let them stumble."

"But just fancy—to be continually hearing these voices except when asleep. Is it not dreadful to think of? Yet I do not suffer any apparent breaking up, nor any very great trouble, so long as I mind my business. It is all very wonderful. But surely my experiences do not seem to have the character of Modern Spiritism of the clairvoyant business. The only element which I find inconvenient is the hearing of the voices. And the circumstance that they speak to me of things which I have never known is surely proof—if I needed such—that they are objective in character and origin."

March 7, 1903

"Yes! the phenomena continue and in various ways. The more I experience the more the mystery deepens. But I see the explanation of all, in an inexpressible sense, in the Crucifixion of our Lord, when I look upon that mystery of God's revelation of Himself. I feel as if I understood it as far as ever man can come to the certainty of knowledge. I know that the explanation of all is there; that the remedy for all is there; that the salvation of all is there."

March 12, 1903

"May God lead mankind to see the fallacy of trusting in other ways and in other gods or saviors!"

March 26, 1903

"You remark that there is something very singular and unique about my experiences, and you add that my description is unlike any of those you are receiving day by day. I feel this too. And I feel, too, that only a very exceptional person could have come to detail such experiences. But I have stood the trial, having become 'seasoned,' so to speak. In most cases reason surely must have resigned at the outset; any account, therefore, of such experiences would have been lost. I could not by any words of mine convey to you an idea of the dreadful strain on my nerves, and of the drain on my vital powers which all this involved—especially during the first years of perpetual

approach. I think you had from me an account, in brief at least, of those earlier experiences. . . . I received impressions which could not be communicated by human language, so overpowering were they and so different from the ideas held by the generality of mankind."

* * * *

"On one occasion, when I had retired for the night, a being appeared who addressed me, using the most vile language and rehearsing for me, in a terrible manner, many incidents in my past life. . . . I jumped up and ran at it, making a large Cross in the air, when the figure melted away like smoke, leaving a smell as if a gun had been discharged. . . . When it reappeared, I began to recite sentences of the exorcism, and it seemed to me that when I came to the more forcible portions of it, the voice grew less distinct. As I proceeded, and also made use of holy water, the voice died away in a sort of moan."

* * * *

"The voice claimed to be that of Lucifer. It declared that it could answer my questions by reading my thoughts — without my articulating them. And this it proceeded to do. . . . I got over it all; but I fainted away when I got out of the room. The voices then ceased. When I was convalescent, it all began again, giving me a most dreadful teasing and afflicting many parts of my body. This went on for about nine months, and by this time I could hear the voices when in church, too. It was awful. But I endured it all in a spirit of penance and mortification. . . . Temptations came to me directly and with terrible force."

"Thus night and day for long months they tormented me and seemed to 'pound' me all over. Deceased persons were continually personated and holy souls and angels and even our Lord. I was surrounded by the perils of Hell and, I may say, passed through the valley of death. I was ordered to renounce Jesus Christ, to take an altar bread from my box and consecrate it and offer it to Lucifer; else, they de-

clared, 'we will kill you before you can see a priest.' On my resisting, they seemed to choke me and to seize my very heart, the attack only ceasing when I believed myself to be at the very point of death. . . . This they repeated over and over again, and I endured more than mortal man can imagine. That is saying much; but I say it. That is three years ago, and I stood it all without getting insane. They got so terrible that I had the Blessed Sacrament placed over my head, when they withdrew."

* * * *

"In answer to your question: No! I am not interfered with in church during Mass or services, in such a degree as would put me out or upset me or make me less able to do my work. On the contrary, I am like one receiving light, and sometimes the very words of the fathers are impressed upon me as though I were reading them carefully. I have to proceed cautiously in preaching; but I can tell and feel if any sentence I utter is contrary to the Catholic Faith. And I am often corrected and shown how to look for and see some hidden meaning."

* * * *

"I may mention that during those many months of my sufferings when they were 'pounding' me (I cannot find a better word to describe the process), they also had a mock-crucifixion of me. I felt as if it were really being done, and I even tried to wipe the big beads of blood from my forehead. Of course, I knew that it was not real, but my sensations and sufferings were real enough, for this performance had to be endured night after night."

* * * *

"They said such astounding things to me that I cannot imagine any mortal mind conceiving the ideas involved.

"As I have often said (although unable to explain how) I have over and over again passed through the dark valley of death without being permitted to die! That I stood the loss of sleep is to me a miracle of mercy and divine help. I really bore all in most abject humility, without any questioning of

God's ways, and without distrust of Him and will of my own. Through the Blessed Sacrament I did get relief at last; still I continue to suffer more or less.

"My physical powers have now become greatly diminished. I am a man of large build and seemingly of splendid constitution (not much left of it now), and I have great power of endurance so far as my priestly work is concerned. . . . I am in my forty-first year and have been a total abstainer for years. . . . You will not be surprised to hear that during the more terrible months of trial I had offers of gold and influence in high quarters from 'Lucifer' (if he was Lucifer)."

"You ask: Are the intelligences with which you are brought in contact ordinary human beings minus the physical body, or are they to be regarded as beings of a different character? They say that they are not of a different character—simply separated from the body. But they will say nothing as to their object or destiny. They declare that they will not make their purposes known to us any more than men make theirs known to one another. Of their destiny, they say, they cannot speak until it is fixed. They assert that their modes of thinking are very different from what they were while on earth—that a gulf separates them from us, which cannot be passed but by death. . . . They say that they fool fools—that most people desire to hear folly—not truth. They assert that something is to come before long which will occupy the attention of people on this earth more than any tribulation that has ever been known."

* * * *

"In answer to your question: Have I received any communication from any person I have known in this life? No! Not so far as I am aware.

"Are the spirits who have communicated more recently of a better and more benevolent order?

"They say themselves that they have changed their mode of action in some respects, but not their nature. And I, on the other hand, am no longer so

easily upset. They say, too, that the earth is a far stranger place than people imagine and that there is much under the sun that they never dream of. 'As though the earth were not full of most contradictory and extraordinary manifestations!'"

* * * *

"I am quite certain that the spirits give me information respecting matters which are unknown to me, and which I could only find out by laborious research."

June 30, 1905

"I have nothing further to communicate just now except deductions. I think that people generally are being influenced—to an alarming extent in recent years—in such a way as to render them unfit for any useful work. I am speaking of the great bulk of mankind who never hear and see anything to suggest spirits. Their minds are influenced. And that influence tends to upset the existing modes of thought.

"As for Christianity, my own opinion is that it has to a great extent become lost. The essentials seem to be forgotten or disregarded. Faith is being put in certain forms and practices that do not really constitute the stay or groundwork of Christianity. True Christianity, such as we see in Christ (and I may also say in the present Pope), has nothing to fear from this invasion of spirits. The Spirit of God is doing whatever good is being done on earth, and men are made use of as God wills. They will not be made use of as they will or in the way they will."

October, 1907.

"The phenomena are much what they were when I last reported to you, except that I have got more used to these things, and am therefore less inconvenienced by them.

"Have I modified my views in any way respecting them? Well, it is very difficult to form any safe and settled view in these matters. I have at one time believed these beings to be evil spirits; at another I have believed them to be the souls of the dead—in some

state or other — as the explanation was suggested to me by their manner and conduct. It seems to me, however, that one point must be urged against the idea that they are the souls of the dead. The identity of any of them appears to be in no way whatever made manifest."

* * * *

"... I regard the circumstance that they are only heard by some as incidental to some peculiar condition of the mind.

"I knew nothing of these things until I heard them and saw them, too. I had never looked for such manifestations or heard of Spiritism in any shape or form. . . ."

"But I am now certain beyond a shadow of doubt that these beings are around us — floating in the air, as it were — and influencing us in a mysterious manner. How far this influence goes, has yet to be seen.

"As I have said before, however, I have not identified any person of them as the soul of a person I have known on this earth. All I can say in this respect is, that a voice thus heard has sometimes sounded familiar to me — like a voice I had heard before in this world; but I cannot imagine whose voice it was."

J. GODFREY RAUPERT

The Just Selling Price

TO THE EDITOR:—

In the January 1st number of the REVIEW you report the address of Col. F. H. Callahan on the subject of profit-sharing. This means of placing the laborer on a fair footing in relation to the industrial concern with which he is connected has been and is being constantly discussed in the press, periodic and daily. I have read many, many of these articles, and read correspondence in which the plan is dilated upon. I have waited and waited for one single case in which a prime party to the combination should be mentioned — even mentioned. So far I wait in vain. Have you among your acquaintance an econ-

omist or a social scientist who will consider this forgotten element which nevertheless is essential to the formula. I refer to the customer, the consumer, the general public. For years, one might safely say a hundred, the process in industrial business has been roughly this: the owner invests his money, hires his labor at the lowest price possible, expects a salary for his exertions and the net profits for the use of his capital. This is tantamount to saying that any possible profit is legitimate interest, and that a laborer must take what he can get. Now the laborer after some fifty years of ferment, has about convinced the owner that he can and will make his own price, and he is claiming that he is at least one element in the production of profit, and therefore must have a share of it and some control of the "business." He points to the enormous difference between the reward of his efforts and of those of his employer. So the employers (we do not consider their motives) are beginning to adopt this profit-sharing plan. Take the one explained by Col. Callahan. Capital gets the legal rate, and then it and labor divide the surplus. Now just as there is a *just* wage and a *just* rate of interest, there is a *just* selling price. Neither capital nor labor has a right to an indefinitely swelled profit. The consumer should not be forced to pay too high a price any more than the laborer should be forced to accept an inadequate wage. For example. Mr. Ford pays his laborers luxurious wages, admits them to a share in the profits, still has millions to re-invest, so many millions that he is put to it to set them breeding. Why? Because he is charging too much for his products. Both he and his laborers are battenning on the public. Why not face the whole situation? Are not we all "the public"? Or must we as members of the "public" be *non compotes mentis* and as employers and laborers astute business men? Father Husslein touched on the point when he showed that in the Middle Ages, the *commun geod* was the first aim of the laborer and employer. The solution is always a moral one.

S. T. O.

Jackman's "History of the American Nation"

"A History of the American Nation," by William J. Jackman, issued by the Western Press Association and copyrighted by the Whitman Publishing Co., 1916, was sold to me under false pretences by a clever book agent not long ago. The preface begins as follows:

"In the preparation of this work it has been the aim of the author to present the various facts and incidents marking the history of the United States in an impartial, unbiased manner."

From a Protestant standpoint the author may be unbiased; at least, he may try to judge matters relating to the different sects with less bias than his very pronounced Puritanism might impel him to do. Catholics, however, and things Catholic receive scant justice at his hands.

His work is prefaced by "A Sketch of the History, Greatness and Dangers of America," by John Lord, LL.D. This sketch furnishes the key to the whole work. It shows the writer's ignorance of the great rôle which the Catholic Church has played in the civilization of mankind. "Catholicism has a mission to fulfill among people still enslaved by the dogmas and superstitions of the Middle Ages" (p. XLIV). Mr. Lord is a fervent believer in free schools, not, however, as the Puritans understood the term, but in the present system of godless education.

Mr. Jackman advances as a historical fact that "the Huguenot from France and the Puritan from England . . . brought with them to our shores the spirit of the Reformation, the recognition of civil rights and religious liberty." Just the contrary is true, for religious liberty was granted only in the colony of Maryland, which, as every historian should know, was founded by the Catholic Lord Calvert, who made his colony the refuge of any and all Christians that were persecuted for their religious belief. Already in 1649 a law was enacted granting perfect toleration to all Christians.

Again, how does *this* sound in Cath-

olic ears: "The simple truth of the Gospel had been obscured by the teachings of men. The decrees of the church had drawn a veil between the throne of God and the human soul. The priesthood had denied to the people the right of studying for themselves the word of God."

In Vol. II, ch. XIX, the Jesuit missionaries in Canada are praised for their noble work. The real motive of their zeal and heroic labors, however, is beyond the grasp of the writer. In the next chapter his inborn Puritan prejudice, paired with a credulity incredible in a supposedly learned man, shows forth in all the dark splendor of Protestant gullibility. He makes the Jesuit missionaries responsible for the wars waged between England and France. "Among the early Jesuit missionaries," he writes (p. 254 sq.), "who taught the Indians of New France, there were undoubtedly many good men. The priests of that generation had passed away, and others had taken their places; *these incited the recently converted savage, not to practice Christian charity and love, but to pillage and murder the heretical English colonist.*" (Italics ours).

Where did Mr. Jackman find warranty for such an assertion. Such statements might be expected in the vile sheets published by a certain un-American and un-patriotic coterie of bigots, but they are out of place in a history of the American nation whose author claims to write in "an impartial and unbiased manner." A cursory glance at the "Jesuit Relations," which are accessible to any historian, would have enlightened him as to the true causes of those murderous wars.

It would be a waste of valuable space to give further citations. The whole work is Protestant throughout. Mr. Jackman lays great stress on the educational development of our colonies and States. Never a word, however, could he find for Catholic institutions of learning. Neither Georgetown, nor the Ursulines of New Orleans, nor the founding of our Catholic University at Washington, nor any of the numerous

Catholic colleges and universities within the present confines of the United States, are even as much as mentioned by name. When speaking of our efforts in the Philippines on educational lines, he even ignores the great University at Manila, whose foundation antedates the arrival of his beloved "Mayflower" by more than thirty years.

Mr. Jackman is liberal in his praise of Protestant theologians and revivalists, but absolutely ignores the leaders in the Catholic Church, such as Archbishops Carroll and Hughes and Bishop Spalding, to mention but a few. He is silent on the question of the Know-nothings. Our sisterhoods are ignored when he speaks of the devoted women who served their country during the Civil War. The history of this War is written from the standpoint of the New England Puritan. No real Southerner will agree with Mr. Jackman's treatment of the "voting negro" or of the "freedman" of that period. One of our leading lawyers, himself a non-Catholic, characterizes Jackman's History as "a story book catering to a public absolutely ignorant of history, but always willing to part with their shekels when purchasing a 'history' of which the author generally ignores the first two letters."

Jackman's "History of the American Nation" was never intended for Catholics. Mr. Jackman may have been animated by a desire to be impartial, but he lacks the essentials of a real historian. Catholics who wish to become acquainted with the history of our country will have to look for another book. Jackman's is unfit to adorn the shelves of a Catholic library.

(Rev.) F. L. GASSLER

New Orleans, La.

—The *Missionary* says that according to the statistics in the Official Catholic Directory for 1919, 23,625 non-Catholics were received into the Church during the preceding year. How many Catholics fell away from the faith in that period God alone knows.

Official Hysteria

Nothing, apparently, is lacking to complete the hysteria of Federal and State officials. The hopeful thing is that newspapers like the New York *Evening Post*, the *Globe*, the *World*, and other influential daily papers in other cities are beginning to utter warning notes of protest, as well they may. *The Nation* (No. 2845) ventures the prediction that raids of this sort will make ten opponents of the government for every agitator arrested. "Unless the government has clear proof that violence is being actually planned," says our contemporary, "the whole thing is in reality an official attack upon a state of mind and upon personal opinion; and for that, in the long run, Americans will never stand. However mistaken the Communists are in their plans for reorganizing society, advocacy of Communism is not a crime unless accompanied by a deliberate attempt to overthrow the government by force."

State Certificates for Catholic Teachers

The Rev. Ralph L. Hayes, D.D., superintendent of schools for the Diocese of Pittsburgh, is quoted in the N.Y. *Evening Sun* as warning the Catholic teachers of Pennsylvania that they must face the demand that all teachers meet the requirements of State certificates. He urged that a start be made by requiring that every Sister who begins teaching hereafter be trained to meet the demands for a provisional State certificate.

The establishment of a Catholic teacher certification system in anticipation of State action is a wise move, which should be made in every diocese of the country, for it is clearly but a matter of a short time when no one will be allowed to teach in any American school unless he has a State certificate.

How this demand can be most effectively met is a matter that has already, we believe, been discussed at several meetings of the Catholic Educational Association, but it can hardly be determined uniformly for all dioceses, as conditions are different in different parts of the country.

The Magnetic Crescograph, a Marvelous Testing Instrument

The *Manchester Guardian* (weekly ed., I, 25) gives an account of a marvelous instrument recently invented by Sir J. C. Bose, of the Bose Research Institute in Calcutta, India. It is called magnetic crescograph and was invented for the purpose of magnifying the highest powers of the microscope so as to enable man to observe the growth of plants.

Under this instrument, the movements of a snail appear so rapid that the animal seems to move twenty-four times faster than the shell of a 15 inch cannon flying at a velocity of eight and one-half million feet per hour. With the help of this device the life activity of a plant can be rendered subservient to the will of the experimenter. A depressing chemical agent is applied till life is brought to a state of arrest. A timely application of a suitable stimulant revives the dying plant and exalts the growth-activity to many times the normal rate.

The possibility of our modifying the rate of growth, said Sir J. C. Bose in a lecture lately delivered in Manchester, was a matter of great practical importance. The world's supply of food depended on the growth of plants, and it was only by the discovery of laws of growth that any great advance in scientific agriculture was possible. The rule of thumb method hitherto employed in the application of a few chemical stimulants and of electricity had not been found uniformly successful. We had been using only a few stimulating agents, whereas there were thousands of whose action we had no conception. We blindly applied these chemical stimulants, and we forgot that an important factor was the dose of the application. For every substance there was a critical point which must never be exceeded. Any excess brought about a result diametrically opposite to the one expected. Thus he found that while a particular intensity of electrical current accelerated growth, an excess of current retarded it. The same was true about chemical stimulants. In fact, in-

stead of stimulating, the agents could be made to produce contraction.

A striking practical result of this was obtained with poisons used in India for killing weeds. Normal doses killed the plant, but up to a certain point the poison acted as a stimulant. This practical application of the investigation of plant life, the lecturer thought, was comparatively unimportant. Of infinitely greater importance was the solution of the problem whether plant life was the same as animal life. Were these two streams, which flowed side by side, fundamentally one or were they radically different? He had been able to establish the fundamental unity of life-reactions between plants and animals. Plants were supposed to be devoid of anything which corresponded with the nervous system of animals. After fifteen years of investigation he had come to the conclusion that there was nothing in the highest animals which had not been forestalled in the plant. The plant had a far wider range of sensibility. When a tree was struck one did not see it move. It was thought to be insensitive. But if a recording instrument were attached to the tip it would be found that each time it was struck it shuddered like an animal. When a healthy plant was placed in a bath of water and the temperature was raised to 60 degrees Centigrade—the critical point—it struggled and died, and the death spasm was exactly the same as the death spasm of an animal.

—In "Einstein versus Newton" (*The Month*, No. 666) Father C. W. O'Hara S.J., throws some light on the Principle of Relativity. He sets himself to answer two questions: What is this principle advocated by Einstein? and how far does it actually affect the fundamental concepts of science? In answering the latter question, Father O'Hara contends that Einstein's views by no means involve the complete rejection of previous work, "but attention has been called to a neglected source of error in scientific measurement, and means have been provided to remedy that defect."

Two Educational Reports

The Annual Report of the Superintendent of Parish Schools of the Diocese of Newark has been a welcome visitor for the last six or seven years. Dr. Dillon has a wide outlook upon educational methods and tendencies, and generally embodies in his annual reports some very practical suggestions for our teachers. In his "Ninth Report (1918-1919)" there are paragraphs on matters of interest to all educators. Some are: Music and Sight-Singing, Catholic High Schools, Textbooks of History, Overcrowding, Tendencies, and Americanization. In the section on Tendencies Dr. Dillon refers to the excellent training which our Catholic teachers get by virtue of their making teaching a life-work, or, better, a high and holy apostolate. The average period of service of public-school teachers (according to the statistics of the United States Commissioner of Education) is "less than five years." Dr. Dillon comments upon this fact as follows: "These statements are not quoted for the purpose of comparison, but, while realizing our weakness and limitations, we hold it as evident that a teacher who makes teaching her life work, who is not distracted by the cares of home and worldly pleasures, who is not solicitous for other avocations with the lure of higher salary, acquires an experience which goes far towards making a thoroughly professional teacher." Yet they should give our teachers the hope that by virtue of this "consecration" to the cause of Catholic education, they may become the equals of the best teachers in other schools.

* * * *

The Catholic Educational Association met this year at St. Louis, from June 23 to June 26. The Report, just published, contains as usual the proceedings and the papers read at the various sectional meetings. The "General Resolutions" embody the spirit of the meetings and indicate the policies favored and advocated by the leaders of the Association. The great educational question which has been the subject of so much discussion during the year is

that of "Federal Control." A ringing resolution opposing such "control" was introduced, but for some reason "action on this resolution was not taken." An after-clause, however, states that "It is the opinion of the Executive Board that the Smith-Towner Educational Bill now in Congress should be defeated."

But this leads to the question: would it not have been more conducive to the welfare of Catholic education, if a representative committee had been instructed to present a memorial on the Bill to those who have legislative power? Such a memorial should have discussed the whole question from the legal and constitutional point of view, showing precisely what rights are violated by the Smith-Towner Bill, and why we must oppose it. A. M.

A Threat Against Democracy

There can be but one opinion concerning the action of the New York Assembly in suspending its five Socialist members. The *Evening Post*, which cannot be suspected of sympathy for the impractical ideals of Socialism, declares that the Assembly's action is a sinister threat against the fundamentals of democracy and representative government.

Unlike Victor Berger, who was expelled from Congress on his individual record, the Socialist Assemblymen were not barred as individuals but as adherents of a definite political party and creed. This party at one time polled nearly a million votes for its presidential candidate. It polled 145,000 votes for its mayoralty candidate in New York in 1917, and nearly 130,000 votes for its candidate for president of the Board of Aldermen last November. In outlawing a political "platform" the Assembly has done two things. It has arrogated the right to interpret a statement of principles into an attack against the public welfare, and it has made all subscribers to these principles *ipso facto* violators of the law. If this stands, *no minority is secure in the future against excommunication on the ground that it is "inimical" to the public interests.*

A Great Catholic Architect

In two handsome volumes, entitled, "Westminster Cathedral and its Architect" (London: Hutchinson & Co.), Mrs. W. de L'Hopital gives an account of the work of her father, the late John Francis Bentley, architect of the Westminster Cathedral, which is considered by many to be "the one great ecclesiastical building of the last century."

The first volume is devoted to a history of the conception and growth of Westminster Cathedral, and the second to Bentley's other work. Both are well illustrated with photographs of his buildings and designs for furniture and metal-work, and both give a very interesting account of the architect and his methods.

The first, which deals exclusively with the great basilica at Westminster, will be eagerly read by all architects into whose hands it falls. The thousands, too, who have felt the impressiveness of that noble interior will welcome some account of its origin and the difficulties its creator had to overcome. Here was an architect bred in the strictest traditions of the English Gothic Revival, who, having been chosen to build the chief temple of his religion in England, was sent at the age of fifty-five to travel through Italy and the near East to study another and a very different style, and who, on his return after six months' wanderings, begins at once to erect a vast and complicated structure for the expression of which he had had to acquire a new language.

Fortunately Bentley was a genius. The alien style, new to him and new to the mass of his contemporaries, becomes absorbed into his personality, so that it is born again and issues forth a new and living thing, logically serving in his cathedral the purpose for which he uses it. The interior of his building may be Byzantine in form and detail, but it rises beyond all archaeological exercises and origins and exists to-day as the most dignified and solemn expression of the religious spirit which has been produced for the last five centuries in England. Everyone feels

the exterior is not so satisfactory, but it was beyond the power of any one man to resolve the mass of detail required and to transform it into a consistent and logical whole. Such things require generations of architects and worshippers, and the gradual accumulation of tradition, for suitable expression to be obtained. One has only to think of the ordinary exhibition building or any other sudden importation of an alien style to see how well Bentley has succeeded in an impossible task. Perhaps his exterior would have gained in breadth and dignity if Bentley's journeyings had been extended to Constantinople. He would then have seen in Santa Sophia how an interior as fine as his own could be blended with a massive and simple exterior. But he was fifty-five when he started on his great adventure, and though Michel Angelo was seventy-four when he was called in to remodel and finish St. Peter's, even Michel Angelo was not asked to seek inspiration and execute his work in an unfamiliar manner. That particular sort of miracle was not expected from artists in his day.

Old Sorrows

A group of three poems published in *Contemporary Poetry* by Karle Wilson Baker is characteristic of her work, which has a sturdy loveliness, a kind of brave fragility. Listen to this, entitled: "I Love the Faces of Old Sorrows":

I love the friendly faces of old Sorrows;
I have no secret that they do not know.
They are so old I think they have forgotten
What bitter words were spoken, long ago.

I hate the cold, stern faces of new Sorrows
Who stand and watch, and catch me all alone.
I should be braver, if I could remember
How different the older ones have grown.

—Any reader who has a copy of No. 1 of the current volume of the *F. R.* to spare will confer a favor on the editor by mailing it to this office, as in consequence of an exceptionally heavy demand that edition is completely exhausted.

NOTES AND GLEANINGS

—The Editor of the *F. R.* is on a vacation in the South, from which he expects to return late in February or early in March. Ordinary letters requiring his attention will therefore have to lay over for two or three weeks. Important communications will be forwarded to him by the office.

—The reaction from the present state of panic is certain to leave the American people sick of all anti-"red" crusades; in which mood the really dangerous seditionist will find his opportunity.

—Apropos of the note on "The Salary of the Clergy, in No. 1 of the *F. R.*, the Rev. Raymond Vernimont writes to us: "Those who complain least are the heroic missionaries who live from hand to mouth. Still why should some have to suffer? Not all the ablest and most learned priests are in the cities. We are *one* Church; why should not the strong help the weak? Why let missionaries starve in China whilst some have luxuries?"

—We have received several communications from Catholic organists and choir directors apropos of Dr. Kelly's plea for a national School of Sacred Music (*F. R.*, XXVI, 21 and 22) and the comments made thereon by M. F. S. in No. 24. The writers all agree with M. F. S. They emphasize the fact that the average Catholic organist and choir director is underpaid and that the position he occupies in the community is discouraging. There is considerable complaint of lack of co-operation on the part of the pastors. Evidently there is preliminary work to be done before Dr. Kelly's plan can be made the success it deserves to be.

—The January number of the *Indian Sentinel*, an excellent magazine published quarterly by the Bureau of Catholic Indian Missions, Washington, D.C., is devoted largely to the life and missionary labors of our late lamented friend and subscriber, Bishop Martin Marty, O.S.B. The leading article is from the pen of Fr. Ignatius Forster, O.S.B., who has been for several years

engaged in the preparation of a full-length biography of the saintly "Apostle of the Sioux,"—a book to which we look forward with pleasure. Meanwhile we have read with interest the many data gathered together in this issue of the *Indian Sentinel*.

—The *Missionary* (Vol. XXXIII, No. 1), commenting on the fact that in many cases Protestant missionaries are entering into the fields from which Catholic missionaries have been excluded because of their German nationality, says: "The bugaboo of pro-Germanism has nearly exhausted itself. . . . Hypocrisy has, in this war, had its days of triumph. It has achieved its purposes by distorting every holiest appeal and by abusing every trustful impulse of its victims. It is high time for a return to reason and truthful speech. If we do not demand facts soon, Catholic interests in many lands may suffer irretrievably."

—We suppose most of our readers, like ourselves, were ignorant of the existence of "Archbishop de Rache, head of the Old Roman Catholic Church in the U. S. and Canada," until that pseudo-prelate recently made his submission to Rome. Yet we are told by the *Missionary* (XXXIII, 1) that this sect is organized under two bishops (besides de Rache) and has some fifty priests and parishes, numbering 120,000 adherents. De Rache was originally an Anglican clergyman, who drifted into the "Old Catholic Church" of Utrecht. He is forty-six years old and unmarried, and declares he has never fraternized with "Archbishop" Vilatte or "Bishop" Hodur, of Scranton, Pa.

—The *Franciscan Herald* has entered upon its eighth year in a handsome new dress. It is one of the few "pietistic" magazines (to use a term sometimes employed by the late Father D. S. Phelan, of the *Western Watchman*) which really serves a good purpose and which even the cultured Catholic can read with genuine pleasure and real profit, intellectual as well as spiritual. We have enjoyed especially Fr. Zephyrin Engelhardt's "Franciscans in New Mexico," which is a valuable contribu-

tion of which any magazine might be proud. Such articles as Catharine McPartlin's "St. Francis and English Poetry" must appeal to every reader. The *Franciscan Herald* is published monthly at Teutopolis, Ill. Its subscription price is two dollars per annum. We hope this worthy publication will gain many new subscribers in 1920.

—According to the *Builder*, a Masonic journal (Vol. VI, No. 1), Major-General Leonard Wood, who is a candidate for the presidential nomination, is a man of many and diverse Masonic affiliations. He was raised to the Sublime Degree of a Master Mason in Anglo-Saxon Lodge No. 137, F. & A. M., Brooklyn, N. Y., and is still a member of that lodge; exalted to the Royal Arch Degree in Normal Park Chapter No. 210, R. A. M., July 26, 1919; elected to receive the Council degrees in Imperial Council No. 85, R. & S. M., of Chicago; knighted in Englewood Commandery, No. 50, K. T., Chicago, Aug. 23rd, 1919; received the Scottish Rite degrees, 4th to 32nd inclusive, in Anglo-Saxon Consistory and coordinate bodies, of Brooklyn, N. Y., and was created a Noble of the Mystic Shrine in Medina Temple, Chicago.

—The Chinese Mission Society, of Omaha, Neb., has been entrusted by the Holy See with a large mission in the province of Hupeh, central China, with the city of Hanyang as headquarters. This city, with its sister cities, Hankow and Wu-Chang, forms the commercial capital of the country. The field assigned to the Chinese Mission Society extends over several thousand square miles of central Hupeh, and its total population is estimated at nearly four million. The Protestants already have some 300 missionaries there and conduct a well-equipped university and a number of high schools. The Chinese Mission Society hope to have between thirty and forty missionaries, from Ireland and the U. S., working in their newly appointed district before the end of the present year.

—It is to be hoped that Congress will investigate the case of the N. Y. *Call*,

which was arbitrarily deprived of its mailing privileges by the Postmaster General. The conduct of Mr. Burleson in this matter has been roundly condemned by the N. Y. *Evening Post*, the *World*, the *Globe*, the *Review*, the *Nation*, the *New Republic*, and other fair-minded journals. That the *Call* happens to be a Socialist publication and pursued a policy during the war that many think to be mistaken, does not affect the situation. A precedent which allows the reactionary Mr. Burleson to harass a Socialist paper, may permit some future radical administration to harass a conservative paper, or an anti-Catholic administration to harass a Catholic paper whose policy it does not like. As the *New Republic* rightly says, if this arbitrary exercise of power is permitted to continue, there is hardly a publication in the country which is safe.

—The July-October number, 1919, of the *St. Louis Catholic Historical Review* appeared several months late, but it is a double number and makes up for the delay by the variety and interest of its contents. Fr. G. J. Garraghan, S.J., writes on "Bishop Bruté and the Mission of Chicago"; Dr. C. L. Souvay, C.M., the editor-in-chief, on an "Episcopal Visitation of the Diocese of New Orleans, 1827-1828"; Mr. Edw. Brown gives a biographical sketch of "Alexander McNair, First Governor of Missouri," and Fr. F. G. Holweck writes of "The Arkansas Mission under Rosati." These articles are followed by the usual "Notes" and a bibliographical index to articles and items of historical interest in the current magazines and newspapers, in which, we are pleased to notice, the *F. R.* occupies a prominent place. A selection of "Documents from Our Archives" concludes the number. The *St. Louis Catholic Historical Review* is a most creditable publication and deserves the support of every Catholic of the archdiocese, nay of the whole ecclesiastical province. (The Catholic Historical Society of St. Louis, 209 Walnut Str.; subscription, \$2 per annum; single copies, 50 cts.)

Literary Briefs

—Dr. C. Telch's "Epitome Theologiae Moralis," based on Noldin's "Summa," has appeared in a new (the fourth) edition, revised in conformity with the Code of Canon Law. We recommended this useful booklet heartily to students and priests upon its first appearance, and hereby renew our recommendation. (Fr. Pustet & Co., Inc., \$1.50).

—"The Priest's Canonical Prayer," translated from the French by the Rev. F. Girardey, C.S.S.R., is a useful little book of facts and reflections on the Divine Office. It should find a wide circulation, as its careful perusal is sure to lead to a renewal of earnestness and devotion in the recital of this most beautiful and important prayer. (B. Herder Book Co.; 50 cts.)

—The Rev. Julius E. De Vos, of Chicago, has reprinted from his "Fifteen Hundred Years of Europe" the data pertaining to "The Belgian Nation" and re-published them with a separate index. The whole forms a pamphlet of less than one hundred pages, but gives a complete prospectus of the history of the Belgians, ingeniously arranged by means of episodes, chronicles, and statistics.

—"Credo," by Bishop A. Le Roy, General of the Congregation of the Holy Ghost, is a handbook of apologetics, and of dogmatic and moral theology, on less than 300 pages. The book needs no praise, as its author is one of the most learned theologians and scientists now living. The translation, by E. Leahy, is worthy of the original. There is a foreword by the Rev. Geo. O'Neill, S.J., who has also edited the manuscript. (Fr. Pustet & Co., Inc.; \$1.50).

—The Old English "Elene," "Phoenix," and "Physiologus," usually called the "Bestiary," have been re-edited by Prof. Albert S. Cook of Yale (Yale University Press). There is a scholarly introduction, in which twenty-nine authorities are quoted, of whom no less than twenty-one are Germans. All three works are assigned, with mild reservations, to Cynewulf. The legend of "Elene," apparently of Syriac origin, made its way into Ireland in Greek and was there translated into Latin. The story revolves about the Holy Cross. The "Phoenix" is Egyptian and signifies the union of day and night, or life and eath. The "Physiologus" is a book of popular theology illustrating some of the chief doctrines of the Christian religion by means of real or supposed characteristics of actual or fabulous animals. It has been said that, with the exception of the Bible, there is perhaps no book in all literature which has been more widely current in every cultivated tongue and among every class of people than the "Physiologus." Prof. Cook points out that our current notions of the pelican, the phoenix, the unicorn, and the salamander are derived from this once popular book.

—We were delighted to receive Vol. III of Fr. Noldin's "Summa Theologiae Moralis," 12th edition, revised in accordance with the new Code of Canon Law. Noldin's "Summa" is the best of the shorter Latin manuals, and in its revised form will serve its double purpose of instruction and reference more effectively than ever. Considering present conditions in the book trade, the price (\$4) is reasonable. Volume I is to appear in spring and volume II next autumn. The American agents of the publisher are the Fr. Pustet Co., Inc., of New York and Cincinnati.

—"Democratic Industry," by the Rev. J. Husslein, S.J., is a series of loosely connected chapters in which the author tries to show that industrial democracy was realized in the Middle Ages as the economic fruit of the Catholic ideals then cherished by the people, but in consequence of the upheaval brought about by the Protestant Reformation, was displaced by the capitalistic autocracy under which we are now living. The author sees our only salvation in a return to Catholic principles and to the guild system. His "new Catholic guild system" is a rather vague and hazy notion, and the historic argument does not fully convince the thoughtful reader. Yet the book may do good by drawing attention to certain facts and principles which even our Catholic people do not yet seem to understand fully. (P. J. Kenedy & Sons; \$1.50 net).

"My Political Trial and Experiences"

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A sensational story of the Political Experiences of a man of Irish blood who was singled out for destruction by the powerful influences of the British propaganda.

How the British propaganda was foiled.

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....Q. You know you were testifying falsely? A. Yes, I did...."

(From the testimony of Madame Gonzales under cross-examination. Quoted out of the mouth of a main witness for the government).

Page 290 of the Book.

The book contains 560 pages, a biographical sketch of Mr. O'Leary by Major Michael A. Kelly of the Old Sixty-ninth, a personal diary of the author kept during his imprisonment, and the true story of his trial; also 23 illustrations.

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—"In a Mediaeval Library," by Gertrude Robinson, is "a study in pre-Reformation literature," written for the purpose of introducing the modern reader to the rich and varied devotional literature which was produced in England in the century and a half preceding the schism. Part II of the book consists wholly of excerpts from some of the mystic writers who were most popular at that time. The "prayers of our fathers" are for the most part so much better than those concocted by present-day writers that one cannot but wonder how they came to fall into oblivion. We hail their resuscitation with delight. (Sands & Co. and B. Herder Book Co.; \$1.50 net).

—The new (fourth) edition of "A Manual of Moral Theology for English-Speaking Countries," by the Rev. Thomas Slater, S.J., has been revised according to the Code of Canon Law and embodies (Vol. II, pp. 511-561) the author's "Short History of Moral Theology." The work has not been reset, but changes of importance made by the new Code are pointed out in foot-notes. The new penalties which appear in the Code are not all mentioned, because, as Father Slater rightly remarks, they "belong rather to the department of Canon Law." The necessary separation of Moral Theology from Canon Law, we may be permitted to observe, is being carried out still more radically in the Koch-Preuss "Handbook of Moral Theology" (Herder), now in course of publication. Fr. Slater's Manual is published by Messrs. Benziger Brothers in two substantial volumes and sells for \$7 net.

—Our venerable friend "Dean" Harris is surprisingly active, despite his seventy odd years and the physical handicap which compels him to write with a soft pencil. We lately reviewed two new books of his. Now there lies before us a third, "Tadousac and its Indian Chapel, 1617-1920." It gives an account of the ancient and picturesque village at the junction of the Saguenay and St. Lawrence rivers. Tadousac was discovered by Cartier and explored by Champlain. It was the oldest trading post in Canada and its name was known in Europe before Quebec was founded. The author gives a brief account of the history of the place, based on the Jesuit Relations and other sources, and pays particular attention to the ancient Indian chapel, which is "the oldest house of worship, framed in wood, in the Dominion of Canada, and probably on the continent of North America." It is 173 years old and its bell has been in service for nearly 300 years. The pamphlet is handsomely printed (though not without typographical errors) and illustrated with a dozen views of Tadousac and its surroundings, the parish church and the Indian chapel. As no publisher is given on the title page, we must refer intending purchasers to the author, the V. Rev. W. R. Harris, D.D., LL.D., East Toronto, Canada.

—"The Passion and Glory of Christ" is the title of the English translation of Msgr. F. X. Pözl's famous commentary on the events from the last Supper to the Ascension. It is a scholarly work, excellently adapted by Miss A. M. Buchanan, A. M. Father C. C. Martindale, S.J., has edited the manuscript and contributes a preface, in which he describes and eulogizes the work and adds a few titles of English and French books for the benefit of those who have not access to the learned German volumes quoted by the author. One cannot read far into this fine work without agreeing with Fr. Martindale that it is perhaps the most masterly "totalization" of the material extant, characterized not only by profound erudition and solid orthodoxy, but likewise by true Catholic piety. We hope this excellent book will find many purchasers. (New York: Joseph F. Wagner, Inc.; \$2.75 net).

Books Received

- My Political Trial and Experiences.* By Jeremiah A. O'Leary. Including a Biographical Sketch of the Author by Major Michael A. Kelly. With Preface by Joseph W. Gavan. xv & 546 pp. 8vo. New York: Jefferson Publishing Co. 1919.
- The Belgian Nation. Historical Episodes* by Julius E. De Vos. Second Edition. Revised and Indexed. iv & 76 pp. 8vo. Chicago, Ill.: The Cuneo-Henneberry Co. 1919. (Wrapper).
- Credo: A Short Exposition of Catholic Belief.* From the French of Rt. Rev. A. Le Roy, Bishop of Alinda, General of the Congregation of the Holy Ghost. Translated by E. Leahy. Edited by Rev. Geo. O'Neill, S.J. viii & 296 pp. 12mo. \$1.50.
- Bishop McQuaid of Rochester. 1868-1909.* By Fred. J. Zwierlein. Reprint from the *Dublin Review*. With a picture of Msgr. McQuaid. 23 pp. 8vo. (Wrapper).
- Mystics All.* By Euclid M. Dinnis. 227 pp. 12mo. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder Book Co. s. a. \$1.60 net.

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Latin Students' Songs

Aroused by the words, "Oh, it makes no difference; it's Latin; nobody cares what they're singing," Prof. Charles B. Randolph of Clark College some time ago wrote an article for the *Classical Journal* on "Three Latin Students' Songs," meaning the "Gaudeamus igitur," the "Lauriger Horatius," and the "Integer vitae." The article has now been reprinted in separate form.

Prof. Randolph finds no evidence that the "Integer vitae" was ever employed as a students' song until about the beginning of the nineteenth century. It does not seem to have enjoyed especial popularity during the Middle Ages. There is evidence that some of the odes of Horace were sung by the monks to hymn tunes — how this knowledge would have entertained the poet! — and in more than one manuscript the music is added, but "Integer vitae" is not among these. The ode came into prominence as a song about 1811, when Dr. Friedrich Ferdinand Flemming, a Berlin oculist of note, wrote the air which we now sing.

Some time before 1858 it found its way to this country, for in that year it appeared in "Songs of Yale." In the "first published collection of Harvard songs," the "College Song Book," 1860, both "Gaudeamus igitur" and "Lauriger Horatius" are among the "Songs of Yale," and "Integer vitae" is among the "Songs of Harvard." In later books it continues to pass as a Harvard song, which might indicate that it was introduced to this country at Harvard. In his Preface, Mr. C. W. Stevens, editor of the "College Song Book" just referred to, said that he had been informed by the oldest graduates of the University that thirty years before, that is, around 1830, musical societies existed at Harvard, and that the students sang

with great gusto the popular airs of the day, as well as selections from the German masters.

Yale, on the other hand, apparently deserves the credit for the introduction of "Lauriger Horatius," which appears for the first time in this country in "Songs of Yale," 1858, under the heading, "Introduced by the class of '56." The air to which it is ordinarily sung, remarks Professor Randolph, besides furnishing us the music for "Maryland, My Maryland," has been a favorite one in American colleges for songs with English words. It seems probable, too, that it was Yale that "discovered" the "Gaudeamus igitur," since it was published a number of times as a Yale song, without protest from other colleges. Yale students evidently were fond of it.

That it was an especial favorite among Yale songs is manifest not alone from the prominence it receives in Yale song books, but also from many testimonials scattered through early numbers of the *Yale Literary Magazine*. Thus in the account of Presentation Day, 1849, in the June number of that year, we read: "While the musicians were performing the Ode:

Gaudeamus igitur
Juvenes dum sumus,

we really felt like rejoicing. There is something so beautiful in that old song, so melodious, so touching, that it is adapted to any occasion."

—To forbear censuring an evil is to encourage it. Silence can be criminal as well as golden.

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

—You are interested in the advertisements of others that appear in the Review. Don't you think others would be interested in yours?

Of You

There is within my heart
 A little corner set apart
 Where only thoughts of you may dwell,
 And all the long day through,
 As I am swept about
 By throngs that crowd the street,
 A little thought slips in and out.
 A little, tender thought, too sweet
 For this poor speech to tell,
 Of that safe corner set apart
 Within the fastness of my heart
 Where I may think of you.



Lincoln's Schooling and Pioneer Schools

The statement that Abraham Lincoln had hardly any schooling, and only of the rudest sort, and that he made well-nigh superhuman efforts to reach the nearest school, is fiction. No doubt his mother Nancy (Hanks) gave him his first lessons. She was above the average in education for that day, and had taught privately before her marriage.

Abe's first school teacher was Zachary Riney, near New Hope in La Rue County, Ky. The boy's age at the time was about seven.

Around July or August, 1817, in Abe's eighth year, the Lincoln family left Kentucky for what is now Lincoln City, Spencer County, Indiana, where they bought land on October 15 following.

A year later, October 5, 1818, the mother died.

Here in Indiana, from 1817 to the close of 1819, no school was available for young Abe, the nearest one being at Troy, thirteen miles distant. However, a large settlement was made in the vicinity about 1820, and soon there were nine schools within a radius of from one to four miles from the Lincoln home.

Early in 1820, a school was opened in the Baptist church one mile south of Lincoln City. James Bryant taught there several terms. Abe was his pupil. About 1822, Abe attended the school of Josiah Crawford, two and one-half miles southeast, near Buffalo. A school two miles north of the Lincoln home was also attended by Abe for one or more terms.

Another early school stood near the Lincoln home, on the same tract of land, where probably Abe was a pupil for a number of terms. Azel W. Dorsey was one of his teachers.

It is not known whether Abe was a pupil in the five other early schools at Dale, below Gentryville, Santa Fe, Gentryville, and south of the aforementioned Baptist church.

About 1828, when nineteen years old, Abe operated a ferry on Anderson creek, at Troy, where he attended the school of Adam Shoemaker.

Thus Abraham had gone to one school in Kentucky and to five in Indiana. The names of five of his teachers are given above. They were educated men and capable teachers for those days.

Abe's father, Thomas, was an honest, industrious carpenter and farmer, and although poor and illiterate, wanted his son to get all the education possible; and Abe's mother and stepmother, each in her time, encouraged him in his studies.

The pioneer schools were supported by subscriptions, usually of from one to two dollars per quarter; a term generally lasted three months, though at times longer. The teaching in these "Reading, Writing and Arithmetic Schools" was then called "teaching the rudiments of an English education." One peculiar method of instruction used by the old-time teachers was that each pupil was taken as a class by himself and recitation and instruction was individual. Thereby more thorough and additional instruction could be given in accordance with each scholar's advancement. It was hard on the teacher, but then no scholar was hampered by others dragging the class-work.

These schools taught more than is generally supposed. The thorough and persistent drilling in the fundamentals, reading, writing, and arithmetic, and the progressive application of same, with bearings on the actual concerns of life gave the pupil facility and pleasure for more advanced studies. By degrees simple grammar and rhetoric were imparted, though without text-books, in

the class of reading and composition. Geography and other branches were likewise introduced when suggested by the lessons.

Lincoln always preferred study to farm work, was a great reader, ever in search of useful information, and having a good memory and a practical turn of mind, became a man of unusual attainments. He loved debates, and when only twenty was known as a backwoods orator, fond of arguing on slavery and political subjects.

Biographers exaggerate when they say that Lincoln borrowed books within fifty miles of his home. His friends and companions never knew of his doing so. Goodspeed's History of Spencer Co. (p. 237) states: He enjoyed books of all kinds, especially biography, and is known to have borrowed much of the little reading matter in the neighborhood. After 1820, Spencer Co. had a public library at Rockport, of several hundred volumes of the standard works of the day. The name Lincoln does not once appear on the record as borrower. Rockport was the county seat, only sixteen miles distant, where the Lincolns went several times a year to pay tax and for other purposes and could easily have obtained books had they so desired.

Adam Shoemaker, the teacher, was also visiting minister of the Pigeon Baptist Church, and from him, it is said, Abe received his first ideas of emancipation. Goodspeed's History (p. 426) mentions that "Among the earliest members of that [Baptist Church] organization were Wm. Stark, Thomas Lincoln, Rev. Briscoe, and their wives and others." From this we see that Mrs. Sarah (Johnson) Lincoln, Abe's stepmother, also was a member of said church. She came into the Lincoln family in 1819, the year the church was built. Abraham worshipped there from boyhood to manhood, and the school held in it was the first school he attended in Indiana.

(Rev.) C. J. SCHWARZ

St. Croix, Ind.

—No one has a right to afflict others with his burdens. Bear your own cross.

Errors in the American Standard Version of the Bible

Although the American Standard Version of the Bible may be of help to the judicious student, it is not a translation on which the reader may implicitly rely for a faithful rendering of the original. Perhaps it will not be deemed out of place to call the attention of the readers of the *F. R.* to a few instances of mistranslation.

The American Standard Version (which, excepting some unimportant changes, is merely the American edition of the British revision of the King James version) has often been said to be the best, the most authoritative, and the most reliable translation of the Bible extant in any language. To deserve this praise it should have been kept free from such Protestant bias as is noticeable in the following passages:

1

In Matt. XIX, Christ teaches the indissolubility of matrimony and pronounces re-marriage of divorced persons to be adultery. His disciples say: "If the case of a man with his wife be so, it is not expedient to marry." The Lord answers: "All men take not this word, but they to whom it is given," and goes on to recommend celibacy for the kingdom of heaven.

The Greek original reads, verse 11: "*Ou pantas chorousin to logon touton.*" which the Douay version, following the Latin Vulgate, faithfully renders: "All men take not this word." The American Standard Version, however, renders: "Not all men can receive this saying." Here the translators have changed the *do not* of the original into *cannot*, probably to excuse the first Reformers and others for the breach of their vow of celibacy.

Other specimens of mistranslation will be pointed out in subsequent articles. (Rev.) JOSEPH MOLITOR, D.D.

—We are always ready to furnish such lack numbers of the *F. R.* as we have in stock.

—Poison ivy is effectually counteracted by the green leaves of common catnip rubbed on the affected parts until the juice runs.

The Lost Atlantis

In the Thirtieth Annual Archaeological Report (1918) printed by order of the Legislative Assembly of Ontario, Canada, the Very Rev. W. R. ("Dean") Harris writes interestingly of "The Mystery of a Land that Disappeared." He gives a brief review of pre-Columbian culture in America and tells of the high stage of civilization reached by the people of ancient Mexico. Many of the data are quite new even to those who have been interested in the study of the aboriginal culture of the American continent.

The Yale Peruvian expedition, under the direction of Prof. Hiram Bingham, in 1915 visited the ruins of an ancient city 2000 feet above the Urabamba River. Professor Bingham says: "The Peruvian pottery of those ancient people bears a striking resemblance to that of ancient Greece. . . . They reached a high degree of skill in the manufacture of textiles, and, from the wool of the domesticated alpaca, wove excellent cloth. We found surgical tools and instruments for trepanning made of obsidian. They tamed the llamas and alpacas, by the aid of which they transported for hundreds of miles stones weighing fifteen tons. In architecture, engineering, pottery and textiles, they equalled the ancient Babylonians."

These people advanced very far in the scientific knowledge of irrigation and agriculture. Basing his conclusion on the reports of reputable travelers, Dean Harris says: "Of the advanced material civilization of Central America, Peru, Colombia and neighboring lands, there cannot now be two opinions. People who could handle large blocks of stone, determine the precession of the equinoxes, calculate the periods of the moon and stars, build great pyramids and substantial houses in stone, invent a hieroglyphic and an ideographic writing, reach a high level in ceramic, metallurgy, and lapidary arts, dig great irrigation canals, construct metalled highways and excel in agriculture, were, for their time, beyond contradiction, a high barbaric, if not a civilized race."

Any one who has visited any of our large museums, as for instance, the

Smithsonian at Washington, or the Field Columbian at Chicago, must have noticed the numerous specimens (either original or reproduced) of Mexican and Central American stone art. That these immense carved images bespeak a high degree of culture is evident. Many authorities, like Kingsborough, Bandelier, and Lummis, agree that at the time of the coming of the Spaniards this civilization was on the decline and rapidly "reaching the bed-rock of savagery."

But as the pre-Columbian culture in some parts of America was of a very high type, the question arises: How long before Columbus had the country been inhabited? In other words, What is the age of man in America? In previous numbers of the FORTNIGHTLY REVIEW we have adduced the opinion of Dr. Hrdlicka, of Washington, D. C., who does not consider the "proofs for the antiquity of man" (in South America, at least,) as satisfactory. But what about the age of man farther North, in Central America and Mexico? Several scientific authorities lean to the theory of an extremely remote antiquity of man in these regions.

Thus, "early in 1916, Mr. S. S. Morley left the U. S. with a party organized for archaeological exploration in Yucatan. At Tuluum, on the east coast of Yucatan, he photographed and took measurements of a hieroglyphic monument carrying a Maya date corresponding to our year 290 A. D. At Uxactum the party found the remains of a large city and a monument belonging to Cycle 8 of Maya chronology, bringing the time back to 50 A. D."

But admitting that there was in America "at least 2000 years ago a civilization not inferior to that of ancient Assyria and Egypt," the important question arises: From what land did these ancient people come?

Dean Harris devotes the second part of his paper to an examination of this problem. He quotes evidence pointing to the existence of a former vast island in the Atlantic Ocean, northwest of Africa, referred to by Plato, and said by ancient writers to have been sunk beneath the ocean by an earthquake.

This is, of course, the famous "mythical Atlantis," which the ancient writers mention. A map accompanying Dean Harris' paper marks the position of "the land that disappeared."

That the tradition of the ancients is not without foundation is evident from the testimony adduced in the article. Moreover, "to-day nearly every zoölogist of repute admits that it is impossible to explain the existence of identical species of fauna in Europe and America, without admitting the existence in early times of land in the Atlantic connecting the two continents. So that now we are driven to acknowledge that the myths and traditions of the Carthaginians, Egyptians, and the Athenians, of a submerged continent were founded on a reality." Again, "now that the subject has been investigated with the thoroughness of European scholarship, Atlantis is no longer a romance embellishing the tales of visionaries or imposing by its vastness and fascination on the good nature of credulity."

Dean Harris thinks that the question of the "origin of the American Indian"—one of the most baffling problems of American ethnology—is brought nearer solution by accepting the proof that Atlantis, "this great and wide causeway between Europe, Africa, and America, was inhabited by members of the human race."

It will be interesting to hear the opinion of scientists like Fr. Morice, who holds that America was peopled from Asia via Behring Strait, and of Prof. Hrdlicka, who regards the problem as "insoluble."

[Dean Harris's essay, "The Mystery of a Land that Disappeared," is reprinted in his book, "Prehistoric Man in America," Toronto 1919, pp. 96 sqq.]

The War and the English Language

The first English dictionary to appear since the war, Cassell's, edited by Ernest A. Baker, contains an appendix or supplement of words brought into use since 1914. The war has enriched the English language with a wealth of expressive, if not always beautiful words and phrases, most of which will no doubt find their way gradually into standard literature.

On the first page there are the compounds with "air," "air-base," "air-mechanic," and so forth. Thence, passing the expression "old bean," we come to "Bertha," "Black Maria," "Blighty," and "blimp," though we are disappointed to read that the etymology of the last word is doubtful. "Bolshevist" and "Boche" are not far off, whence "brass hat" leads us to "Buckshee" and "bun-dook." The letter C after a scientific beginning goes on to "coalbox" and "cold feet," thence to "Conchy," "Contentptible," and "coupon," both the political and the food variety. So on to D for "dazzle," "debus," "defeatist," "Derby man," "dixie"—surely not new—"Dora," "Doughboy," "dug-out," and, most modern of all, "dyarchy." The verb to "gas" is new; "Gotha" and "Hun" receive new applications, and "hush-boat" will be as worthy of explanation to posterity as "Jack Johnson." Passing over "joy-ride," we come to "Lewis gun," "Mills-bomb," "mine-crater," and "Minenwerfer," the last for some unknown reason spelled "Minnenwerfer." The letter M also produces the "movies," a typical Americanism. "Parados," "paravane," and "Pelmanism" stand under the letter P, which also includes a new use of an old word which, in these rapidly moving days has already become an anachronism—namely, "penguin"—"a member of the Women's Royal Air Force." "Pill-box" and "pigsqueak" (surely not new?) lead on to a phrase which we devoutly hope will disappear; "post-war" is a hybrid which should never have seen the light. Why not "after-war" which is only one letter longer? The letter S is almost an epitome of the war, for it includes not only "Sam Browne," "sausage-balloon" and "scrounge," but also "self-determination," "shop-steward," "Simm Fein," "Soviet," "Spartacist," "Stokes mortar," "strafe," and "supertax." "Waac," "wangle," "war-bond," and "whizz-bang," bring us near the end, which appropriately is the word to "zoom," on which we "turn upwards at a very sharp angle" towards a happier future when only words of peace and progress, we trust, will grow into the language for a long time to come.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.,
Chaplain of St. Joseph's Infirmary,
Hot Springs, Arkansas

Introduction

Here is to the State of wondrous glory,
So badly maligned in song and story—
But the things that were and the things that are
Are bigger and better than those who'd mar
The State's fair name by making a show
Of "The Arkansas Traveler" or a train that was
slow.

The roofless house is a thing of the past,
And the slow train of old is now going fast,
And "The Arkansas Traveler" is sliding along,
But he's a different traveler with a different song.

Now the wrongs of old are all made right,
And the State is seen in a different light,
Now, no one finds a single flaw
With the peerless State of Arkansas.

So here's to the State that could not be downed,
Though others scoffed and smiled and frowned,
And here's to the Knights and Ladies fair,
The truest and best to be found anywhere.

—V. L. SPALDING

At the funeral of the Very Rev. Vicar-General Brady, of St. Louis, the Most Rev. Archbishop Ryan, of Philadelphia, preached the sermon. In it he mentioned, as a proof of the heroic spirit of his departed friend, the fact that Father Brady had remained for several years in a poor mission, near Arkansas, called the "Purgatory of the missions of the Archdiocese," where before him hardly any priest had been able to stand it longer than a year. Afterwards, my faithful friend, the Rev. James Furlong, became pastor of that place and remained there many more years than Fr. Brady. After Fr. Furlong had been promoted to the pastorship of a St. Louis parish, he often spoke with regret of that mission in the country and let it be known that he had been far happier in the "purgatory" of the diocese than in the great metropolis.

The State of Arkansas and its missions, too, once bore a hard name throughout the land. Over thirty years ago, in a dispute carried on by correspondence, a brother of mine wrote me from Europe, saying that I ought to know my judgment was deficient, else I would never have chosen for my activity such a sickly, swampy, and backward country as Arkansas. The late Bishop Fitzgerald, of Little Rock, had a great appreciation of the sacrifices, hardships and trials of his priests, and used to say that a priest who worked in Arkansas for four years without having to be suspended would surely be canonized. I have been over forty years in Arkansas, and never regretted having chosen this field of activity. It is true, that at the present time, with railroads and automobiles, people can hardly understand how we used to get along when we were but a few priests and had to visit far distant missions, mostly on horseback. Many friends, priests and lay-

men, have asked me during the past few years to write my reminiscences, and the Editor of the FORTNIGHTLY REVIEW has kindly offered to print them in his valuable magazine. Although there is nothing particularly wonderful about those forty years in Arkansas, I finally concluded to yield to their wishes, because it may help to preserve some historical knowledge of the beginnings of a number of missions. I intend to divide these memoirs into three parts: I. My Life in Europe; II. My Activity in the Country Missions of Arkansas; III. My Work in Hot Springs. When I have to mention some of the hardships I experienced in Arkansas, I do not wish to malign our great State. I am sure that in other states, as Indiana, Ohio, etc., the early missionaries met the same difficulties. Our State has made wonderful progress, and the lands in North-eastern Arkansas, once so sickly and malarial, have been drained to a great extent, and thousands of acres that could be bought for five dollars an acre twenty-five years ago, are now valued at a hundred dollars or more.

PART I

CHAPTER I

CHILDHOOD AND SCHOOL DAYS

I was born on the 27th day of May, 1853, in Eschenbach, about six miles from the city of Lucerne, Switzerland. The place is beautifully situated between the two famous mountains, Pilatus and Rigi. There is an ancient Abbey of Cistercian nuns in the town, founded by the nobles of Eschenbach, in 1285, and destroyed in 1308, on account of the pretended participation of Walter of Eschenbach in the murder of Emperor Albrecht. Later it was rebuilt at its present site, Obereschenbach, three miles away. I was baptized in the parish church, May 28th. My mother died four weeks after my birth, only thirty-three years old. A baby girl, Emma Heim, was baptized at the same time. The unfortunate girl, whom I hardly knew by sight, soon became a kleptomaniac. As a little boy, whenever I did anything wrong, an older sister of mine would chide me, saying: "The one who was baptized with you turned out a thief, and God knows how you will turn out." I could not see what that girl had to do with my fate.

My youth was a very happy one, although I was rather sickly up to my seventh year. I could talk long before I could walk, and I remember a woman passing me, as I was wheeled through the streets, and remarking to my nurse, "Isn't it a pity the poor child is so helpless and can't talk." I retorted from my wagonette, "Miss, I can talk as well as you can."

I was operated upon for an ulcer when I was about two years old. I still remember all the circumstances. I could describe the room, the people who helped me, and how the blood spurted when the ulcer was lanced. Even my own brothers would not believe that I could

remember the incident, but it is just as fresh in my memory as it ever was.

I remember also my vaccination about the same time at the school house, and how the many children taken there cried as if they were to be killed.

I also have before my eyes the clothes I wore, especially the last ones, which were red, and pleased me very much on account of their gay color. But the joy of the first pants! I never felt prouder than on the day I wore them.

My father married again when I was about three years old. Until that time I had a nurse, who was very good to me. Afterwards she lived about three miles from town. When quite a boy, I caused some trouble in our neighborhood by visiting her without permission. A chum of mine, Robert Ineichen, the son of a neighbor, Dr. Anthony Ineichen, was to bring some medicine to a family about two miles off. He asked me to go along with him. I was willing to go, but unhappily we did not go alone, but took a lot of children along,—for in his family there were fourteen, in ours eleven, and another neighbor had almost twice as many. I do not remember how many children went along, partly walking, partly in children's carriages, but I know we were a big caravan. Arriving at the place where the medicine was to be delivered, I thought we were so near to my kind nurse that we ought not to miss the opportunity of paying her a visit. It was already getting dark when we reached her house, and notwithstanding her joy at seeing me, she was evidently perplexed about our situation. In a hurry she had us partake of her hospitality, and we were served with milk, nuts, and fruit of all kinds, and felt happy. But she went back with us and naturally, in spite of all her efforts, it was slow traveling with so many children. It was midnight when we reached home. We began to realize our situation when we heard calling and whistling for us from many windows. We certainly were glad to have the kind nurse with us to act as our advocate and protector, but it was of little avail. The two malefactors, Robert and I, received due punishment.

The same Robert Ineichen and another boy, the sexton's son, were my special friends from childhood, and remained so all through our college days and later.

My school years, with plenty of play and out-door exercise, with little care and much amusement, were full of joy. The notebook brought from school every Saturday, and the kindly smiles of my stern father, looking over it and signing it; the joy of a good examination in the presence of my parents, and the evidence of their being pleased, caused me great pleasure. Indeed, what are all the enjoyments of life when compared to that little world of sympathetic love in the early home, the kind approval of parents and the sympathetic joy and pride of the family in their brother's success.

I liked all my teachers. They were kind

but understood how to maintain their authority. They were mostly married men. I never had a woman teacher. In the first year they taught us the prayers and chief truths of our religion. The following years, Catechism and Bible History were taught alternately every day at the beginning of the school. The teachers accompanied us daily to and from the parochial Mass. When I first went to school I had an idea that nobody knew as much as my teacher and as the priest often visited the school, I regarded this almost as an intrusion, because I had no idea that the priest knew as much as the teacher. I think all children feel that way as long as they have a good teacher and are taught at home to show him due respect and obedience. And it is certainly to the interest of the child that the teacher should enjoy the utmost authority.

My stepmother took just as much loving interest in me as if she had been my own mother.

My constant companion in those early days was the above-mentioned Robert Ineichen. We used to read with great pleasure the lives of the saints, and nothing had such attraction for us as the lives of the anchorites and the Fathers of the Desert. When hardly seven years old, we fixed up for ourselves habits, such as we imagined those hermits wore, and we actually went into a forest to live there as anchorites, but we soon returned to our homes. Around the house we built chapels,—getting the material wherever and however we could,—and held services in them after getting a crowd of children together, preaching, singing, etc.

We also got into trouble through our curiosity and "wanderlust." I do not remember ever having been punished except for leaving home to roam about.

Once Robert and I heard of a church fair in a neighboring town, and as we had some pocket money, we resolved to go there. Arriving at the first stand, we pointed out all the good things we desired. We could hardly look over the table, for we were quite small. Finally the man at the stand asked: "Well, children, have you any money?" — "Oh, yes," we said and showed our coppers. The people about the stand were so amused at this that they paid for all the things we got, and, heavily laden and happy, we returned home. Our families were very anxious about us. Robert's mother told my stepmother that if it were not for me, her boy would not stray away. My mother contended it was just the reverse. But Robert himself declared *he* was the cause, and I was innocent, whilst I thought I had made Robert come with me, and he should not be punished. Another time Robert and I tried to see who of us could jump oftenest across an open well without falling in. After we had jumped a while, Robert gave me a sudden, unexpected push, and I fell in. The well was very deep and filled almost to the top with water. Of course, I went down, but when I came up, Robert,

caught me by the hair, and succeeded in pulling me out. His mother asked him, how he dared to do such a thing; but he assured her he would not let me drown, and that he had caused my trouble. Naturally I always felt for that boy the most tender love.

When I began my Latin studies, in the Benedictine Abbey of Einsiedeln, Robert asked his father to let him go along with me, but his father would not allow him to be educated by the monks, and sent him to a Latin school taught by secular priests, at Münster, Canton Lucerne. He continued his higher studies in Lucerne, but there got into dangerous company. He later studied medicine. For a time he taught school. Notwithstanding our different vocations, we corresponded up to that time. He was hardly thirty years old when he became insane and has been in an asylum ever since. Several years ago I went there expressly to see him. The superintendent of the institution had also been a classmate of his. Poor Robert did not know me and didn't speak a word. In all my life no visit was ever so painful and sad to me.

Having assisted at a number of marionette plays, we fixed up a theatre for ourselves, Robert and I acting as managers. There was an old lady, very tall, living all alone in the next house to ours. She had been housekeeper in Hohenrain to one of the last Knights of St. John, whose convent was suppressed at the beginning of the nineteenth century. This lady was quite an artist. I was permitted to enter her house at any time. She made the figures for our shows. Thus we gave "Ste. Genevieve," "Mardocai and Esther," and other plays. But the shows brought too many people into our attic, and so we had to stop performing.

My primary schooling being finished, I was sent to the "Bezirksschule" (corresponding to our high school) at Rothenburg, about four miles from home. We were, for the winter season, about a dozen boys from my home town attending that school. In order to get there in time for Mass, we had to leave in the dark, about six o'clock A. M., and, when the weather was bad, or the snow was deep, it was quite a walk. However, it was healthful exercise, and I do not think that anything else contributed so much to my bodily development. Three of my brothers before me had attended that school under the same teachers. As my brothers had always been the leading scholars, the main professor, Mr. Greter, never neglected an occasion to bring that fact before my eyes, "rubbing it in" to my discomfort. Whenever I had not prepared my lessons, he would remark, "Your brothers were so different; they always came to school well prepared." If I made any serious mistakes, especially in arithmetic, I would hear the same song: "Your brothers would never have missed such a question." Thus I often felt that after all it was not all pleasure to have older brothers. This feeling was intensified by

those brothers themselves, who never tired of correcting me. On one occasion I thoughtlessly knocked all the bird-seed flowers in my teacher's garden off their stems. Two of my older brothers saw it and forthwith took me by force into the presence of the teacher. It is superfluous to add that they almost had to carry me. The teacher inquired what was the matter? My brothers replied I was the culprit and that I had to say myself what I had done. Thus I was forced to tell on myself, whereupon the teacher simply remarked that I should be more thoughtful in future. On another occasion, during catechism hour, the priest spoke about stealing, and how terrible a thing it was to be a thief. I felt innocent and listened with the greatest attention, when he suddenly turned towards me, and full of indignation, said: "You need not look so innocent, you are the thief; you stole some grapes in your neighbor's yard. A brother of yours told me about it, and you should thank God for having such a good brother." I never had realized before that taking some grapes or fruit was a theft, and although I then began to understand it, I nevertheless felt far from being thankful to my brother for reporting me. On another occasion the same brother got me into some trouble when I imagined he was keeping me out of it.

(To be continued)

The Franciscans in the U. S.

According to St. Antony's Almanac for 1920 the following provinces or quasi-provinces of the Franciscan Order now exist in the U. S.:

Province of St. John the Baptist; headquarters, 1615 Vine Str., Cincinnati, O.

Province of the Sacred Heart of Jesus; headquarters, 3140 Meramec Str., St. Louis, Mo.

Province of Santa Barbara; headquarters, 133 Golden Gate Ave., San Francisco, Cal.

Province of the Most Holy Name; headquarters, 135 W. 31st Str., New York City.

Province of the Immaculate Conception (Italian); headquarters, 151 Thompson Str., New York City.

Commissariat of the Assumption of the Bl. Virgin (Polish); headquarters, Pulaski, Wis.

Commissariat of the Holy Cross (Slovenian and Croatian); headquarters, 62 St. Mark's Place, New York City.

Notes on Secret Societies

White Rats of America

A national organization of vaudeville actors and actresses, established in New York, 1900. Information wanted.

N. Y. Sun, Aug. 1, 1915.

Grand Nest of the Blue Goose

An international organization of insurance men, founded in 1906. Its branches are called "ponds." Its chief officer goes by the name of "Most Loyal Grand Gander." Others enjoy such titles as: "Grand Custodian of Goslings," "Grand Guardian of the Nest," "Grand Keeper of the Golden Goose Egg," etc. Information wanted.

Chicago Herald, Oct. 6, 1915.

Modern Brotherhood of America

The Modern Brotherhood of America, whose headquarters are at Mason City, Ia., was organized as a fraternal beneficiary society, April 5, 1897. It claimed over 170,000 members in 1913. Its propaganda literature says nothing about secret or ritual features. Information wanted. This order is not identical with the

Brotherhood of the Union,

organized in 1850 as a "patriotic native American secret society" of the stamp of the United American Mechanics and the Patriotic Order of United Sons of America (*Cycl. Frat.*, p. 300). Important planks in its platform are: antagonism to union of Church and State, maintenance of the public school system, "America for Americans," and the restriction of immigration. Its chief officers are called, respectively, "Supreme Washington," "Supreme Jefferson," "Supreme Franklin." There is an auxiliary or branch society known as the Home Communion, to which members of the Brotherhood and their women relatives are eligible. The Brotherhood flourishes principally in Pennsylvania. Its membership is given as about 25,000 by the *Cycl. Frat.*, p. 300.

Cycl. of Frat., 2nd ed., pp. 300 sq.

The Order of Pink Goats

A new lodge under the above name was recently organized in an Eastern city, according to the *Christian Cynosure*. Its members appear in public in

pink pajamas and gowns, carrying goats of all kinds and descriptions. A Chicago man was elected as leader and is known as "He Goat." The following are some of the titles of the other officers: Little White Goat, Chief Bleater Goat, Chief Billy Goat, Chief Wise Goat, Goat Getters, Inner Angora Goats, Bell Goats, and Musical Goats.

Christian Cynosure, Chicago, Vol. LII, No. 7, Nov. 1919.

Exalted Society of Order Hounds

"I will go forth into the human wilderness in search of game and diligently pursue the paths that lead to prospects, taking up every scent that flows on the breeze of business and follow each hunch to its lair in spite of windfalls and weather."

The foregoing, according to the *Chicago Daily News* of Dec. 29, 1919, is a part of the oath of the Exalted Society of Order Hounds. The "Home kennel" is in Chicago. Twenty-three other cities have "kennels" for the "hounds."

R. G. Stevens, 10031 Longwood drive, is the senior watch dog of the Chicago kennel. The society also has a junior watch dog and an official growler.

The purpose of this society is "to promote loyalty and higher ethics in the art of salesmanship."



—George W. Perkins, President of the Cigar Makers' International Union, writes in the official journal of that organization that many of our big business interests, "the cheap-John manufacturers" who are now crying "Americanism," did not hesitate a few years ago to scour the four corners of the earth for cheap labor. Their patriotism is, therefore, rightly under suspicion when, "with an American flag in one hand and their bankroll in the other," they agitate for the deportation of the very immigrants whom they were so eager to secure, without regard to the welfare of American labor and of American institutions. "It is not sufficient to seek to rid the country of anarchism," comments *America* (No. 537); "we must also exorcise the evil spirit of commercialism that begot it"

The Preservation of Health

Brevet Lieut.-Col. F. F. MacCabe, M.D., in a volume titled "Human Life and How It May be Prolonged to 120 Years" (London: Grant Richards), sums up his experiences and teachings on the subject of longevity in the single sentence: "What you like is good for you if you take it in moderation." The author, however, goes farther than most writers by adding that if what is served is not really desired it should be refused. In other words, eating, from force of habit, food which is neither distasteful nor yet particularly appetizing is a mistake. The trouble expended is not "worth while."

It does not, however, follow that a man likes everything that is good for him. Colonel MacCabe quotes the well-known dislike of the consumptive for fat, and urges that this should be overcome. It will pass off if efforts to that end are made and persisted in.

The arguments for and against a vegetarian diet are dismissed in a few lines. Some peculiarly constituted people, it is stated, appear to do well on this kind of food, but in general the system is not a good one. Vegetarians are notoriously short-lived, and succumb very quickly to sickness.

Equally temperate is the advice given in respect to the use and abuse of alcohol. The writer is convinced that wines and spirits have their place in a generous diet, though he enters a plea for "little and good" as the manner of using them.

Not less reasonable is the advice tendered concerning exercise. There exists at present an inclination to overdo this aspect of health-culture. Because in certain instances exercise has achieved good results it has been advocated as a systematized therapeutic measure in every kind of disability. Wearisome courses of drill have been imposed and sick men put to great physical and mental strain with, in some cases, very detrimental effects. Colonel MacCabe declares:

"These exercises, by their utter monotony, became the most hated part of the soldier's daily life, and to the medical officer who was keen on helping to

get his men fit they became the greatest danger he had to contend with. The weaklings and those who had gone through some illness, especially the genuine trench fever, no sooner were put on physical training than they developed disordered action of the heart or quick heart in a form which was exceedingly difficult to cure."

Great stress is laid upon the fact that while most animals live normally five times longer than the period devoted to their growth, man as a rule only lives three times longer—taking twenty-five years as the period of his growth. It is contended that intoxication from the large intestine is the cause of this failure to enjoy prolonged life—a view already expounded by Sir Arbuthnot Lane. Col. MacCabe accepts Lane's idea of auto-intoxication and urges the necessity of preventing this disaster by regulated habits and suitable diet and exercise.

Getting Rid of the "War Mind"

The N. Y. *Evening Post* thinks it will be a long and arduous task to get rid of the war mind. No doubt about that! The grosser manifestations of the "war mind" we may soon be able to put behind our backs. Our soldiers came home sick of fighting. They want no more of it. Nothing but dire necessity would drive them again into the foul shambles which modern warfare has made out of the old pomp and circumstance. For a generation, at least, there will be no lusting for more war.

But the subtler things will be more difficult to clear out of our minds. The belief in force as the one sure political and social solvent; the holding light of the rights of the individual; the comfortable view that "superior orders" will suffice for every crisis; the blind acceptance of government action as wise and efficient; the progressive hardening of our sympathies, grown callous in a kind of self-protection against the heaped-up miseries and the unpunished crimes that we have had to witness—here are pieces of mental furniture left on our hands by the war which it will take a vigorous housecleaning to get rid of.

A Little More Piety

In matters pertaining to their religion many Catholics are satisfied with the minimum. When they are present at mass on Sundays, receive the sacraments three or four times a year, abstain from meat on Fridays, and observe the commands of the Church in a general way, they feel that no reasonable man could expect more of them. Such Catholics frequently hear pastors urge them to greater efforts. They are asked to come to mass on week days; they are told to attend special services on Sunday afternoons or on some evening of the week; the fruitful devotion of the rosary is explained, and the question put to them, why not make it a daily family prayer, or why not say it privately at least several times each week? The suggestion is made that they receive holy communion daily, or at least every Sunday; forceful sermons are preached on the lonely "Prisoner of love" in our churches, and on the immense profits to be gained by making daily visits to the Blessed Sacrament. These, as well as other exercises of piety, are placed before the faithful in season and out of season, but the response is not as cordial as the suggestions merit.

Every man whose faith is not dead, must see the soundness of the authority on which these good works rest, and that those who practice them derive untold benefit. Why, then, do so many turn a deaf ear to the exhortations? Is it because they can overthrow the arguments in favor of these good works? Or is it because they cannot see the good effects produced in those who practice them? No, not that. They dismiss the whole subject with the hackneyed claptrap: "Those things are good, but I have no time."

One effective way to disillusion such people, is to put the question of time before them in this concrete way. Almighty God gives to every man twenty-four hours every day. Wealth or poverty, genius or stupidity, strength or weakness, ability or incompetence, success or failure, these things do not change our daily supply of time. We

can waste hours of our time to-day, and lo! when we wake up tomorrow, once more twenty-four golden hours are before us. If we were asked what we do with all these hours every day, if we were compelled every month to render an account of our stewardship of the hours God gives us, what would be our record? Unfortunately we keep no such records, and as a result we know nothing of the minutes and the hours we fritter away, and thus miss opportunities to do the things we intend to do, "when we get a little more time."

What *do* we do with this wealth of time? In the following schedule the average man will find his answer, and the average woman too. Work, 10 hours a day; sleep, 8 hours; eating, 1 hour; reading daily papers, 1 hour; washing, shaving, and dressing, 1 hour; gossiping, 1 hour. Thus we account for twenty-two hours of our day; there are still two hours left,—what do we do with those two hours? Add to this about fifteen hours of luxurious ease on Sundays and holidays, and then, with these inexorable facts before us, do we still persist in using the brainless argument, "I have no time for works of piety."

Countless thousands are employing their spare time in improving themselves. They devote their evenings to a correspondence course, they attend night schools, or they take up a line of work apart from their daily toil, and by employing their time well, advance their temporal interests. If men and women make such sacrifices for the fleeting things of this world, should not the Christian put forth greater efforts to employ his time for the things that are eternal?

There is another advantage in regard to time thus spent that must not be overlooked. If we are generous to God with our time in this world, we need not wait for our reward until we enter life everlasting. Ask the man who does more for his soul than the law requires; ask him who hears mass and receives holy communion every day; ask him who makes daily visits to the Blessed Sacrament or says the rosary every day;

ask him who spends one of his twenty-four hours reading a good religious or thought-provoking book—ask these men if their works of piety cause them in any way to neglect their other duties. The busiest men in the world are generous towards God with their time and God's blessing is with them. His reward to them begins even in this life. Make a test case yourself, give these good works a fair trial and await the results.

(Rev.) N. J. LENTZ

The Divine Right of Kings a Protestant Doctrine

"The Political Works of James I" are being edited by Mr. C. H. McIlwain (Harvard University Press). In discussing the first volume the *London Times* says in its Literary Supplement (No. 918):

"The disruption of [the Holy Roman] Empire and papacy paved the way for the irresponsible national king. The League of Nations is correcting, if not undoing, to-day the ultra-patriotic work of the sixteenth century; and an ingenious paradox might be framed out of a comparison between the pre-eminence of President Wilson and the primacy of a medieval Pope."

The divine right of kings was indeed a Protestant doctrine; and "only the temporary advantage of accidental circumstance led Catholics to toy with the idea in Mary Stuart's time. For it deprived the papacy of a large sphere of its jurisdiction; and if it made the King irresponsible to his people, it also made him irresponsible to the Pope. Not only was James I's theory not accepted by the Roman Catholic Church, but the doctrine of divine ordination was subjected to revision in a popular direction; and Cardinal Bellarmine explained that the sanction did not proceed directly from God, but only through the medium of the people's choice and consent. This was the view of the Catholic League in Paris, which in its resistance to Henry IV, in 1590, anticipated many of the features of the French Revolution of 1789; and the common opposition of popes and peoples to royal autocracy paved the way in time for Roman Catholic democracy."

A New Translation of Virgil

Two of the latest volumes of the Loeb Classical Library furnish the text, with a new translation, of Virgil's *Eclogues* and *Georgics*, and the *Aeneid*. The translation is by Professor Fairclough. The Professor has a knack of using fine words, but he lacks the sense of rhythm, and his version is unequal. He might have learnt something from his predecessors, Dr. Mackail, for instance, and Conington, whose little known prose version is distinguished for its good sense and knowledge of English as well as classical scholarship.

There are passages where it is well not to embroider, difficult as it may seem to render a sublime vagueness. Take the famous "*Sunt lacrymae rerum et mentem mortalia tangunt.*" We agree with the Professor that the first half of the line means, "There are tears for misfortunes,"—"rerum" being an echo of "*adflictis rebus*" a few lines back; but for the rest of it he translates: "And mortal sorrows touch the heart," which is overdoing "*mortalia*." Why not render, "and hearts that are touched by mortality." This is a case in which English can preserve the vagueness of the original, for "*mortality*" is enshrined in English poetry.

Just before this famous passage Virgil uses "*laus*" in the sense of a deed that wins honor. Dr. Fairclough renders it "*virtue*," a word which now-a-days smacks of Mrs. Grundy. We should prefer "*worth*" or "*honor*." There are some successful attempts to reproduce alliteration, as in "*ferreus ingruit imber*," rendered, "the iron rain falls fast."

How far Prof. Fairclough has used previous versions we do not know; a clear statement on the point would have been advisable. We notice some echoes, but these may be fortuitous. There is a subtle sort of conciseness in Virgil which is difficult for the unfortunate translator. Virgil says that Rhipheus fell, the justest of the Trojans and the most righteous, adding the comment, "*Dis aliter visum.*" Is "Heaven's will was otherwise," an intelligible version of this phrase? It suggests that Heaven

did not intend him to fall. What Virgil means is, one would think, that his piety would have saved such a man, but Heaven willed otherwise. Something like "Heaven's ways are not as ours," seems necessary to convey this.

We note with pleasure that the Virgilian Appendix of poems has been included, which many scholars treat with the ruthlessness of the fashionable surgeon. The little biography will show the scholar where to go for views—largely conjectures—concerning the authorship of these poems. They show pedantry, immaturity, or clumsiness, and at best a charm worthy of Virgil.

Generally Prof. Fairclough gives a guide to the best comments on Virgil, including some choice essays, but he has missed Skutsch's work on Virgil's early years, which, though partly anticipated by English scholars, is fresh and vigorous. In matters of text, the Loeb volumes are excellent, giving the readings of the MSS. in a brief and easily intelligible form. They will revive, perhaps, a love of Virgil in some who have half forgotten their classics.

NOTES AND GLEANINGS

—The only real danger to American institutions, in the opinion of Mr. Edw. T. Devine, writing in the *Survey* (Vol. 43, No. 9), lies in the policy of suppression and in the assumption that by preventing overt seditious acts we are removing or lessening the danger from seditious unrest. "Let truth and falsehood grapple," said Milton; "who ever knew the truth put to the worse in a free and open encounter? Her confuting is the best and surest suppressing."

—The *Catholic University Bulletin* (Vol. XXV, No. 9) calls attention to the fact that Father Delehaye and his heroic collaborators are about to resurrect the *Analecta Bollandiana*, which was forced to suspend publication in 1914. The Carnegie Institution is interesting itself in the matter, and Bishop Shahan has written a letter to Dr. Jameson, of that Institution, in which he says that the *Analecta* "ought to be in the library of every Catholic house of studies,

seminary, or novitiate, and in the library of every student interested in the history of the good men and women who have for so many centuries tried to follow in the footsteps of the Divine Master." The *Analecta* is the workshop in which are prepared the materials for the *Acta Sanctorum*, that great *opus* in sixty odd folios, which was started three hundred years ago and is still unfinished. We hope the Bollandist review will secure a large number of subscriptions in this country.

For Sale!

Salzburg, Austria, is one of the most attractive cities in Europe, and the Daxburg, on the Heuberg, affords a fine view of the city and surrounding country. Splendid environment, an excellent inn, surrounded by forest on all sides; healthful spring water. The place is a favorite excursion point for the people of Salzburg. For sale cheap. Address: St. Peter, Salzburg Stadt, German Austria, Europe.

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—The English *Catholic Times* (No. 2727), after explaining how Mr. Wilson could have brought about a peace of international justice and good will, says that he unfortunately failed to be true to his own ideals. "He is now one of the 'might-have-beens.' The Fourteen Points, accepted as the basis of negotiation, became a 'scrap of paper.' The Treaty of Peace was drafted on the lines of hatred and revenge. The principle of nationalities was disregarded, and the new map of Europe was drawn—as it had been drawn at Vienna a century ago—without regard to national rights, and on the old principle of the balance of power, a balance so badly adjusted, too, that it threw all the effective weight into the scales of the victors." It is encouraging to note that our English Catholic brethren see the truth and are not afraid to utter it. Under the leadership of Benedict XV it will become a prime duty of the Catholics of the Allied nations to see to it that a just peace takes the place of the treaty of hate and revenge imposed at Versailles.

—The *Missionary* (Vol. XXXIII, No. 1), says that while pro-Germanism, in the sense of political allegiance to Germany, is incompatible with Americanism, pro-Germanism in the sense of sympathy for Germans and Germany, in so far as they have been maligned or otherwise wronged, is "a laudable quality of honest and intelligent men" and "no more reprehensible than sympathy for Englishmen and England or Frenchmen and France in any wrongs they may have suffered. Every citizen has the right to his convictions on any matter that does not affect his allegiance to his own country. We should be ashamed of ourselves if we were not moved by the sufferings of the poor in Germany, as we are moved by the sufferings of the fatherless children of France. Catholic hearts are unworthy of their name if they circumscribe their sympathy by national ties."

—To Americanize the foreigners is good; it may spare America many unpleasant experiences. But who will save us from the menace of the Moloch

of "birth-control"? "Who," in the words of the *Catholic Transcript* (XXIII, 27), "will so far humanize the men and women of the period that they will refuse to smile as they behold their children quartered, not indeed by the dogs of war, but by the demon whose thirst for human blood called for the divine reprobation long before America was discovered and before there was any thought of the ravages of Bolshevism? Let us not spend all our force in fighting the little demons, suffering the great unchained dragon to move around at will."

—The *Builder*, a monthly magazine published by the Masonic Research Society at Anamosa, Ia., in its January number, prints an interesting paper on "Theodore Roosevelt, Master Mason." Roosevelt was initiated in Matinecock Lodge, No. 806, F. & A. M., at Oyster Bay, N. Y., Jan. 2, 1901, while governor of New York, and remained a Mason till death. He repeatedly declared that what had attracted him to Masonry was the fact that "Masonry affords an opportunity for men in all walks of life to meet on common ground." It is now officially certified that when, as President of the U. S., Roosevelt was invested with the Masonic apron at Washington, in 1907, "a gust of wind lifted the presidential coat-tails, revealing a healthy pistol on each hip." Did Roosevelt distrust his Masonic brethren? One thing is certain, it was not necessary for him to join the Freemasons in order to find an opportunity to meet men in all walks of life on common ground.

Literary Briefs

—The first volume of the late Baron Georg von Hertling's "Erinnerungen aus meinem Leben" has appeared (Jos. Kösel, Kempten, Bavaria), and we see from the *Literarischer Handweiser* (LV, 10) that it deals with Hertling's youth and his early years as *privatdozent* in Bonn. As such he refused to sign the famous letter of protest against the definition of the dogma of papal infallibility, for which courageous act he was made to suffer by the Prussian government. This first volume of the Hertling memoirs carries his life-story up to the establishment of the

famous Goerres Society and the author's election to the Reichstag. Two more volumes are to follow. Meanwhile a son of the author, Rittmeister Graf von Hertling, has published "Ein Jahr in der Reichskanzlei: Erinnerungen an die Kanzlerschaft meines Vaters" (Herder, Freiburg).

—"Man's Crearest Concern: The Management of Life," by the Rev. Ernest R. Hull, S.J., is a catechism of natural ethics, reduced to its clearest and most concise terms. As such it will be an invaluable guide for all—teachers in particular—who have not had the benefit of a formal course in this highly important branch of philosophy. The booklet was gotten out by its scholarly author for use in the schools of India, where non-Catholic and even non-Christian pupils are frequently entrusted to Catholic teachers with the understanding that their religious beliefs are to be respected. It would be a blessing if our public-school teachers were permitted to impart its doctrine to their pupils who are so sadly wanting in solid moral teaching. The little book is likewise well adapted to prepare the work of religious conversion in the hearts of well-meaning non-Catholics. (B. Herder Book Co.; 35 cts.)

—The *Literarischer Handweiser*, Germany's *Catholic Book Notes*, founded fifty-five years ago by Msgr. Franz Hülskamp and Dr. Herman Rump, and edited first by the former and latterly by Edmund Niesert, deceased, has passed into the control of the Herdersche Verlagshandlung, of Freiburg, and experienced a revival under the able direction of Professor Ernst M. Rolloff. We have recently had an opportunity to peruse the eleven monthly issues from January to November, 1919, and were delighted not only by the ability with which the *Handweiser* is now conducted, but also by the richness of Catholic literary production in after-war Germany. Even in the present deplorable condition of that country the output of Catholic books of real worth is superior to that of Great Britain and America combined. No doubt, as Germany recovers from the ravages of the war, Catholic literature there will enter upon a period of unparalleled development. Those who wish to follow this development can do nothing better than subscribe for the *Literarischer Handweiser* through the B. Herder Book Co., of St. Louis.

—To help towards a better understanding of the devotion to the Sacred Heart, few books will be found more profitable than the account of its origin and early development in the life of Blessed Margaret Mary Alacoque. Hence the new life of this servant of God, from the pen of Sister Mary Philip, of the Bar Convent, York, should be welcomed by all who have the spread of the devotion at heart. ("Life of Bl. Margaret Mary Alacoque"; B. Herder, \$1.80 net). The final chapter of the book gives a brief account of the rapidly spreading work of the so-called "Enthronement" of the Sacred Heart in families and a noteworthy pro-

nouncement on this special form of the devotion from Cardinal Billot.

—The Catholic Truth Society (London) has been keeping up, even during the strenuous days of war, its good work of enlightening those in darkness. In fact, it has entered upon a new field of activity, for it has launched a series of stories of the conversion of Jews to the Catholic faith. Two numbers of this series—"The Conversion of Isidore Goshler" and "The Conversion of Jules Lewel"—are now before us. They will make excellent reading for Jewish friends who are interested in the claims of the Catholic Church. The Society also sends us two up-to-date pamphlets of its apologetic series—"Religion" by Rev. R. Traill, and "The Will to Believe" by B. Gavan Duffy, S.J.

Books Received

Phases of Irish History. By Eoin MacNeill, Professor of Ancient History in the National University of Ireland. 364 pp. 8vo. Dublin: M. H. Gill & Son, Ltd.; St. Louis, Mo.: B. Herder Book Co. 1919. \$4.50 net.

Women of 'Ninety-Eight. By Mrs. Thomas Concanon, M. A. xvi & 326 pp. 12mo. Gill and B. Herder Book Co. 1919. \$2.25 net.

A Short History of Slavery in America. By Benjamin M. Read. Reprint from the *Fortnightly Review*. St. Louis, Mo. 7 pp. 8vo. Santa Fe, N. M.: Benj. M. Read. (Wrapper).

Souvenir of the Golden Jubilee of the Third Order of St. Francis, St. Francis of Assisi Church, Milwaukee, Wis., Dec. 28 and 29, 1919. No pagination. Illustrated. (Wrapper).

The Journey Home. By the Rev. Raymond Lawrence. 107 pp. 16mo. The Ave Maria, Notre Dame, Ind. (Wrapper).

In A Mediaeval Library. A Study in Pre-Reformation Religious Literature. By Gertrude Robinson. x & 243 pp. 12mo. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder Book Co. 1919. \$1.50 net.

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British War Legends

To the war legends recounted in M. Albert Dauzat's book, "Légendes, Prophéties et Superstitions de la Guerre," of which we gave a brief survey in our No. 22 (1919), a reviewer of Dauzat's book in the Literary Supplement of the London *Times* (No. 913) adds a number of others which originated in the British army.

In 1917, a sergeant-major gave a runner a note to take up to the front line, with the command to hurry, as the information contained in the "chit" was that the Germans were sending over gas at midnight. The runner naturally told the news to every one he met, and when he arrived perspiring at his destination was not a little crestfallen to find himself reprimanded for spreading a false alarm, as the gas was to be sent over by the British!

In December, 1916, a private in the Bedfords asserted with many solemn oaths that a Canadian told him that the Canadian Corps had taken Lens and 10,000 prisoners. No such action had taken place, and unless the story was a perversion of a big raid, it must have been pure invention.

But private soldiers were not the only sinners. Wild stories of huge victories in the north were circulated among the retreating troops on the Somme in March, 1918, some on the authority of "Division."

Less tragic than these is the rumor which was known as "the wind-up of the Boche batman." The story (officially sent in typewritten sheets from "Brigade"), was that the batman of a German colonel had stated that a great attack had been discussed by several commanders while he was waiting at table. This attack was to come off on a certain date, at night, on a front stretching from Arras to Ypres, and was to be preceded by an artillery preparation of terrific intensity. The joy of the

frontline troops when they received this information with the intimation that the "higher command" thought it extremely likely that the information was correct and the order that positions were to be held "at all costs," can be imagined. But the attack did not take place until about three weeks later on the Chemin des Dames against the French.

"The number of these legends was very large," concludes the *Times* reviewer, "and their multiplicity of detail and longevity call forth the deepest admiration for the imagination of those who conceived them and those who embellished them." We should substitute another word for "admiration."

Missouri's Literary Fame

The *Twilight Hour* slangily informs its readers that a short time ago Missouri awoke to find itself at the literary pinnacle:

"At that time the highest literary honors America can confer were held by Missourians. Winston Churchill was president of the Author's League of America, Augustus Thomas was president of the American Society of Dramatists and also of the National Art Institute. Rupert Hughes was reputed to be more in demand with magazine editors — and therefore making more of the stuff we all despise and fight for — than any other American writer. Fannie Hurst was producing stuff which not only captured the public but was hailed by the realists as marking a new era in American literature. And Sara Teasdale was knocking 'em cold in the poetry world every time she came to bat."

This takes no account of past glories like Mark Twain and Eugene Field; of the (happily) unique product, George Creel; or of Mrs. Curran's ouija board that squeaks out millions of words a year.

Anointed of God

(Lines read on the occasion of a young priest's ordination)

By CHARLES J. QUIRK, S.J.

St. Charles College, Grand Coteau, La.

The gates of waiting stormed and overpast,
Sin's dragons conquered that besieged the way.

This golden Morn presages perfect day.
This climax of long years attained at last.

I

A living miracle art thou of God,
Vested with love and with love's beauty shod;

What godly power of awful sovereignty
Is thine as priest to wield immortally.

II

For at thy word the marvelous is done,
More wonderful than hindering of the sun,
Conquered and stayed, by Josue's prayer contr'oll'd.

Adown its royal steps of beaten gold.

III

Not once, but daily at thy call, thy nod,
Shall wheat and wine imprison Christ, thy God:

His blinding splendor lurk amid the bread,
Loving and meek, of all its terror shed.

IV

May in thy gaze we glimpse Christ's love divine,

And on thy heart's High Altar ever shine
To blaze in glory on thy priestly lips
When thou wouldst speak of God's Apoc-
alypse.

V

Not only may thy hands impalace Christ,
Who at thy bidding keeps His loving tryst,
But may they be forever swift to bless
And help Sin's weary outcasts in distress.

VI

Yea, all the world should know thy life is one

With Christ, a holocaust each day begun,
So it may say: what wondrous lover this,
Dying to self to win Love's perfect bliss.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEHSEL, V.F.

(Second Installment)

I was often forgetful and careless about my home tasks. Once, on a Monday morning, when we had, among other home tasks, a composition to bring to school, I did not think of it until ready to start for school. Sitting down at the foot of the staircase, I quickly wrote something. When I was about through, my brother told me that he had a message for my teacher, and, as I might forget it, or not report it correctly, he thought

it best just to write it at the bottom of my composition. He wrote it with red ink, which did not please me, because, although I generally wrote my compositions in a hurry, I nevertheless always tried to have the composition look clean and tidy, and that red ink seemed to me to disturb the uniformity. However, knowing how negligently I had made my composition, I thought that the teacher would probably read more carefully those interesting remarks of my brother's, and then he might forget to examine my composition. Those remarks were written in French, and at that time I had had no instruction in that language. How surprised was I when the teacher told me that I never had had a book in my hands all Sunday; that I had written that composition on my way going to school, sitting at the foot of the staircase, and that my good brother had informed him about my carelessness in those notes. Naturally, I determined never more to allow any one to write anything in my composition book, especially in an unknown tongue.

It may be that I had more liberty at home than my older brothers used to enjoy. However, they never forgot to remind me of it. I was accustomed to hear, "If we had done such and such a thing, we would certainly have been punished." At a safe distance, I dared to answer, and would make remarks like this, "It is a wonder that you are not saints, having been raised so carefully." I used to imagine that they had had an easier time than I, because they had no older brothers to boss them. However, when I behaved well, they were very kind to me, and they certainly always meant for the best.

As already mentioned, there is in my home town a Cistercian abbey of nuns, strictly cloistered. I had a very good soprano voice and had to sing in church. One of the nuns gave me vocal lessons and thus I became acquainted with a number of the religious. Although they had no schools, no academy, no institution of any kind, but were absolutely contemplative, those ladies were highly educated and had also a good knowledge of Latin. I owe them a debt of gratitude which I can never pay. One of them, a great artist, took special interest in my drawing. Even before going to school I could make the drawings for my brothers who were attending school, and I delighted in making portraits of people. They were not very artistic, but generally lifelike enough that the persons could be recognized. That nun gave me instructions in drawing and painting. I was so fond of drawing that almost all my leisure time, when not at play, was spent in drawing and painting. For several years I intended to become an artist; even in later years, when I was a theological student, I was still drawing under the guidance of a famous painter, Rev. Rudolph Blättler. Later I made use of my art in the monastery, and also became professor of drawing. As a missionary the knowledge of drawing helped me greatly

in making designs and plans for churches and schools.

My father had a blacksmith and wagon shop. The wagons had to be painted. When still a small boy, I liked to paint decorations on them, like flowers or small figures representing farmers. I could not understand why some farmers protested against those decorations while others were delighted with them. I also liked music, but never lost much time in practising. Although I was liked everywhere as a singer, I never took half as much interest in music as in drawing and painting. Nevertheless, I tried all kinds of instruments. I never bought an instrument. Our kind neighbors, who imagined I ought to become a great musician, provided me with them. One gave me a clarinet, another a flute, another an accordion. I do not remember who gave me a piano, but I do remember that when I got it, I practised a few days almost continually, so that my father thought it best to have the instrument removed to the attic. But playing all alone was not half as interesting as practising where one could annoy people. Therefore I did not practise much after that. I took violin lessons for some time from the famous parish priest, Xavier Hertzog, of Ballwil, a well-known author, whose works the Rev. Dr. Hansjakob compared to those of Alban Stolz. By the way, a new edition of this priest's works is being published in Switzerland, in fifty volumes.

If I did not make much progress in music under him, my visits to Ballwil were nevertheless not only pleasant, but highly instructive. The everlasting good humor of the wonderful old priest, reflected in his almanacs and his other numerous writings, would flash out in witty remarks at almost any minute. He was as kind to a child, and asked questions and answered them, as if he were speaking to the most important person. A visit in his home was full of interest. Sitting or lying on a bench, he would write his almanac or stories. At the same time he would continue his conversation, and it often happened that the person talking to him would find himself interwoven in the story he was just then writing. I often accompanied him on his promenades. Once, on our way to Eschenbach, we met a very old man, poorly clad. "Jacob," said Father Hertzog to him, "go to my house and tell my sister to give you a good lunch and a glass of wine. I am so glad to see you." As we went on, Father Hertzog said, "When I was a boy I admired this man, and thought him the smartest person in the whole world. I had more respect for him at that time than I have now for a bishop or an emperor. I then had pigeons and this man had pigeons too. He could make all the pigeons come to his stables, which I considered the greatest accomplishment in the world."

Naturally, as a boy, I also had rabbits, pigeons, and guinea pigs. I kept my hares

and guinea pigs in small stables and took good care of them until I went to high school. Then I began to neglect them. My father, finding two rabbits dead, and thinking they had died of starvation, gave all the other animals to a boy near by, and I received a severe scolding and was forbidden to have any more pets. That was a hard blow. I imagined I had to have rabbits, and if I couldn't have them in the stables, I would look for another place where nobody would ever find it out. Our house had four stories, and above the fourth, under the steep roof in the garret, was a double room for linen and dried fruit. It was mice and rat proof, the floor being about two feet from the other floor, and the ceilings not reaching the roof, so that it was like a building apart. Above this room was a great pile of discarded windows with small, round, leaded glass. By putting them up all around against the roof I succeeded in making a large loft about three feet high. This loft was accessible only by a long ladder along the chimney. There I put my rabbits, guinea pigs, and pigeons. I had to carry the food through the whole house up to the garret, and to be careful no one would see me, and then I had to climb up the ladder along the chimney. This had gone on for some time when it happened that my father had some business in the garret. On his way up the stairs two hares met him. He laughed and remarked that in future it would be useless to go hunting, as long as one could catch rabbits in the house. My oldest sister, seeing how astonished my father was, and wondering how those rabbits came to be there, said, "You had better call John. I noticed him for quite a while sneaking up to the garret, and it must be he who has those rabbits there." Being called, I told the whole story, and my father, enjoying the joke, said, "Well, if you like those animals so much, you may keep them again in the stables."

My father was very stern, and though he was extremely solicitous for every one in the household, so that a physician was called whenever any one was unwell, and although everything was provided for, in eating, drinking and clothing, and although he punished very rarely, nevertheless we all had the greatest respect for him. Even in later life we never dared to make free with him. Thus, when I returned as a missionary from America, and had been given full liberty to take money or anything else I needed from his bureau. I would not have done it for any price. He felt this and complained to my youngest sister who kept house for him, that I seemed "so distant." However, I could not help it. My brothers felt the same way. Even Dr. J. L. Weiher, an older brother, who was in the National Council and known as a capable lawyer and fearless politician, felt the same respectful restraint in father's presence. As a rule father was rather taciturn and read a good deal when at home, but he could be very entertaining

and jolly at times. He was quite witty, and on certain occasions, as during the carnival, or on some festal celebration, he would procure more laughter and fun for us than we all combined. But he always avoided anything in the least indelicate or equivocal. In that line he knew no toleration, and the least infringement or transgression was severely censured. With all this he was very progressive, and any real improvement within his reach was welcome. I remember when we got the first coal-oil lamp; it was hanging in the dining room and had a large silver shade over it. The children at school spoke a great deal about it, and said, "Your father always brings in new-fangled things, and the whole town may some day be burned up on account of him, for these lamps cause terrible explosion." But after a while others bought such lamps, too.

Our house being next to the school, and my father being a tall, strong blacksmith, whenever the school children became unruly, the teacher would say, "If you don't keep still I shall get Mr. Weibel; he will make you behave."

For two years I attended the high school in Rothenburg. We had good and zealous teachers, but at that time too many branches were taught. I had an idea I knew everything when I finished school and received a fine diploma. In fact, most of the scholars seemed to have that same proud feeling, and felt that whatever they did not know, was hardly worth knowing.

(To be continued)

Catholicism and Rationalism

Apropos of Sir George Greenwood's "Faith of an Agnostic," Father Sydney Smith in *The Month* (No. 666) gives us a spirited article on "Catholicism and Rationalism." In more than one quarter reviewers have made Sir George's book the occasion of innuendos against Catholicism, and one such reviewer expressed his amazement that "men of far-reaching minds and real scientific attainments, as, for example, many members of the Society of Jesus," retain faith in "supernatural Christianity."

Father Sydney Smith takes this reviewer's remarks as his text, and gives some very cogent reasons why men of real scientific attainments prefer Catholicism to Rationalism. It has long been the custom of militant Rationalism to invoke the cultured classes *en masse* as their abiding witnesses, dismissing contemptuously all who disagree with them as obscurantists. But the Rationalist

has now made a discovery. The Jesuit "knows all that is to be known. He has his Bayle and Volney and Voltaire, his Hume and his Huxley at his fingers' ends," and, *mirabile dictu*, he still believes in God and Christ! There is something very naïve about this astonishment when we reflect that, as Father Smith points out, "the course of rational investigation up to the present moment is marked by a tendency to discredit the more fundamental objections which the Rationalism of half a century ago had advanced against this creed with such confidence, and to vindicate in the eyes of science the chief doctrines which had been so unceremoniously set aside."

To Revise the Federal Constitution

At the recent meeting of the Political Science Association in Cleveland, Ohio, the president, Professor Henry Jones Ford, of Princeton, spoke on "Present Tendencies in American Politics." His address, we learn from the *Nation* (No. 2847), was a searching discussion of political changes and developments which have deprived American government of its representative character and have aggregated political power in the hands of officials and agencies which in practice are largely irresponsible. In Prof. Ford's opinion, the centralizing tendencies which have produced in this country a mixture of oligarchy and autocracy, instead of democracy, are not to be checked, least of all eradicated, either by amending the Constitution or by improving Federal administration. It is the constitutional system, not merely its working under the conditions of party politics, that has proved defective; and where the system is at fault the only remedy is a new scheme.

We share our esteemed contemporary's hope that Professor Ford's able address will reach a wider public than the membership of the Association affords. It will strengthen the demand for a Federal Constitutional convention, which is more and more being heard.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

James Ford Rhodes and His History

Dr. James Ford Rhodes has published the eighth volume of his pretentious "History of the United States." It covers the period from Hayes to McKinley and, like its predecessors, is a running political narrative covering presidential elections, high scandals (and some not so high), national political issues, civil service reform, tariff revision, bond sales, and the Venezuelan controversy, liberally interspersed with disorders in the world of labor, organized and casual. The text is founded on memoirs, biographies, magazine files, newspaper clippings, and kindred materials. The distribution of emphasis is characterized by the stresses and strains approved by the American Historical Association, and the book may therefore be pronounced "canonical." Its tendency may be gathered from the following synopsis by Prof. Charles A. Beard in the *New Republic* (No. 263):

"More than one-fifth of the book is devoted to labor troubles giving one the impression that labor lives by disorder alone. Six pages are set apart for the assassination of Garfield and the trial of the assassin; three pages to the failure of Grant and Ward; three pages to the operation on President Cleveland's throat, not omitting the detail that the hypodermic was administered at 2:25 P. M. and that a portion of the soft palate was removed. The Sherman anti-trust act is dismissed in a scant paragraph; the interstate commerce law receives three pages, the same number as General Grant's unfortunate business adventure; the Knights of Labor are mentioned as trouble makers but their programme seems unworthy of notice. The growth of the Far West, the conquest of the great plains, the admission of a new state are passed over with a glance that is scarcely more than casual. The rise of the American Federation appears to have escaped the author's attention. Martin Irons is called a "vulgar labor agitator," evidently with much relish, but the lawless doings on the other side, portrayed

in Lloyd's *Wealth* against Commonwealth are covered with the soft mantle of silence. The income tax decision of 1895 appears to have no more historical importance than Benner's *Prophecies*. The growth of the judicial power under the Fourteenth Amendment, the most remarkable feature of American political evolution between 1876 and 1896, nowhere comes into the picture."

Quite naturally, Prof. Beard is not at all satisfied with this superficial and tendentious way of writing history. "Mr. Rhodes," he says, "is widely celebrated for research as well as for his serenity, his academic calm, his even-handed justice. Careful reading of every line of the 461 pages fails to reveal a single capital idea or fact that cannot be found in the books available in any Carnegie library of fair proportions. Is it possible that the last word has been said on the period which Henry Adams regarded as profoundly revolutionary?"

Henry Adams, he recalls, while brooding without fear and in serene contempt for vulgar opinion upon the tossing tides of American affairs, came to the conclusion that the most significant thing in all the years that lay between the Compromise of 1850 and the campaign of 1896 was the triumph of Capitalism over the "agrarians," led for a time by the planting aristocracy, and then by the Bryans zealously seeking to rally to them the mechanics and small folk of the cities. Mr. Rhodes sees in the same period a great military drama followed by the dullest play that could be imagined. He has written "a phantom history of twenty years in which wooden characters come upon the stage like marionettes, wave their arms, deliver orations on the rectitude of their intentions, are challenged, and retire (usually) to oblivion." It has been said that Bodley's book on France is an account of that noble country seen through the windows of a semi-detached English villa. Mr. Beard thinks that Dr. Rhodes "has seen America a part of the time through the windows of a counting house and the remainder of the time through the windows of the Centennial Club."

Wilsonian Sincerity

In the course of the famous conference at the White House this colloquy occurred:

Senator McCumber: "Would our moral conviction of the unrighteousness of the German war have brought us into this war if Germany had not committed any acts against us without the League of Nations, as we had no League of Nations at that time?"

The President: "I hope it would eventually, Senator, as things developed."

Senator McCumber: "Do you think that if Germany had committed no act of war or no act of injustice against our citizens we would have gotten into this war?"

The President: "I think so."

Senator McCumber: "You think we would have gotten in anyway?"

The President: "I do."

Now, if Mr. Wilson hoped and believed that he could get the country involved in the European war, regardless of what Germany did or did not do to our citizens, then he must have had a conviction long prior to the event that we should join the Allies in war upon Germany. For surely Mr. Wilson could not have "hoped" that he could get the country involved in the war unless he had a reason for that hope, and that reason must have been based upon something else than Germany's acts toward Americans, because Mr. Wilson expressly says that he desired war even if Germany had committed no act of war or no act of injustice against our citizens.

Thus we have the real state of Mr. Wilson's mind, during the time we were supposed to be neutral, pictured by the only man who could possibly know what the real state of Mr. Wilson's mind was—by Mr. Wilson himself.

It is interesting, and, we think, instructive, to compare Mr. Wilson's thoughts and "hope" with Mr. Wilson's public utterances during that time.

Three days after the sinking of the *Lusitania* Mr. Wilson addressed a gathering in Philadelphia, and said: "The example of America must be the example of peace, not merely because it will not fight, but of peace because peace is the healing and the elevating influence of the world and strife is not. There is such a thing as a man being

too proud to fight."

In his annual message, December 7, 1915, Mr. Wilson said to the Congress: "During these days of terrible war, it would seem that every man who was truly an American would instinctively make it his duty and his pride to keep the scales of judgment even and prove himself a partisan of no nation but his own. But there are some men among us, calling themselves Americans, who have so far forgotten themselves and their honor as citizens as to put their passionate sympathy with one or the other side in the great European conflict above their regard for the peace of the United States."

On January 31, 1916, Mr. Wilson, speaking in Milwaukee, said: "There is no precedent in American history for any action which might mean that America is seeking to connect herself with the controversies on the other side of the water. Men who seek to provoke such action have forgotten the traditions of the United States, but it behooves those you have entrusted with office to remember the traditions of the United States."

On February 1, 1916, speaking at Des Moines, Iowa, Mr. Wilson said: "There are actually men in America who are preaching war, who are preaching the duty of the United States to do what it never would before—abandon its habitual and traditional policy and deliberately engage in the conflict which is now engulfing the rest of the world. I do not know what the standards of citizenship of these gentlemen may be. I only know that I, for one, cannot subscribe to those standards."

On September 2, 1916, in the speech accepting renomination, Mr. Wilson said: "We have been neutral, not only because it was the fixed and traditional policy of the United States to stand aloof from the politics of Europe, . . . but because it was manifestly our duty to prevent, if it were possible, the extension of the fires of hate and desolation kindled by that terrible conflict."

Mr. Hearst said in a signed editorial in the *N. Y. American*, on July 13th, 1919:

"The convention which renominated Mr. Wilson was controlled by direct wire from the White House, and the burden of all the nominating speeches and the tenor of all the proceedings of the convention were that Mr. Wilson had kept us out of war and that the only way for us to continue to keep out of war was to re-elect Mr. Wilson. In a letter to Senator Stone, then chairman of the Senate Foreign Relations Committee, February 24, 1916, Mr. Wilson said: 'You are right in assuming that I shall do everything in my power to keep the United States out of war. . . . I do not doubt that I shall continue to succeed.'

"Addressing a delegation of Scandinavians who visited him in the White House on March 13, 1916, he said: 'I can assure you that nothing is nearer my heart than keeping this country out of war.'

"And speaking at Shadow Lawn, Sept. 30, 1916, to twenty-five hundred young men from New York and New Jersey, Mr. Wilson declared: 'The certain prospect of the success of the Republican party is that we shall be drawn in one form or other into the embroilments of the European war.'

And so Mr. Wilson was re-elected because he "kept us out of war," with a definite pledge that he would also keep us out of the "embroilments" of European politics, jealousies and strife.

The Threat of Militarism

Senate Bill 2715 is known as the Baker-General Staff Bill because it was drawn by the General Staff and endorsed by Secretary Baker. It provides for a huge standing army of 576,000 officers and men, headed by a caste of officers topped by six lieutenant generals, 32 major generals and 88 brigadier generals, all preaching "war" and "preparedness." The base of the structure will be a "reserve" of 1,250,000 conscript boys in training. This is the bill which Secretary Baker calmly suggested would "take care of" all the officers in the Regular Army establishment. It would indeed! with the help

of the tax payers. General March, Chief of Staff, admitted that this system would cost \$900,000,000 a year as over against our former expenditure of \$240,000,000. The boys would be subjected—at first—to three months' training, but the General Staff says frankly it will not be content until this is raised to one year.

Senate Bill 2691, known as the Chamberlain-Kahn bill, provides for six months compulsory training for every 18-year old boy and three weeks training every year thereafter for five years. The country is divided into "army areas" under a National Military Administrator who keeps track of the boys during the period they are subject to the service. In addition, section nine provides that whenever in time of peace, the Army, Navy or Marine Corps fall below their regular quota of volunteers, they are privileged to reach into the training camps and "select" — presumably by lottery — enough boys to bring their ranks up to the full. The boys thus "stuck" are obliged to serve *one year* in the Army, Navy or Marine Corps (in addition to their six months training) and ten years thereafter in the reserve.

Both bills would fasten the draft acts permanently upon the country. In time of war or even of a "national emergency" they would go automatically into effect.

These bills bear scant resemblance to the "Swiss system," upon which they pretend to be modelled, but are thoroughly Prussian in the highly centralized military control they would set up.

The American Union Against Militarism is trying to get these and other important facts before the American people. Those interested should write to its headquarters, 203 Westory Bldg., Washington, D. C.

—A \$50 Liberty Bond will make you a life subscriber of the REVIEW and procure you a place on the roster of the journal's benefactors.

—He that lends an easy and credulous ear to calumny is either a man of very ill morals or has no more sense and understanding than a child.

University Work in Sacred Music

University work is specialized work. The tendency to specialization is a growing one, manifesting itself more and more strongly, in professional as well as undergraduate life, in both of which it has greatly advanced knowledge of the various sciences and mastery over the laws of nature. In these days more than ever before, the need of specialists in every line of endeavor is becoming more and more urgent. This need is so apparent that as a consequence today we have thousands taking up university work where before there were but hundreds.

A demand for university or specialized work in music is making itself heard, especially in Catholic Church music, the grandest religious music literature extant. It is safe to assert that Catholic Church music in its various styles has been very little studied in America. If we wish any proof for this statement, all we have to do is to betake ourselves to the nearest Catholic church on some Sunday morning and assist at high Mass. The evidence is overwhelming that the study of Catholic Church music as an art has been entirely ignored. There is an ignorance of this sublime music literature on the part of cultivated men which is frequently acknowledged without shame and often without regret. Even those posing as Church musicians, and who devote their whole time to that work, often are as ready as any to confess that they know practically nothing of the subject with which they have to deal.

If the music of the Catholic Church is the ennobling, beautiful, and sacred thing it is admitted to be, if it is of sufficient value to justify the enormous expenditure represented by the great pipe organs made and purchased, the incomes paid to organists, choir-masters, and members of church choirs, it would seem to have a claim on some direct study and to a place of at least appreciable dimensions in the recognized elements of an education for a young man who is to take up the work.

There is a crying need for university

study of the music of the Catholic Church, and nothing less than university authority can accomplish, within a reasonable time, the work that is now needed. The mere fact that Catholic Church music is a recognized subject of instruction in our Catholic University at Washington, will go far to add dignity to its study, in the minds of many men, who are now indifferent to it. To secure far-reaching and valuable results, time, money, and thought must be bestowed upon the problem now so pressing.

The University stands not for cold abstract knowledge, but for the elevation and education of men; and while it works with the few, sending its influence down to many through numerous intermediaries, yet it is bound to do, and has done in the past, whatever is necessary to render its beneficent work available for the uplifting of humanity. Our Catholic young men who have in view the work of organist or choir-master in our churches, need and demand an education in an art so important and so intimately associated with our holy services. The ideal, of course, requires that the Catholic University should provide for an intensive study of the rich mine of Catholic Church music in its different phases, and should have means on hand to carry the student forward in the most abstruse research. The influence thus exerted will be felt in every Catholic church in the land.

Adequate facilities for the study of sacred music as literature can be offered only by the University, because, aside from its authority and influence it has in its undergraduate body the material most likely to profit from such work. A large endowment will be needed to properly support a worthy department of Catholic Church Music. A building, including concert hall, library, pipe organs, and an eminent faculty, are the necessary equipment. Brains, high purpose and good method, are indispensable things; yet three hundred thousand dollars would provide both equipment and endowment to begin with. The expense, great though it may seem, should not stand in the way

of our having a properly equipped School of Catholic Church Music at the Catholic University of America. Fabulous sums are donated and expended for the promotion and study of secular and profane music everywhere. At no distant date we hope some one with the means and the zeal for the honor of God's Church will establish the much needed School of Sacred Music at the Catholic University that will not be hampered in its work by lack of what is necessary.

This is not a chimera. The comparatively small endowment that I have mentioned would meet the necessary demands. The clientele of such a school would be the organists and choir-masters of our churches who are serious in their efforts to bring about the reform so earnestly desired by Pius X in his *Motu Proprio*. The school, administered in a spirit of high art, would be a leaven of incalculable value in Catholic Church musical life; it would establish standards, very greatly strengthen the individual ideals of organists and choir-masters, and might be expected to result in the occasional discovery of talents of a high order, and thus at length the long sought-for reform in Catholic Church Music would begin to become a reality. The reaction upon the standard and style of music generally heard in our churches would be immediate. When it is proved that it is possible to improve the standard of the existing church music by establishing a standard worthy of our holy services, church musicians will not hesitate to adopt such a standard. All deeply in earnest organists and choir-masters are seeking for this long-desired standard. Abuses have become so flagrant that the correct idea of what is right and proper in church music is almost entirely lost sight of. I am aware, to carry forward this work to a stage of usefulness will take great effort, but is not the goal worthy of the effort? (Rev.) F. JOS. KELLY

Washington, D. C.

Mus. D.



—Dogma is not the absence of thought, but the end of thought.

Errors in the American Standard Version of the Bible

2

In the Epistle to the Hebrews, ch. XIII, the readers are exhorted to practice the Christian virtues. Conjugal chastity is recommended in verse 4: "Let marriage be honorable in all, and the bed undefiled. For fornicators and adulterers God will judge." In the original the first sentence reads: "*Tímios ho gamos en pásin kai hê koitê amiantôs*." The verb *let be* is not expressed, but must be supplied from the preceding verse. Since the entire context is hortatory, the verb to be supplied cannot be assertive, as Luther, Beza, and the King James Version render it ("Marriage is honorable among all"), but must be in the optative, as the American Standard Version correctly has it ("*L*et marriage be in honor among all"). Though correcting one, the A. St. V. has retained another mistake, into which the Protestant translators were evidently led by their eagerness to find marriage everywhere recommended to all persons indiscriminately, namely: "*among all*," making *all* personal, whereas the context, because hortatory, not doctrinal, makes it certain that *en pásin* must be rendered *in all*, or, more plainly, *in all things*. The context shows that the author does not assert dogmatically the dignity of the marriage of all persons indiscriminately, as Luther, Beza, and the King James Version would have it, nor advise all persons to marry, as the A. St. V. suggests, but recommends to all who are married the practice of conjugal chastity, as the second clause clearly proves: "and the bed undefiled."

Cornelius à Lapide aptly remarks that if Luther and Beza (who explain: "Marriage is honorable among all persons," expressly including such as have made the vow of chastity, *i. e.*, priests and monks), were right, it would follow that marriage between brothers and sisters, fathers and daughters, mothers and sons, is honorable,—a thing which the Protestants themselves do not assert.

(Rev.) JOSEPH MOLITOR, D.D.

New Light on the Black Hawk War

The chapter on the Black Hawk War in the second volume of Dr. T. C. Pease's *Centennial History of Illinois* shows more clearly than has before been done the tragic nature of that episode, which marked the last of the Indians in Illinois.

Black Hawk's Sauk tribe had for a century held the beautiful and fertile area where the Rock River flows into the Mississippi as their burial ground and village site. The women cultivated cornfields parallel with the Mississippi and gardens on the river islands; the men fished, hunted, and dug lead. At a time when the whole western part of the State was still open to settlement, encroaching whites insisted on taking up claims in this small section, to which under any fair interpretation of their treaty with the government the Indians were entitled as long as they wished it.

The final expulsion of the Indians came in midsummer, and they were sent across the Mississippi, when it was too late to plant corn anew in Iowa. When famine began that fall, braves who returned for corn to the fields they had planted in Illinois were fired upon. The "war" was provoked when the simple-hearted old Black Hawk recrossed the Mississippi to "make corn" with his friends, the Winnebagos, and the rallying frontiersmen, spoiling for a fight with the Indians, gladly assumed that he meant to be hostile. Black Hawk would have retired peacefully, but was not permitted. The hostilities culminated in the battle, or rather massacre, of Bad Axe, when the Sauks were surprised in their village:

"They fought desperately," says Dr. Pease: "but in their famished condition they were no match for their opponents, who with bayonets fiercely forced them back from tree to tree toward the river. Women, with children clinging round their necks, plunged desperately into the river, to be almost instantly drowned or picked off by sharpshooters. . . . The steamboat *Warrior* came back to rake with cannon some of the islands that the In-

dians had reached. Old men, women and children alike were slain. 'It was a horrid sight,' wrote a participant, 'to witness little children, wounded and suffering the most excruciating pain.'"



The Revelation of St. John

Col. James J. L. Ratton has published a revised synopsis of his well-known work on the Apocalypse, under the title, "The Revelation of St. John." Father Ernest R. Hull, S.J., in a notice of the book in the *Examiner* (LXX, 34), says among other things:

Whatever we may think of Col. Ratton's line of solution, we must acknowledge that he works out his thesis with a vigor and acumen which will probably be felt convincing by many minds. Briefly our own conviction is, first, that the Apocalypse fulfilled its direct and practical purpose in the generation for which it was written, and by which it was read. Secondly, after that purpose was fulfilled, it continued to be of signal service to succeeding ages, but in another and indirect way, namely, as a piece of religious and devotional reading, highly dramatic, and suggestive indeed of eschatological truth, but not any substantive addition to our theological knowledge already furnished by other parts of the New Testament. Thirdly, as regards its prophetic aspect, we believe that its scope lies far in the past, in which its foretellings have long been verified. Fourthly, and in particular, we do not believe that the "messages to the seven churches" were meant as an apocalyptic anticipation of the various ages of the world down to the second coming, but that they were a series of moral and religious lessons and warnings conveyed to certain sections of Christians in the first century, who would easily recognize themselves under the disguise under which the allusion was veiled.

Colonel Ratton, however, thinks just the contrary, and writes ably in support of his contentions.



—Divine confidence can swim upon those seas which feeble reason cannot fathom.

The Problems Confronting the Scientific Spiritist

From a perplexed investigator:

"Something over a dozen years ago I was one of a small company who formed a circle for the investigation of 'the phenomena called Spiritual'; and it has occurred to me that some of our earlier experiences were perhaps worth recording on account of their bearing on the theory that such phenomena are produced by the 'subliminal self' or subconscious mind.

"Early in our investigations one of our number — a gentleman — became 'controller,' and in that condition manifested an extraordinary hilarity and a genuine vein of humor, which, however, sometimes bordered on the irreverent. So persistent was this mood that we resolved to get rid of the 'influence'; but this was not quite so easy. One evening an experienced Spiritualist of a more than ordinary 'positive type' was with us and essayed to dismiss the controlling intelligence, but the attempt proved rather disconcerting and the result not without significance. As if securely entrenched, the 'control' or 'subconscious' held his ground like a Briton for several hours, and in spite of every form of attack. It was only after the clock had struck 'the wee short hour,' and the relatives of the medium were in the greatest alarm, that the intelligence intimated 'his' intention of 'relieving the medium'; but, addressing 'himself' to the gentleman who had striven so strenuously to dismiss him, he said: 'Understand, Mr. So and so, that I am going of my own free will, that you are not putting me away'; and, shortly after, the medium was 'relieved.'

"Now here was a 'subliminal self' or subconscious mind more wonderful than any portrayed by Mr. Hudson himself. The latter tells us that the subconscious mind is 'negative' and, 'by virtue of the fundamental law of its being, must accept whatever suggestion is imparted to it'; but here was one that repudiated all suggestions and was so 'positive' as to defy everybody.

"What are we to make of it? Must

we revise our theory regarding the character of the subconscious mind, and endow it with still more wonderful powers; or must we acknowledge the inadequacy of the theory as an explanation of the phenomena?"

J. G. R.

Newly Discovered Sermons of St. Augustine

The news which recently went the rounds of the American press that Dom Germain Morin, O.S.B., of the Belgian Abbey of Maredsous, had discovered some hitherto unknown sermons of St. Augustine, is true, but very much belated. The discovery was actually made early in 1914 and reported by Dom Morin in the *Revue Benedictine* for April of that year. While searching the ducal library of Wolfenbüttel (Brunswick) for patristic manuscripts, the learned Benedictine found a Latin codex of the ninth century, which formerly belonged to the Alsatian monastery of Weissenburg. It is a copy of a still more ancient manuscript and contains ninety-six sermons attributed to St. Augustine. Thirty-one of these were known before and are undoubtedly genuine. Nine were also known, but are abbreviated, altered or interpolated. Fifteen are spurious. Thirty-three, of which four were partially known before, whereas twenty-nine are entirely new, are genuine productions of the great Bishop of Hippo.

Dom Morin has recently published the whole collection under the title, "Sancti Aurelii Augustini Tractatus sive Sermones Inediti ex Codice Guelpherbyitano 4096. Detexit, Adiectisque Commentariis Criticis Primus Edidit Germanus Morin, O.S.B. Campoduni et Monaci ex Typographia Koeseliana, 1917." The book is dedicated to the late Dr. Hertling "as a monument of Catholic peace amid a terrible world-conflagration," — "Georgio Comiti de Hertling, Magni Aurelii Augustini Sedulo Indagatori, inter Furentis Orbis Incendia hoc Monumentum Pacis Catholicae Animo Grato Venerabundo D. D."

The introduction (XXXIII pages)

contains a brief description of the manuscript and a summary of its contents. At the end there are three carefully compiled indices.

Of the thirty-three newly discovered sermons, the first deals "De Symbolo" and confirms the genuineness of Sermo 213 of St. Augustine, which has been in doubt because no manuscript copy of it earlier than the 15th century was known. 2 and 3, "De Passione Domini," were delivered on Good Friday. 4—6, "De Nocte Sancta," are brief addresses given at the Easter vigil. 7 and 8 are Easter sermons. 9—19 are daily sermons for the Easter octave. 20 and 21 are homilies for the feast of the Ascension. 22 is a sermon on the birthday of John the Baptist. 23 and 24 were preached in honor of SS. Peter and Paul. 25 is a five-minute address dealing with the privilege of asylum in churches. 26—28 are sermons in honor of St. Cyprian. 29, "De Martha et Maria Significantibus Duas Vias," is a homily on Luke X. 41 sq. 30 is a eulogy in honor of twelve martyrs who laid down their lives for the faith under Commodus, near Carthage. 31 is a beautiful homily in honor of certain unnamed martyrs. 32 deals with episcopal ordination and is not only the longest but the most important of the whole collection. 33 is a homily, "De Muliere Cananea," according to Matthew, XV, 21 sqq.

In an appendix follow nine sermons or treatises attributed to St. Augustine but probably composed by members of his school.

The newly discovered sermons are important for the study of dogmatic theology, patrology, homiletics, and church history.



—The Bishop of Hartford, Conn., in a circular letter to his clergy, calls attention to the advisability of raising the insurance on churches and parish buildings. He says that in view of the increased cost of labor and building material it now takes more than twice as much to replace any parish building than it took eight or ten years ago.

NOTES AND GLEANINGS

—Why not have a Nothing-in-Particular Day?

—In a recent interview in the Baltimore *Sun* Mr. Wm. J. Bryan said a popular referendum ought to be required as a preliminary to a declaration of war. This is an excellent proposal. Our readers may remember that it was made about two years ago by the Cardinal Secretary of State, speaking in the name of the Holy Father. We hope it will be written into the platform to be adopted at San Francisco.

—Apropos of Sir Oliver Lodge's lectures the *Catholic Transcript* (Vol. XXIII, No. 32) recalls the fact that Dr. Orestes A. Brownson, who had himself followed the Spiritistic cult for a time, made two impressive points in his later Catholic writings on the subject, namely, first that Spiritism in its extreme practice is "pure deviltry," and second that those who are devoted to it are in the vast majority of cases immoral.

—Fr. D. J. Kennedy, O.P., says in a notice of the twelfth volume of Fr. Pègues's "Commentaire Littéral" on the "Summa Theologica" of St. Thomas, in the January *Ecclesiastical Review*: "St. Thomas joins with St. Jerome and St. Augustine in condemning and excluding from the churches theatrical singing which is for display, directing attention to the singer rather than to God. 'When my attention,' says St. Augustine, 'is drawn to the singing rather than to what is sung, I had rather not hear the singer (*tunc mallem non audire cantantem*).' *Confess.*, x, c. 33."

—It is curious to read this sentence in a volume marked with an episcopal imprimatur: "None but cave-dwellers believe any longer in apostolic succession." The volume in question, "The Church and Its American Opportunity," is a collection of addresses given at the recent Episcopalian Congress in New York. We may quote as another curiosity contained in the same volume that Dr. W. Austin Smith, the editor of the *Churchman*, in a particularly

able address, inveighed against the folly of attributing the war to Treitschke, Nietzsche, and Bernhardt, instead of to competition for the world's markets.

—Father Francis P. Duffy, chaplain of the 165th Infantry, gives his reminiscences of the Great War in a book entitled "Father Duffy's Story. A Tale of Humor and Heroism, of Life and Death, with the Fighting Sixty-Ninth" (Kenedy). Father Duffy saw "no crucified soldiers, no babies with their hands cut off, . . . no women chained to machine guns and no prisoners playing treachery." — "We fought the Germans two long tricks in the trenches and in five pitched battles," he says, "and they never did anything to us that we did not try to do to them. And we played the game as fairly as it can be played."

—The *Revista Católica*, of El Paso, Tex., is taking up a collection for the suffering Mexicans who have been overwhelmed with misery by the eruption of a volcano in the State of Vera Cruz. "The district is rich in the products of nature," say the editors of our esteemed contemporary in a circular to the press, "but for some ten years it has suffered all the miseries and horrors of civil war. Therefore the wretched survivors must look beyond the confines of their unhappy country if the naked are to be clothed, the hungry to be fed, and if the tears of the widow and the orphan are to be dried." Contributions for this worthy purpose should be sent directly to the *Revista Católica*, El Paso, Tex.

—Pittsburgh has set a good example in curbing the law-breaking propensities of meddlesome leaders of the "American Legion." We read in the *Observer* of that city (Vol. 21, No. 31): "Those at the head of the local 'Legion' announced their intention of preventing the rarely talented Austrian violinist, Kreisler, from giving a concert here last Thursday evening. They wrote to the mayor, asking him to prohibit the concert. He refused to comply with the impudent request and sent a force of policemen to prevent any interference with the artistic performance.

As a practical protest against the annoying officiousness of the legionaries, the art-loving public bought such a record-making number of tickets for the concert that the big Carnegie Music Hall could not have held all the purchasers, had they desired to be present. It was, however, filled to its capacity."

—The *Nation* (No. 2847) calls attention to a striking incident which developed unexpectedly at a business session of the American Historical Association at Cleveland. Prof. Hiram

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(From the testimony of Madame Gonzales under cross-examination. Quoted out of the mouth of a main witness for the government).

Page 290 of the Book.

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JOSEPH F. WAGNER, (Inc.) Publishers, NEW YORK

St. Louis: B. Herder Book Co.

Bingham, of Yale, called the attention of the members to the fact that a paper on the recent attitude of the Brazilian press toward the United States and the Monroe Doctrine, which was to have been read at one of the sessions by William R. Manning, of the Department of State, had been withdrawn after the programme was printed, at the request of the Department. A motion offered by Professor Bingham and warmly seconded by Professor Burr, calling upon the Council to investigate the matter, was adopted. "It will be interesting to know," comments our contemporary, "upon what ground, if any, the interference of the Department of State with the published programme of a learned society is to be justified."

—The *N. Y. Times* in its issue for Jan. 13th printed a report of a speech

by Judge Anderson of the U. S. District Court at Boston, from which we quote an interesting passage: "There are Reds, probably dangerous Reds. But they are not half as dangerous as the prating pseudo-patriots who, under the guise of Americanism, are preaching murder and shooting at sunrise, and to whom our church parlors and other public forums have hitherto been open. Many, perhaps most, of the agitators for the suppression of the so-called Red menace are, I observe, the same individuals or class of forces that in 1917 and 1918 were frightening the community to death about pro-German plots. As United States District Attorney I was charged with a large responsibility as to protecting the community from pro-German plots. I assert as my best judgment that more than 99 per cent of the pro-German plots never existed."

Literary Briefs

—Fr. D. O'Mahoney has added a second series to his collection of "Great French Sermons from Bossuet, Bourdaloue, and Massillon." It embraces principally translations from Bossuet. Under the title, "Uplifting of the Soul," are appended some sections of Bossuet's beautiful "Élévations sur les Mystères," which have never before been translated into English. (Sands and B. Herder Book Co.; \$3 net).

—It is difficult to make out what object Mr. J. Herbert Williams aimed at when he wrote his treatise on "Inspiration" with its lack of logical sequence and its belated polemics against Cardinal Franzelin. There is no objection to laymen or "ordinary writers" dealing with such abstruse theological subjects; but what is the use of wasting 232 pages of good paper when one has nothing new or particularly striking to offer? The book has the imprimatur of the auxiliary bishop of Edinburgh. (Sands and B. Herder Book Co.; \$2 net).

—John Joseph McVey, of Philadelphia, has issued the second and concluding volume of the very excellent "Exposition of Christian Doctrine by a Seminary Professor," which form part of the "Course of Religious Instruction" edited by the Brothers of the Christian Schools. As the first dealt with dogma, so this second volume deals with morals. It is a kind of popular manual of moral theology, characterized by lucid definitions, clear and substantial explanations, and supplied with summaries and synoptical tables for the use of teachers and students. We are not told who has adapted the work from French into English, but whoever he is, he has done his work well. The English version has been revised according to the new Code of Canon Law and is an ideal book for advanced students and laymen generally, and even the priest can peruse it with profit because he will find in it things that he would look for in vain in his ordinary manual of theology. (\$2.75 net).

—Those who know and appreciate the Commentary on the Four Gospels by Fr. Charles J. Callan, O.P., will not need to be urged to purchase his new book, "The Acts of the Apostles." Like its predecessor, this work is practical in character and intended for priests and students of theology. It is clear, brief, and to the point and admirable in logical order and typographical arrangement. No better book could be imagined for the class room or for private study. There is a frontispiece in the shape of a colored map of Palestine in the time of Christ, a Chronology of the Acts, and an excellent alphabetical index. The price is moderate—\$2 net. (New York: Jos. F. Wagner, Inc.) We are pleased to learn that the erudite author has in preparation a commentary on the Epistles of St. Paul, which is to be published by the same firm.

—Being responsible for the adaptation to the needs of the English-speaking world of Koch's "Handbook of Moral Theology," we shall in all modesty have to await the verdict of competent critics on the third volume, just published by the B. Herder Book Co. (\$1.50 net). This volume, which will be followed by two, and possibly three more, deals with "Man's Duties to Himself," in two parts, of which the first is inscribed, "Individual or Personal Duties," and the second, "Vocational Duties." The former includes chapters on the moral significance and care of the body, man's duties in regard to life and health, and his duty of developing his mind. The latter, on the choice of, and faithful perseverance in, a vocation; labor as a natural necessity, a moral obligation, and a religious duty; the right and duty of acquiring and possessing property; duties in regard to honor, etc. Great care has been taken to adapt the volume to the demands of the English-speaking public, especially of America, to clothe it in idiomatic English, and to make due use of the latest literature, especially English, on the various subjects treated. A learned professor writes us that the book "reads more like a novel than a scientific treatise," and we quote this opinion for what it may be worth, not knowing whether it is intended as a compliment or as a censure.

Books Received

A Batch of Pamphlets from the English Catholic Truth Society, 69 Southwark Bridge Road, London, S. E. 1, as follows: (1) What the World Owes to the Papacy, by the Rt. Rev. Msgr. Grosch; (2) Rome and the "World Conference," by the Rt. Rev. Msgr. Moyes, D.D.; (3) St. Francis as Social Reformer, by Fr. Thomas, O.S.F.C.; (4) Grandfather Christmas, by the Rev. David Bearne, S.J.; (5) Souls for Sale, by Grace V. Christmas; (6) Mrs. Neville's Convert, by Grace V. Christmas. These are all penny pamphlets and can be purchased through the B. Herder Book Co., St. Louis, Mo.

Inspiration. By J. Herbert Williams. xvi & 232 pp. 12mo. Sands & Co. and B. Herder Book Co. 1919. \$2 net.

Historic Struggles for the Faith. By John Gabriel Rowe. 196 pp. 12mo. Sands & Co. and B. Herder Book Co. 1919. \$1.30 net.

Great French Sermons from Bossuet, Bourdaloue, and Massillon. Second Series. Edited by the Rev. D. O'Mahoney. x & 364 pp. 12mo. Sands & Co. and B. Herder Book Co. \$3 net.

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Yours sincerely,

AUSTIN O'MALLEY, M.D., Ph.D., LL.D.

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The Fortnightly Review

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Sad Days for War Authors

Lieutenant Coningsby Dawson has fallen to scolding the public because it will buy no more war books. He cannot understand this disinclination to buy. "For the last four years," he says in the *New York Times* Book Review, "we have been continually assured that the end of the war would see the birth of a new literature, unparalleled in ideals and vigor." Authors, he goes on, are prepared and eager to fulfill the prophecy by inditing wonderful tales of "heroism, chivalry and inexhaustible sacrifice," yet "in the season's flood of books there is scarcely a mention of the immediate and glorious past." Publishers firmly wave war-authors aside. The cost of paper is too high. A book that will not sell at least 3,000 copies cannot be published nowadays except at a loss.

We can understand the melancholy state of mind of soldiers who have great books on their chests and cannot get them off. We can also understand the public which refuses to help by buying the books. Lieut. Dawson apparently does not know it, but this "immediate and glorious past" business which impresses him so much does not impress the public at all. "The public," says *Reconstruction* (Vol. II, No. 1), "does not regard war as 'glorious' and the more rapidly the late war ceases to be 'immediate by drifting into the past,' the better satisfied the public will be. 'Heroism, chivalry and inexhaustible sacrifice' may be admirable subjects with which to regale those who have nothing better to do with their time, but if so, the failure of the people to buy many books devoted to the exploitation of such subjects might seem to be proof that most persons, when they read, prefer to read to better purpose."

The plain truth is that the Great War was such an unspeakable horror that most persons would like to forget it, if they could, as they might forget a very bad dream. They do not care to live the horror over again every time they read a book.

This feeling is the country's best guarantee of peace, until another generation comes along that was too young to be crucified by the war.

The Paramount Issue

Mr. William J. Bryan now says that prohibition is the paramount issue. He's great on paramount issues, having had three or four in his time. In reality, as Mr. Reedy points out in his *Mirror*, "prohibition is only part of a paramount issue, the whole of which is the Prussianizing of the United States. That whole includes the espionage acts, the arbitrary authority of the postal department in suppressing publications that do not conform to the ideas of the Postmaster General, the raiding of peaceful assemblages, seizures of books and papers, deportations of people holding unpopular opinions, and personal autocratic government from the White House. Prohibition is but one nasty feature of an iniquitous system of general official interference with fundamental liberties of the people. Mr. Bryan is for prohibition of the liquor traffic, and if he is right on that he must stand for the same principle and method represented in all the other manifestations of the spying, raiding, censoring and suppressing system including the presidential hectoring over and browbeating of the Senate and insisting upon the abdication of all personality by the members of the cabinet. Mr. Bryan is on the wrong side of the paramount issue."

Hope and Charity

By HENRY J. HECK

Pontifical College Josephinum
Columbus, Ohio

The cuts that hurt the soul of me
May heal the souls of other men:
So, Thine.

Give grace to me, to say with Thee,
"Thy will, O Lord, be done! Amen!
Not mine."

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Third Installment)

CHAPTER II

MY COLLEGE YEARS

When I was sent to the Benedictine Abbey of Einsiedeln I knew enough Latin to be enrolled in the second year's course. But all my other supposed scientific acquirements and proud imaginings were soon shattered. I soon found that my French was far from being correct and that even my German education was lacking in many points. I had been called the best reader in the high school, and, therefore, felt about perfect, at least in this branch. How great was my astonishment and shame when I was called up to read for the first time, and, expecting admiration and praise, heard all the scholars laugh, even before I had finished. I had been taught to read in a declamatory way at the high school, whereas at the college they read in monotone, only emphasizing the different expressions and raising the voice somewhat for a question. During the first year I could not reconcile myself to the new way. I seriously thought of quitting my studies and becoming an artist. I was rated that year at a little above middling. Whilst hesitating and contemplating a course at the polytechnicum at Zurich, I finally came to the conclusion I would try another year of classical studies. Our class that year was assigned to Rev. Father Celestine, a young zealous priest, as main professor. He brought intense life into our class. The majority of us began to study with such energy and perseverance that we became conspicuous throughout the institution. From that time on I liked my studies and managed to climb up and become "facile princeps" in Latin for the balance of my college years. Fr. Celestine taught us for three successive years. It was customary for a professor to have the same class but two years. But our class was so attached to this excellent professor that, at the end of two years, we unanimously petitioned to have him also for the third year (rhetoric). As our petition was granted the whole class returned, and we were over forty "rhetoricians" that year. But the same year this promising

teacher met with an accident by falling. The doctors for some time treated him only for his eyes, but after several weeks it was discovered that his skull had been fractured. The good man had been teaching for six weeks in that condition. After having been two weeks in vacation we were informed that he had died, at the age of twenty-eight. About a hundred pupils, among them almost his whole class, came from all parts of Switzerland, Germany and Austria, to be at his funeral. I never saw so many tears shed by priests and students at the funeral of a priest as in this instance. His memory was kept in grateful remembrance by his pupils, of whom the majority have since followed him into eternity. One of the last to follow his master and teacher was the great Indian missionary, Father Martin Kenel, O. S. B., who died in Bismarck, North Dakota, in 1917. Of him Morgan said, "If all priests were like Father Kenel I would recommend the government to turn over the Indians altogether to the care of the Catholic Church."

During those years at college P. Martin Marty, O. S. B., then Prior of St. Meinrad's Abbey, St. Meinrad, Ind., visited Einsiedeln. He tried to get missionaries for America and took a number of students with him. I was one of those who had applied, and was ready to go, but my father objected. Father Marty went to see my father personally, but found him inflexible. He would not consent for me to leave before I was of age; he said he felt responsible for me that long. Thus I had to remain at the college and I thank God for it. Whilst serious study was prescribed and severe discipline enforced, plenty of recreation and joyful exercises relieved the work. A volunteer corps of cadets was formed among the students. All the officers were elected by a free vote in Swiss democratic style. As the little students of the grammar and syntax classes exceeded the number of the older students, it happened that I was elected general. Upon this a loud protest followed from the "rhetoricians" and the "philosophers." I was at that time only about fourteen years old, small for my age, and knew nothing of military matters. Therefore, another student, a tall "philosopher," Döbele, now the Rt. Rev. Msgr. Döbele, Rector of St. Clara's Church, in Bâle, was elected general. He had been a cadet in another school and knew the military regulations. However, I was made an officer. Our uniforms consisted of cassock, sash and skull cap, a wooden gun, and a haversack. But our drilling followed strictly the Swiss military regulations and our officers studied everything carefully. For absence or neglect in our dress we were fined, and those fines paid for the refreshments on our excursions. At the end of the school year we had about 200 francs left, which we gave to a reform school for boys in the neighborhood.

One winter we built a large fort of ice. We gathered snow and made blocks with it,

building thick walls. In the evening recreation, we would pull a large water wagon to the fountain and get water to pour over the walls, so that the blocks next morning would be solidly frozen. This was continued until we had erected a respectable castle, in a corner of the abbey buildings. For the assault the boys were divided into two classes. One party had to defend the fort, preparing a lot of ammunition on the top, and the others assailed it. Our ammunition consisted of snow balls. To give an idea of the massive construction of the "fort," it may suffice to add that on the 8th of August, when we left school, there was still a pile of snow left in that corner.

During the war of 1870 it was said that the boys of seventeen years of age might be called to help guard the Swiss frontier. We were indefatigable in drilling at that time, and most of us were exceedingly anxious to become real soldiers. I know I dreamed almost every night of being in the war, and I was very sorry that I was not quite seventeen years old. However, it never came to that. The war ended before they called for cadets of seventeen years.

Among my other teachers, whilst in Einsiedeln, I may name: Rev. Father Benno Kühne, Dr. phil., author of several works and for fifty years rector of the school, who some years ago celebrated his diamond jubilee; and the Rev. Dr. Albert Kuhn, still teaching, though over eighty years of age, and also a well-known author. It was through Father Kuhn and Father Rudolph Blättler, professor of drawing and painting, that I acquired the original paintings of Deschwanden for St. John's Church in Hot Springs. This talented artist left a great many beautiful altar paintings and frescoes, especially in the churches of the neighborhood. I took private lessons from him.

My vacations were very interesting because of numerous pleasant journeys I was able to take. On one vacation trip with four other students (Mettler, Redding, Theiler and Muff), we climbed—for there was no other way at that time—the following mountains: Rigi, Mythen, Stanserhorn and Pilatus. Being provided with shawls and Alpine sticks we looked like tourists. We visited a Capuchin church upon Mount Rigi. A Capuchin father came and our guide spoke to him in high German. The good father evidently took us for Protestant tourists. Falling in line, our guide asked him many questions, which the good father readily answered, and said we were so quick to understand that it would not take much for us to become Catholics. By and by the situation became critical; we were afraid the good monk might discover that we were Catholic students from Einsiedeln and left him as quickly as we could.

When we were on the "Mythen," the only hotel on the top was already closed for the season. Being hungry, we opened by force a window, and, entering, found some refresh-

ments. We left about as much money as we thought would be a fair price, but signed in the visitors' register as "Prince of Wales" and other such high titles.

From there we went to Mt. Pilatus. The evening before we danced until midnight in Nicholas Muff's house, near Kriens. After midnight we left. In passing Eigenthal, in the forest, where there were living three anchorites, near the Chapel of the Last Judgment, in the midst of a dark forest of pine trees, we sang above the hermitage the "Gloria in Excelsis" with four voices, but did not speak a word. We supposed that would be a wonderful consolation for the brothers. When we came toward the hotel in the early morning, we imagined, as the sun had been shining a long time and we had not slept, that it was late, and we ordered dinner. The guests enjoyed our mistake and our singing and paid our bills.

All of those students except Redding, who is an engineer, became priests. Mettler became Father Theodore, O. S. B.; Theiler became Father Placidus, O. Cist., and Muff Father Celestine, O. S. B. The two last-named priests are authors of renown.

The highest peak of the Pilatus is called "Esel." From the hotel a circuitous path leads up to it where the grandest view awaits the tourist. For daring travelers there is a shorter way, through the "Krieseloch," an immense opening in the rocks. A long ladder is fastened along the rock. We took that way and sat on that ladder over the dizzy heights. Straight down, several thousand feet below us, flashed the black waves of the Lake of the Four Cantons, and above us the peak of the mountain. We remained in that dangerous position for quite a while, singing one song after another. The mere remembrance of it has since made me shudder many a time.

Returning, I remembered my father had given me twenty francs to buy a pair of shoes. I suppose he thought I needed them for the trip. Anyway, I did not want to return without the shoes, and went into a store in Lucerne. I must have been black and dusty from my trip. I know I felt weary for want of sleep. In any case the storekeeper must have taken me for a day laborer and gave me a pair of heavy shoes, tipped with big nails. The shoes cost but ten francs. I carried them on my cane over the shoulders, not remembering that I had an empty traveling bag hanging on my back into which I could have put them. It happened that Dr. Xavier Schmidt, the Secretary of State, passed me in his coach on the way to pay a visit to my family. Upon arrival he mentioned that he had passed a silly boy carrying a pair of shoes on a stick, with his empty haversack hanging from the shoulders. My oldest sister guessed that I was that foolish boy and went out to look for me. As soon as she saw me and saw how sleepy I looked, she related to me what Dr. Schmidt had said, and told me to go to bed quickly that he

might not find out that the simpleton belonged to our family. For a long time I was teased about those shoes, which I could not wear at home on account of the nails and the noise they made, and was not allowed to take to college.

After I had been at home about a week an article in the daily papers brought the news that the hotel on the Mythen had been broken into in the absence of the watchman. The article remarked that the burglars must have been pretty honest people, as they left money for what they had taken, and took good care to close the windows and shutters carefully before leaving. It also gave the names registered in the book, "Prince of Wales," etc. I kept very quiet about it, as did also the other boys, for a time. We never dreamed of having done anything wrong. After returning to college we told some of the students of our adventure, and a talented student of philosophy wrote an epos in hexameters about it, which was published in the *Holzappel*, the "official paper" of the students, and was read publicly at table.

Another time Mr. Brugger, later Abbot Columban, of Einsiedeln; Mr. Gunther and I spent our vacation together. We first went to Baden and there took some hot baths, but did not stay long. In Basle we heard the opera "Freischütz." About thirty years later the same opera was produced at the German theatre in St. Louis, and I went to hear it. The singing and playing in Basle had been far superior, but the wonderful electric effects, especially in the wolf's glen, were naturally grander in St. Louis.

One of the most enjoyable trips of my student years was the return of about fifty students to our "Alma Mater." We all met on a steamer in Lucerne. There we bought immense coarse straw hats, something like the Mexican sombrero, for ten centimes or two cents a piece. Arriving in Brunnen, it was raining. We tried to engage several wagons at a hotel, but could not agree concerning the price, and the hackman we were talking to told us he had to consult his partner before he could consent to take us at our own price. During his absence we consulted and figured out how much we could afford to spend on our meals and refreshments in case the man did not come down to our price. It was resolved, in case the answer should be unfavorable, that not a word should be said, but we would all leave immediately on foot, in spite of the rain; and no one was to open an umbrella. He did not come down to our price. In rows of eight, with our big sombreros, preceded by two acting as clowns, we walked singing and yodling, as if we were basking in the finest sunshine. People looked out from every window.

We had a great deal of fun on that trip, and one thing we enjoyed especially. Upon our leaving the college, the Prefect, Father Bernard, admonished us very emphatically to be temperate in eating and drinking. In regard to drinking, he told us never to order

more than half a "schoppen," a rather small measure. Thus we did; but on that trip, taking the bad weather into account, we thought we were justified in doubling the measure, and told the innkeeper to bring each two half-schoppen. He wondered why we did not have just one bottle, but we insisted on having our wish. As soon as we arrived, the good Prefect, among other things, asked us if we had ever ordered more than half a schoppen, and we answered that we had always complied with his wish. He gave us great praise before the other students. I may add that none had drunk too much.

On one occasion, when my people were digging potatoes, and I was still a little student of about twelve years, I helped them carry the potatoes in large baskets upon my head to the wagons. My father happened to come out to the field, and was greatly surprised upon finding me carrying such heavy loads. As I had been sickly a great deal the first seven years of my life, I was regarded as a weak boy. Besides this, I used to work right-handed, whilst all my people were left-handed, and, therefore, my working looked odd to them. Repeatedly, when I tried to help somewhere, my father would say, "You had better stop and read or play; it makes me tired to see you working." This was a great mortification for me, but now, when my father saw how strong I was, he was pleasantly surprised, and told me to come to his bureau in the evening. There he gave me a handful of money and told me I could travel for five weeks wherever I wanted. I started in company with an older brother, then a student of philosophy, and my oldest sister. The latter followed us only as far as the "Rigi." We two brothers went on together for a few days, but when my brother frequently, especially on our trip through Appenzell, insisted upon working out problems in mental arithmetic, as a good and necessary exercise for me, and a nice pastime for him, I declared I had had enough arithmetic during the school year and now wanted to satisfy my curiosity and take a vacation. I proposed that we separate, like Abraham and Lot. We agreed, but my brother remarked, "In a couple of days you will be homesick and return." I replied that I would see about that. He then went to the Rhine falls, at Schaffhausen, and other places, whilst I wandered in the direction of Vorarlberg and Tyrol. After a couple of weeks my brother was at home, but I finished my allotted five weeks and saved half of the money my father had given me.

(To be continued)

—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

—We have always two duties to perform—we must work and we must pray.

Lord Haldane on British and German Statesmanship

Viscount Haldane, in his new book, "Before the War" (London: Cassell & Co.), undertakes to defend the British government against two charges: to wit, (1) that it did not recognize that Germany was bent upon war and did not prepare adequately for defense; (2) that it did not keep clear of foreign entanglements, but joined in the policy of encircling Germany.

The more serious indictment is that by the attitude which they took up on the one hand to France and Russia, on the other to Germany, the British government were partly responsible for the war. So far as their desires were concerned Lord Haldane has an easy case. The very narrative of his mission to Germany in 1912 is proof of the anxiety of the Asquith government to come to an understanding. He shows that the German proposal that England should pledge itself to neutrality was impracticable. Friendship with France apart, how could England be precluded from intervening if there was danger of the Channel ports coming into German hands? Lord Haldane nowhere makes any pretence that British interest was limited to Belgium. It was the coast opposite to her own shores that concerned England, and for this reason—apart from any wider European view—she was bound to keep her hands free for the protection of France at need. As to the alleged British intention of violating Belgian neutrality, Lord Haldane points out that the "Minister" supposed to be in the secret could only be himself, and he categorically denies that during his tenure of office he either suggested or heard anyone else suggest any such plan.

Where Lord Haldane is less successful is in relation to the charge, vigorously urged by Lord Loreburn, that the Cabinet had no clear conception of its own commitments to France. Indeed, he does not combat this charge directly, but it is presumably with this in mind that he formulates the limits of publicity:

"There are topics and conjectures in

the almost daily changing relations between governments as to which silence is golden. For, however proper it may be in point of broad principle that the people should be fully informed of what concerns them vitally, the most important thing is that those to whom they have confided their concerns should be given the best chance of success in averting danger to their interests."

To this those who think with Lord Loreburn reply (1) that any understanding which committed England in reality, if not in words, to the defence of France was of vital importance. It was a matter not of details but of the entire direction which British foreign policy must assume. They add (2) that the nature of the understanding with France was withheld not only from Parliament but from the Cabinet as a body, and (3) that it was not even clear in the minds of Lord Grey, Lord Haldane, and Mr. Asquith themselves. The consequence was, they proceed, that when the time came to act, there was a moment of irresolution at home, while abroad there was an uncertainty which helped to precipitate the war. Had it been quite clearly known, both in Petrograd and in Berlin, that England would go into the war on certain conditions, but only on certain conditions, they believe that war would have been avoided.

Lord Haldane's picture of German foreign policy is the contrary of that which most of us frame. It was, in his view, no more dictated by a single will than that of Britain. There were, he says, two (if not more) powers in Germany—the civil and the military. The former desired peace, the latter, headed by Tirpitz, if it did not precisely desire war, was determined to impose its will on Europe by terror. On the sincerity of the Chancellor Lord Haldane dwells repeatedly. That of the ex-Kaiser is perhaps less unequivocal, for the Kaiser had in speech at least to keep on terms with the militarists, but on the whole, Lord Haldane writes—and on this point there is no single Englishman with such ample means of judging: "I believe

the Emperor and Bethmann to have desired whole-heartedly the preservation of peace. But to that end they took inadequate means, and the result was a disastrous failure to accomplish it."

The body responsible for the war, he believes, was the German General Staff, and so far as any one individual can bear the blame, that individual, according to Lord Haldane's account, is Admiral von Tirpitz.

But there is a higher point of view from which the responsibility is seen to be more diffused.

"The ultimate and real origin of this war," says Lord Haldane, "the greatest humanity has ever had to endure, was a set of colossal suspicions of each other by the nations concerned." Every man who fostered these suspicions, English journalist or Prussian professor, has his share in the guilt. From this wider view Lord Haldane concludes his volume with an "epilogue" pleading with restraint and dignity for a more rational attitude towards England's late enemies. He points to the great part which Germany has played and—whether Britain likes it or not—will play in all the essentials of civilization. He reminds his countrymen that "we have never hitherto kept up old animosities unduly long, and that has been one of the secrets of our strength in the world." He makes no appeal to extremists, but would have the people return to their normal sanity and dispassionateness of judgment. Only so can we look forward to a healthy future for civilization in a world that contains, as he estimates, a hundred millions of Germans, numbering among them many of the most capable and best-instructed minds of the race.

Spiritism—Another View

To the Editor:

Some time ago I wrote to you on the attitude it would seem advisable for us to take in regard to Spiritism. After reading the five articles compiled and arranged by Mr. Raupert for your esteemed F. R., and also other matter on Spiritism, I am convinced more than ever that we are making a mistake in

giving this new cult so much free advertisement. What benefit can we expect from our present policy of throwing these so-called scientific investigations with their captivating titles into the open market? It is almost axiomatic that investigations stir up muddy waters. Investigations of Spiritism seem to me to come under this heading. For a nervous class of people, such as we have today, this policy might be fraught with danger. If such investigations have to be made, their results ought not to be left in the hands of anyone, but should properly come to us through ecclesiastical authority.

If I may offer a criticism of the articles, "Some Light on the Mystery of Evil," I would say that they do not prove anything. Mr. Raupert, in giving them their peculiar title and releasing them for print, clearly intimates that the distressing case of the deceased priest offers another instance of Spiritism. To my mind, however, they are nothing more than a case of wrong diagnosis. By chance it happened that the *American Ecclesiastical Review* in the January number of this year carried an article by the Rev. Fr. Agius, S.J., on the "Relations of Scruples to Mental Breakdown." The author, following approved spiritual writers, gives a survey of scruples that must be read to be appreciated.

He shows how scruples are to be distinguished from temptations and how they can lead to obsession and delusion. He also states how people suffering from delusion are apt to be bothered with outside influences, such as devils, angels, persons, and voices—all the creation of their deceased minds. After reading the articles, "Some Light on the Mystery of Evil" and then the article on the "Relation of Scruples to Mental Breakdown" one cannot help but say that Fr. Agius gives the solution that Mr. Raupert vainly sought, a solution soundly Catholic, safe and sane, with a few hints on the discerning of spirits thrown in for good measure.

(Rev.) EMIL M. DECK

Buffalo, N. Y.

Timely Protests

It was a genuine relief to all right-minded Americans to see the protest of five Episcopalian bishops, one Methodist Episcopal bishop, and sixteen other Protestant divines against the deportation of men without judicial trial, against the repressive legislation pending before Congress, against the suspension of the Socialist members of the New York legislature, and similar "evidences of an excited mood on the part of many of our people." The protest is worth reprinting. It reads as follows:

"We, the undersigned, ministers of the Church of Christ, believing that the political institutions of our country commend themselves to the reason and conscience of mankind sufficiently to stand the test of such freedom of speech as has hitherto, in time of peace, been accorded by our government to the aliens who have come to us for asylum, as well as to our citizens, are moved to make an appeal to the people of the churches of America on account of certain measures, inconsiderately undertaken, which threaten the basic principles of our government. We have in mind, in particular, the deportation of men without judicial trial, the proposed repressive legislation now before Congress, threatening the primary rights of free speech, free press and peaceable assembly; the suspension of Socialists by the New York State Assembly, and other evidences of an excited mood on the part of many of our people. We have long been saying that constitutional changes can be effected without violence in America, because of our right to free expression of opinion by voice and ballot. We cannot now deny this American substitute for violence without directly encouraging resort to revolution. In the conviction, therefore, that our American institutions will survive because they have the willing allegiance of the majority of our citizens, we urge the people of the churches of America to use their influence for the return to that old faith in the fundamental principles of our civil liberty."

The expulsion of the Socialist members of the N. Y. Assembly in particular, has elicited a strong letter from the Rev. Dr. John A. Ryan, of the Catholic University of America, to Mr. Morris Hillquit, from which we quote the following salient passages:

"You and your associates are combating the most brazen and insidious political outrage that has been committed in this country since 1877. I agree with the social and political principles held by your five clients as little to-day as in the days when you and I crossed swords in the pages of *Everybody's Magazine*, but I hope I still believe in justice, in democracy, in the reign of the law.

"Possibly my desire to see your present cause triumph is not altogether unselfish, for I see quite clearly that if the five Socialist representatives are expelled from the New York Assembly on the ground that they belong to and avow loyalty to an organization which the autocratic majority regards as 'inimical to the best interests of the State of New York,' a bigoted majority, I say, the Legislature of Georgia may use the action as a precedent to keep out of that body regularly elected members who belong to the Catholic Church. For there have been majorities in the legislature of more than one Southern State that have looked upon the Catholic Church exactly as Speaker Sweet looks upon the Socialist party."

Needless to say, the FORTNIGHTLY REVIEW endorses both of these protests. The last paragraph of Dr. Ryan's courageous letter deserves the special attention of those of our misguided coreligionists who cannot see that in approving the persecution of the Socialists they are endangering the Catholic Church.

In our opinion, the attacks upon liberty and democracy which we are now witnessing are dangerous enough to elicit the strongest possible protests from every Catholic in the land. If liberty is destroyed in America, no body of citizens will be made to suffer so quickly and so sharply as the members of the Catholic Church.

Errors in the American Standard Version of the Bible

3

In 1 Cor. IX, St. Paul tells his Corinthian Christians that he does not wish to make use of his Apostolic right to be maintained at their expense, in order not to give offence to the heathen among whom he labored. In verse 5 he asks: "Have we not a right to take about [with us] a sister, like the rest of the Apostles and the brethren of the Lord and Cephas?" (Westminster Version). Other Apostles, who evangelized the Jews, did make use of this right, for there was no danger of scandalizing the Jews by this practice.

The American Standard Version renders verse 5 thus: "Have we no right to lead about a wife that is a believer, even as the rest of the Apostles?" thus making St. Paul say that the other Apostles had wives and took them along on their Apostolic journeys. By implication the reader is led to believe that St. Paul did the same, and that he justified his action by appealing to the practice of the elder Apostles.

Now, we know of St. Peter that he was married before he was chosen as an Apostle of Christ. We know also, from his own words, that he left all things to follow his Master (Matt. XIX, 27-29). If any of the other Apostles were married before they were called by Jesus, they certainly left all things, as St. Peter did, when our Lord called them to the Apostolic life. St. Paul tells us in 1 Cor. VII, 7, that he lived a celibate life. St. Luke in his Gospel (VIII, 1-3), tells us that certain women followed Christ and ministered to Him of their substance. In a similar way the Apostles who worked among the Jews employed pious women as missionary helpers; but St. Paul would not avail himself of such help for fear of scandalizing the gentiles. We can readily perceive that he deemed it necessary to lay special stress on the female character of "adelphēn" (sister) to distinguish it clearly from the corresponding masculine noun "adelphōn" (brother, *i. e.*, a Christian man). In oral speech such stress is usually expressed by an em-

phatic pronunciation of the distinguishing syllable. But as St. Paul was in Ephesus while dictating this letter, the Corinthians could not hear his emphasis. He, therefore, added the word "gynaika" (woman) after "adelphēn," to make it plain that he, as well as the other Apostles, had the right to avail himself of female helpers in his Apostolic labors, but that he chose to have only male helpers, so as not to scandalize the heathen.

The Greek word *gynē* by itself may mean *woman* as well as *wife*. The context in every case must decide in which meaning the word is used. The Protestant translators, no doubt on account of their aversion to celibacy, rendered *gynē* by *wife*, thereby violating the rules of Greek syntax and ignoring the light which other N. T. texts throw upon the passage in question.

The Greek has *adelphēn gynaika*, a sister-woman. *Sister* here means, as the corresponding *brother* frequently does in the N. T., *a believer, a Christian*. The compound expression *sister-woman*, therefore, means a Christian woman. According to both the Hebrew and the Greek idioms such expressions, composed of a generic noun, as *brother*, *sister*, *prophet*, *prophetess*, *widow*, *Jew*, etc., are nominal appositions and do not express two distinct ideas, but one idea only, which is best rendered in English by omitting the generic noun. This the American Standard Version has rightly done in very many cases, for instance, Judges IV, 4: "Nor Deborah, a prophetess," where the Hebrew has: "Deborah, a woman-prophetess;" Acts I, 16: "Brethren," where the Greek has *andres adelphoi*, "men-brethren."

In Greek, as in Hebrew, many personal nouns which denote employment, station or age, are treated as adjectives, and the words *man* or *woman* are joined to them, if the person is to be considered in relation to his employment, station or age. But these words are omitted if the person is considered as merely performing the duties of a particular office or employment, for instance: *aner mantis*, a man who is by profession a soothsayer; *mantis*, a man

who acts for the time being as a sooth-sayer. (Cfr. Kühner, Grammar of the Greek Language, p. 367, Rem. 3, N. Y., 1858).

The Hebrew in such expressions regularly places the generic noun (man, woman) before the specific noun (brother, prophet, etc.). For this kind of nominal apposition in Hebrew cfr. Gesenius, Hebrew Grammar, § 131 b. In Greek, however, the generic noun may either precede or follow the specific noun. I will cite a few cases where the generic noun stands in the second place, this case being the less frequent: *graus gyne*, Ar. Th. 345; Dem. 19, 283; *dmōai gynaiques* (slave-women), Odyss, VII, 103; XIII, 66; Iliad VI, 323; IX, 477; *klôpes andres* (thieves-men), Eurip., Rhes. 645; *mantis aner* (a sooth-sayer-man). Pind. I, 5, 49; see also Pind., XI, 33; Iliad XI, 514. In the N. T. Greek we have Acts XVII, 12; *hellenidôn gynaiôn* (Greek-women) and 1 Cor. IX, 5; *adelphēn gynaika* (sister-woman).

I have purposely cited a number of cases where the generic follows the specific, since it has been asserted that in 1 Cor. IX, 5, *gynaika*, because it does not precede *adelphēn*, cannot be the generic *woman*, but must be taken as the predicative accusative of the verb *to lead about*, and consequently as the specific *wife*. I hope that the readers of the *F. R.* will see that the assertion referred to is not well founded.

JOSEPH MOLITOR, D. D.

—We regret to record the death of the Rev. Joseph Wilhelm, Ph. D., D. D., who, after serving on the English mission for thirty-one years, withdrew to his native Aachen early in the war. He was a distinguished theologian, collaborated with Dr. Scannell in "A Manual of Catholic Theology," translated "The Catholic Manual" from the German of Father T. Pesch, S. J., edited the "International Catholic Library," contributed to the Catholic Encyclopedia and to a number of Catholic periodicals, among them the *F. R.* May he rest in peace!

That National Shrine

To the Editor:

The project of erecting a \$5,000,000 national shrine as a votive offering from the Catholics of the United States, is worthy of Solomon, who built the famous temple through the labor contributions of the entire nation. For seven years 180,000 teamsters, laborers and stone and wood cutters worked one month out of every three. Another army of 180,000 mechanics, artists and finishers must have been similarly employed one month out of every three.

Instead of building our votive shrine in seven years, it might be well to imitate the pious cathedral builders of old and permit more than one generation to contribute to its beauty. The building of St. Peter's Church in Rome occupied 175 years; the cathedral of Florence, 146 years; that of Notre Dame, Paris, 200 years; that of Salisbury, 60 years. In those days pious designers did not seem anxious to monopolize the credit for erecting monuments to the glory of God. However, the constructive work of increasing and guaranteeing multitudes of worshippers might logically precede the building of a great votive church. The Church of St. Sophia in Constantinople, founded by Constantine, and rebuilt by Justinian, was transformed into a mosque in 1453. Some of the most beautiful French cathedrals are visited oftener by tourists than by worshippers. Nearly all the ancient cathedrals in England are stripped of crosses, statues, and altars.

The maintenance of a five-million-dollar building is a serious problem, and might cause the neglect of some necessary spiritual work. Half a century ago it took \$30,000 annually to maintain St. Peter's Church in Rome. Anti-Catholic prejudice would not have to increase very much to bring about taxation of church property. Such an emergency might turn a five-million-dollar building into an onerous burden.

Would not a votive church in the South, where the Catholic population in many of the States is three or less per cent of the whole, and where so many scattered and isolated little flocks have

divine service only at long and intermittent intervals, or not at all, redound more to the glory of God, after a rich and ripe harvest of souls shall have been gathered? \$2,500,000 would do wonders for our neglected colored people so often subjected to odious discrimination, exploitation and race hatred. It would furnish and pay the salaries of many priests and teachers for ten years. Another million and a half would raise our long-neglected Mexicans on this side of the border to a decent and intelligent level of Christianity and citizenship. Though pauperized and degraded by various agencies, they would build churches and schools if we furnished and supported a sufficient number of priests and teachers for a few years. They are now despised and looked upon as mistrusted aliens in the country of their birth and of their forefathers. Thousands of them do not know who is president of the United States. \$1,500,000 thus spent on our poor, though deserving Mexicans, would solve the "Mexican Question," because, as Col. L. Mervin Maus says, the Mexicans on our side of the border would win for us the everlasting esteem and friendship of the Mexicans in Mexico. The balance of the five million votive church fund could be used as advantageously for our neglected Italians and Indians. Millions of very languid adherents of the Church would blossom forth as living and devoted members, and the Church would be placed above suspicion or jealousy in the eyes of the American people. She would automatically become a wondrous safeguard for American institutions, and in time the Catholics of America might be happy to make a ten-million votive church offering as an act of everlasting gratitude. G. Z.

Negroes in the K. of C.

To the Editor:—

For some time various persons have been writing in your magazine about the admittance and non-admittance of colored Catholics into the Order of the Knights of Columbus. I have been watching the arguments very closely,

as I am much interested in this controversy, being in charge of a colored mission for the last ten years. I do not know if it is against the constitution of the order, or only a conventional matter among the lodges, to take or not to take colored men into the organization, but the fact exists that there *are* colored men in that order. All through the South, upon close examination, we shall find colored blood among the Knights. I would not make this assertion if I did not know such cases personally. Of course, the men in question go everywhere as white men, but they know that they are (colored) negroes, and others know it also. Therefore, why all that fuss?

(Rev.) P. J. WENDEL

Meridian, Miss.

Value of the "Corpus Iuris Canonici"

Regarded as a code of ecclesiastical laws, the old "Corpus Iuris Canonici" leaves much to be desired, and those who wish to ascertain the law of the Church on any given point may well find it a relief to turn from that maze of Decretum, Decretales, and Extravagantes, with their bewildering references and conflicting decisions, to the luminous simplicity of the New Code of Canon Law. But those who fancy that the old "Corpus Iuris" may now be discarded as obsolete, are reminded by Father W. H. Kent (*Tablet*, No. 4131), that it is something much more than a mere code of dead laws. For the main body of the book is not composed of dry, abstract, impersonal canons, but of papal letters which are for the most part very human documents. Bishops, from all parts of the world, write to the Pope to consult him on some case in their diocese, and the Pope's answer finds its appropriate place in the "Corpus Iuris Canonici." Regarded in this aspect the collection is a luminous object-lesson in medieval life and history, and while dealing *ex professo* with all manner of questions and all sorts and conditions of men, it furnishes, however indirectly and undesignedly, the best and most practical treatise "De Romano Pontifice."

The Espionage Act at Work

The first indictment under the Espionage act made since the armistice comes in the case of three Socialists in Syracuse, N. Y. The case shows how a sedition law may work when the country is no longer fighting. Three American-born citizens—Steene, Hotze, and Preston—were brought to trial for the literature they had distributed, advertising a meeting of protest against the continued imprisonment of political prisoners. The men were found guilty on four counts: conspiracy, distribution of seditious literature, inciting and promoting resistance to the government, and bringing the armed forces of the country into contumely and disrepute, as well as obstructing enlistment. The offenders were sentenced to a year and a half each.

"In the facts of this case," comments the *New Republic* (No. 271), "there is enough to warn any American who cherishes the humblest notions of his personal freedom. The literature which Steene, Hotze and Preston distributed was made up chiefly of accounts of tortures claimed to have been inflicted upon political prisoners in disciplinary barracks. Congressmen have circulated such accounts under a government frank. The punishment which comes to these men for the same sort of action shows how handily legislation apparently enacted for one purpose can, in a time of hysteria, be used by courts and prosecutors and juries for a purpose entirely different. The Espionage act—so the public thought—was designed essentially to protect our military efforts from the German spy system. It has ended finally, by putting in jail three men who appeal to their government as humanitarians."

A Remedy for Poison Ivy

To the Editor:

In your Feb. 15th issue (p. 51), catnip leaves are recommended as a remedy for poison ivy. Catnip is not always to be had, and hence a simpler, but at least equally effective remedy may be welcome:

Place a small handful of linseed (flax) in a white cloth and tie a string around the cloth, so that the seeds are somewhat loose in the bag thus formed. Place the seed in warm (not boiling) water for thirty minutes, then gently rub the affected parts with the bag, using just enough pressure to force out the liquid. Replace the bag in the water and use again and again.

This is a wonderful remedy and a boon to all who suffer from poison ivy.

J. M. SEVENICH,

Editor *Der Landmann*, Milwaukee, Wis.

NOTES AND GLEANINGS

—President Wilson's recent letters show that he has lost something of his erstwhile mastery of speech. His new style is—what shall we call it—tumultuous?

—The *Ecclesiastical Review* (Feb.) criticises Brother Benjamin's dramatized version of Canon Sheehan's "My New Curate," because, our contemporary says, it "lacks the essential delicacy which separates the priestly character from that of the traditional stage figure."

—Scott and Seltzer, feeling that the public might be prejudiced against a book with a German author's name, have announced "The Burning Secret" by Stefan Zweig as by "Stephen Branch." Zweig is a nice easy word to translate, but what can we do about Goethe, Schiller or Heine?

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N. N., care Fortnightly Review
18 South 6th St., St. Louis, Mo.

—There ought to be a law forbidding the composition, or at least the publication, of free verse until the perpetrator has qualified by writing, say, a sonnet or a page of iambic pentameters.

—We are pleased to know that the condition of the Rev. Charles Becker, a professor of St. Francis Seminary, St. Francis, Wis., who has been ill for some time at Effingham, Ill., is improving, and gladly comply with the request to inform his many friends of the fact through the *F. R.*

—The U. S. Supreme Court has decided that information illegally acquired by Department of Justice officials in a "raid" cannot be used as a basis for subpoenaing testimony for trial. Thereby it has plainly condemned as unconstitutional and illegal the whole series of nation-wide "raids" with which Attorney-General Palmer has sought to save an imperilled country and entertained a jaded electorate.

—The reported revision of terms by the Allied Council does not by any means deal with all the aspects of this complicated problem. But it at least indicates that the problem is being faced, practically and not emotionally, and that recognition is being now granted to the fact that the economic recuperation of Central Europe is as necessary for the world's return to a normal status as is the recovery of England, France and Italy.

—A teacher and organist is seeking a position. He is not only thoroughly competent in both capacities himself (being a graduate of the Normal College at St. Francis, Wis., and a former pupil of Prof. John Middelschulte and Prof. Albert Sieben), but can furnish with his own family an orchestra of six pieces (piano, violin, cello, double-bass flute, slide trombone, double-bass euphonium, and solotone). He has declined an offer from the Redpath Chautauqua to go on the platform, but would like to take a position, at a reasonable salary, in some Catholic community, where he would have an opportunity to use the extraordinary talents of his children and at the same time to give them a good education.

Bargains in Second-Hand Books

- Blackmore, S. A. (S.J.)* The Riddles of Hamlet and the Newest Answer. Boston, 1917. \$1.50.
- Brugier, G.* Abriss der deutschen National-Litteratur. Freiburg, 1895. \$1.
- Baart, P. A.* Legal Formulary, or, A Collection of Forms to be Used in the Exercise of Voluntary and Contentious Jurisdiction. New York, 1898. \$2.
- Bourassa, Henri.* Le Pape Arbitre de la Paix. Montreal, 1918. 75 cts. (Wrapper).
- Cecilia, Madame.* Outline Meditations. N. Y., 1918. \$1.25.
- Keck-Preuss.* Handbook of Moral Theology. Vol. II. St. Louis, 1919. \$1.
- Augustine, P. C. (O.S.B.)* A Commentary on the New Code of Canon Law. Vol. II, Clergy and Hierarchy. (Canons 87-486). St. Louis, 1918. \$2.
- Labache, L. (SS.)* God and Man. Lectures on Dogmatic Theology. N. Y., 1916. \$1.25.
- Kleist, J. A. (S.J.)* The Dream of Scipio (De Re Publica VI, 9-29). With Introduction, Notes, and an English Translation. N. Y., 1915. 50 cts.
- Ryan, J. A.* Alleged Socialism of the Church Fathers. St. Louis, 1913. 40 cts.
- Ruhl, Arthur.* The Other Americans. The Cities, the Countries, and Especially the People of South America. Illustrated. N. Y., 1909. \$1.50.
- Ruskin, John.* The Crown of Wild Olive, and Sesame and Lilies. N. Y., s. a. \$1.
- Pohle-Preuss.* Mariology. A Dogmatic Treatise on the Bl. V. Mary. 2nd ed. St. Louis, 1916. 75 cts.
- Walter, F.* Aberglaube und Seelsorge, mit besonderer Berücksichtigung des Hypnotismus und Spiritismus. Paderborn, 1904. 75 cts.
- Hedley, J. C. (O. S. B.)* The Light of Life. Sermons. London, s. a. \$2.
- Micart, St. George.* An Introduction to the Elements of Science. London, 1894, \$1.
- Slater, Thos. (S.J.)* A Manual of Moral Theology. 2 vols. N. Y., 1908. \$3.
- Slater, Thos. (S.J.)* A Short History of Moral Theology. N. Y., 1909. 40 cts.
- Clarke, Isabel C.* The Deep Heart. A Novel. N. Y., 1919. \$1.10.
- De Concilio, J.* Catholicism and Pantheism. N. Y., 1874. \$1.
- Hettinger, Franz.* Die kirchliche Vollgewalt des apostolischen Stuhles. 2nd ed. Freiburg, 1887. 75 cts.
- Goldstein, D. and Avery M. M.* Bolshevism: Its Cure. Boston, 1919. \$1.10.
- Sebastiani, N.* Summarium Theologiae Moralis ad Codicem Juris Canonici Accommodatum. 3rd ed. Turin, 1919. 95 cts. (Wrapper).
- Conroy, J. P. (S.J.)* Out to Win. [Talks With Boys]. N. Y., 1919. \$1.
- Pohle-Preuss.* The Sacraments. Vol. I. (The Sacrament in General; Baptism; Confirmation). 2nd revised ed. St. Louis, 1917. \$1.20.
- La Ercto, P. Jos. (O.Cap.)* Compendium Theologiae Moralis iuxta Novum Codicem. Turin, 1919. 85 cts. (Wrapper).
- Schmidt, Geo. T.* The American Priest. N. Y., 1919. \$1.
- P. V.* Casus Conscientiae his praesertim Temporibus Accommodati. 3 vols. Paris, 1885. \$2.50.
- Kaufmann, Peter.* The Temple of Truth or the Science of ever Progressive Knowledge. Cincinnati, O., 1858. 50 cts.
- Lynch, Denis (S.J.)* St. Joan of Arc. Life-Story of the Maid of Orleans. N. Y., 1919. \$2.15.
- Waggaman, Mary T.* The Finding of Tony. A Novel. N. Y., 1919. 90 cts.

(Orders must be accompanied by Cash)

The Fortnightly Review, St. Louis, Mo.

—On March 1st the owners of the railroads got their property back from the government with a goodly guarantee of earnings. The public will get what they can compel the owners to yield. The workers are put off with oily Wilsonian promises. "The President," says W. M. Reedy in his *Mirror*, "does a fine job of 'stalling.' It's the old Wilsonian story. When he says a thing will be all right, it is all right, and don't you doubt it, for if you do, you'll 'break the heart of the world.'"

—We have ascertained that the blunder which we noted (F. R., XXVII, 2, p. 29) in a recent book catalogue issued by the Catholic Extension Society, was made by an employee entrusted with the compilation of the catalogue. The superior officers had no opportunity to revise the proofs because of the shortness of time and the pressing demand for the catalogue, which had already been delayed in consequence of the untoward conditions in the printing trade. None of the officials of the Society intended any insult, and all regret exceedingly that the unfortunate oversight occurred.

—On another page of this issue we print a communication from a dead man. The Rev. P. J. Wendel, S. V. D., died of the influenza soon after he had written his letter to us on "Negroes in the K. of C." He had spent ten years of his life among the negroes of the South and knew their needs and aspirations as few others know them. Some of his more recent communications to the press dealt with the need of a native colored priesthood. That negro priests are needed if the colored race is to be converted to Catholicity, no one will deny; but the lack of Catholic home life and training among the negroes is a great obstacle that will have to be overcome, at least to some extent, before we can hope for vocations to the priesthood among the colored people.

—We have received the following note: "It is a small matter not calling for public comment, but for the sake of historical accuracy, violated in your Jan. 1st issue, I beg to inform you that the editor of *The Month* is not Fr. S. F.

Smith, though he is the doyen of its staff, but your unworthy servant, Joseph Keating, S. J., who succeeded Fr. Gerard, in April, 1912. Thanking you for your kindly comments and wishing you all the New Year's graces, Yours sincerely, The Editor of *The Month*. London, Jan. 15th, '20." We thank Fr. Keating for his welcome correction and assure him that the error shall not be repeated.

—The *Semaine Religieuse* of Quebec (Vol. 32, No. 22), publishes the text of an indult granted by the Holy Father to the Bishop of Joliette, by which the faithful of that diocese are permitted, for ten years, to substitute Wednesday for Saturday as a day of abstinence in Lent. For this country the indult has also been renewed, but only, we believe, for two years—for the reason, we were told some time ago, that Rome wishes all countries to comply with the universal law as laid down in the new Code. The latter reason can hardly stand, in view of the ten years' renewal just granted to a Canadian diocese.

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(From the testimony of Madame Gonzales under cross-examination. Quoted out of the mouth of a main witness for the government].

Page 290 of the Book.

The book contains 560 pages, a biographical sketch of Mr. O'Leary by Major Michael A. Kelly of the Old Sixty-ninth, a personal diary of the author kept during his imprisonment, and the true story of his trial; also 23 illustrations.

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A COMMENTARY AND SUMMARY

BY

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Professor of Canon Law at the Catholic University, Washington, D. C.

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—The pastoral letter of the hierarchy, as a piece of news, was “released for publication” on Monday, Feb. 23d —“in time,” complains the *Catholic Citizen*, “for the dailies to publish it several days ahead of the Catholic weeklies.” Our Milwaukee contemporary ironically adds: “The new hierarchical news bureau thus places the Catholic press under obligations for special consideration.” Strangely enough, several of the “official organs” disregarded the “release” date and published the letter ahead of their more conscientious contemporaries. The new scheme of hierarchical control of the Catholic press will fail just as disastrously as did the famous attempt to “Toomeyize” that same press some six or seven years ago. What we need are independent Catholic journals, and if they are conducted with ability and honesty, the people will support them.

—Don’t worry over trouble, it never broke a date yet!

Literary Briefs

—The B. Herder Book Co. has in preparation an English translation of J. Tixeront’s excellent “*Précis de Patrologie*.”

—Prof. H. G. E. White contributes to the Loeb Classical Library the first volume of a translation of Ansonius, with an interesting introduction. He thinks that, with all his faults, this fourth-century poet may still be read with interest and advantage, because he tells us what life was like and what men were like in his age.

—To promote the study of St. Thomas, the S. Congregation for Seminaries has requested the faculty of the Collegium Angelicum of the Dominican Fathers in Rome to edit a new school edition of the *Summa Theologica* with a commentary, calculated “to render the text more easily understandable.” The commentary is to be based on that of Bl. Capponi de Porrecta. The first part of this new edition of the “*Summa*” will be published in the near future.

—In “Judicial Reform,” by John D. Works, New York: The Neale Publishing Co.), a plea for the simplification of judicial procedure is made by the author, who has had experience both on the bench and in the U. S. Senate. He believes in doing away with the distinctions between courts, quot-

ing with admiration the British Judicature act of 1873, which threw together the Courts of Common Law, of Equity, the Exchequer, Probate and Admiralty. He would check the abuses of repeated appeals, made for the sake of delay and other reasons. He would do away with many existing practices in his own State and in others, as well as in the United States courts, which have been abused. The objects for which he is striving will be approved by most readers, whether they be lawyers or not.

—Prof. Eoin MacNeill, of the National University of Ireland, in a series of lectures titled "Phases of Irish History" (B. Herder Book Co.; \$4.50 net), aims at supplementing what appears defective and at correcting what appears misleading in the treatment of early Irish history such as the public has been accustomed to. He emphasizes the need of an entirely new history of Ireland from the fifteenth century onward, written out of the records of the Irish people. Some of his conclusions will surprise the reader. Thus he shows that there is no trace in Irish history, literature, or even legend showing that the Irish regarded themselves as a Celtic people. The real difference between them and the English, in his opinion, is that the Irish are descended from the men of the new stone age, whereas in England the type of Paleolithic men still survives. We hope Prof. MacNeill will some day give us the true Irish history which he desiderates.

—A reviewer in the *Times Literary Supplement* (No. 939), concludes a notice of "The Parish Gilds of Medieval England," by the Rev. H. F. Westlake (London: S. P. C. K.), with the following, for a non-Catholic quite remarkable passage:

"No grander expression has ever been given to the modern philosophy of prayer than in the lines:

Still raise for good the supplicating voice
But leave to heav'n the measure and the choice,
Safe in His pow'r, whose eye discerns afar
The secret ambush of a specious pray'r.
Implore His aid, in His decisions rest,
Secure whate'er He gives, He gives the best.
Yet we know that in Johnson the man still contended with the philosopher, and he could wish that the Church allowed the efficacy of prayers for the dead. To-day, as in the desolate years after the Black Death, there is not one of us but has his own list of 'brethren departed.' Can we say that a spiritualist *séance* marks and progress over 'a solemnne masse of Requiem ffor alle our brethren and sustren qwycke and deede?'"

—No doubt many readers will be delighted with "My Political Trial and Experiences," by Jeremiah A. O'Leary, the redoubtable editor of *Bull*, who fearlessly told some unpleasant but salutary truths in the course of the war, until his paper was suppressed and he himself arrested on a charge of violating the Espionage act. O'Leary is a clean-cut and courageous fellow, with an excellent record as a man, citizen and lawyer, and far from

being a German spy, acted as a true patriot, who did not wish America to become a satellite of Great Britain. The book includes a biographical sketch of Mr. O'Leary by Major Michael A. Kelley, a life-long friend, and a preface by Joseph W. Gavan. But by far the most interesting portion is Mr. O'Leary's own account of his arrest and trial, which latter, as our readers are aware, ended in an acquittal, though thanks to a conspiracy of the daily press, most of us have *not* been aware that the author triumphantly conducted his own trial and convinced several of the star witnesses whom the government brought against him, of downright perjury. A careful reading of the book discloses a record of corruption such as few of us would have thought possible. (Jefferson Publ. Co., 21 Park Row, N. Y. City; \$3 postpaid).

Books Received

- Catechism of the Religious Profession.* Translated from the French and revised in conformity with the New Code of Canon Law. ix & 220 pp. 12mo. Metuchen, N. J.: Brothers of the Sacred Heart. 1919. \$1.60, postpaid.
- Man's Great Concern: The Management of Life.* By Ernest R. Hull, S. J. xiii & 177 pp. 12mo. New York: P. J. Kenedy & Sons. Cloth, \$1.25; paper, 35 cts.
- Le Message du Sacré-Coeur à Louis XIV et le P. de la Choise.* Etude Historique et Critique par J. de Récalde. 125 pp. 12mo. Paris: E. Chiron, Editeur, 40, rue de Seine. 2 francs. (Wrapper).
- Kurzgefasstes Handbuch der Katholischen Religion von W. Wilmers S. J. Fünfte Auflage, neu herausgegeben von J. Henheim S. J.* iv & 634 pp. 8vo. Ratisbon: Fr. Pustet. 1919.
- The Virtues of a Religious Superior.* (De Sex Alis Seraphim). Instructions by the Seraphic Doctor, St. Bonaventure. Translated from the Latin by Sabinus Mollitor, O. F. M. iv & 112 pp. 12mo. B. Herder Book Co. 60 cts.

== THE ==

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The Devil's way is the divorce way; the ratio in the larger cities is one in seven to one in three—bad enough, truly; but just as surely as "you cannot be a little bit married—or a little bit dead," the thousands of thoughtless, hasty and fly-by-night war marriages will send the average of domestic upheavals to panic figures. Read GREAT WIVES AND MOTHERS, lend it to others—to your mis-mated friends and neighbors—above all send it to the youth of both sexes, graduates and undergraduates of fashionable colleges who (at the most fateful of periods—the adolescent) are being rounded into adult life on the works of male and female wantons—men and women who if alive would not be allowed within smelling distance of a cotter's cottage. The subtle hypocrisy of such impelling exemplars makes for cumulative far reaching harm—harm that fairly snuggles into church, State and society—that inspires and supports the lust-lured leading theatres with their bedroom art—their publicity barkers, flaunting "girl from a convent" for the gaze and thoughts of the tired shekel getter. GREAT WIVES AND MOTHERS will help to turn houses into homes—will assuredly lead to marriage and happiness of the kind that's worth a picayune—the kind that lasts.

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April, 1, 1920

Failure of Another Political Nostrum

The revolt against the primary system has spread in Missouri, where the St. Louis Bar Association, after a long and careful investigation of the subject, has adopted strong resolutions calling for the abandonment of the primary or such radical changes of the law as will place it on an entirely new basis.

The principal complaints against the primary are that it costs too much, results in shutting out many candidates and in securing the nomination of others who are undesirable; that it does not tend to encourage the independence of the voters as promised, but makes them more than ever subservient to the politicians; and, as a consequence, keeps the bosses in power instead of getting rid of them, and, finally, that no platform is adopted as a guide to candidates for office, and a pledge to the voters of the policies to be pursued.

In the light of these objections, the St. Louis Bar Association asks for four-teen important amendments, *e. g.*, that the county districts be relieved from the primary altogether, that the nomination for judgeships be made by conventions; that the matter of selecting political committees be changed in view of the fact that the present methods tend to the advantage of the political classes, etc.

The revision will require much care and consideration, and changes in the direction of greater simplicity. But, as we have repeatedly pointed out, many complaints made against the primary are really against the people themselves. If the latter do not turn out and vote as they should at the primary elections, it is because of their carelessness and lack of interest in public matters, as Massachusetts recognizes by its constitutional amendment to compel electors to vote under a punishment for their failure.

A Patriot Who Opposed His Country in War

If to oppose one's country in a war which one regards as unjust denotes lack of patriotism, then Abraham Lincoln was no patriot, for, as we read in a notice of the second volume of the Centennial History of Illinois ("The Frontier State," by Theodore Calvin Pease), in the *Catholic Historical Review* (Vol. V, No. 4), Lincoln consistently opposed the Mexican war from the first and stigmatized it as one of "rapine and murder, robbery and dishonor." He felt that Illinois had sent her men to Mexico "to record their infamy and shame in the blood of poor, innocent, unoffending people, whose only crime was weakness." In a speech before the house, January 12, 1848, he declared that President Polk "is deeply conscious of being in the wrong; that he feels the blood of this war, like the blood of Abel, is crying to heaven against him; that originally having some strong motive . . . to involve the two countries in a war, and trusting to escape scrutiny by fixing the public gaze upon the exceeding brightness of military glory—that attractive rainbow that raises in showers of blood, that serpent's eye that charms to destroy—he plunged into it, and was swept on and on till, disappointed in his calculation of the ease with which Mexico might be subdued, he now finds himself he knows not where!"

Lincoln's "uncompromising attitude was deeply resented by his opponents," adds the writer, "but his patriotism was never questioned." We may add that history bears out his unfavorable view of the Mexican war. Wonder what she will say seventy years hence of America's participation in the great European war?

The Tryst

By CHARLES J. QUIRK, S.J.
St. Charles College, Grand Coteau, La.

Where is the heart that bears no hidden pain,
That does not cherish it above all guerdons
prized?

For in remembrance joy is found again,
When our beloved dead crowd 'round sweet
Memory's tryst.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(Fourth Installment)

CHAPTER III

IN THE MONASTERY

During the school year 1870, in November, my stepmother, Katherina Weibel, née Halter, died. Several days before this event, I was constantly haunted by the thought that this noble woman, whom I loved most tenderly, had to die. I dreamed about it, and could play no more during recreation, therefore, I went in the evening into the students' chapel to pray. The chapel served as our oratory, where the students said their morning and evening prayers, held their sodality meetings, and heard the sermons. The Blessed Sacrament was not kept there, though the chapel was quite large, and the number of the students in the hundreds. I had never before dreamt of visiting the place during recreation time. I was astonished to find over forty students engaged there in prayer. The morning after I could stand the suspense no longer, but went to see the prefect, Father Bernard Benziger, and asked him for permission to go home because I thought my mother was dying. He asked me whether I had had any information or a letter about it. I replied no, but told him I could neither sleep nor rest by day or night, and felt she was surely going to die. He laughed and told me to go to class, remarking that a wrong construction might be placed upon my home-going were my mother not sick, because everybody would suppose that I had been dismissed. Therefore I went to school, but could pay no attention to anything. At noon I again went to the prefect. Seeing me so excited, he told me to consult with my elder brother, Roman, a lay brother, who is still at the Monastery at Einsiedeln, and if he gave me permission to go home I could go. My brother was very much surprised and considered my anxiety the result of a nervous disorder. He remarked, "You had better go home or else we may be obliged to send you to St. Urban." This is the insane asylum for the canton of Lucerne. I did not mind this remark, but was glad to be able to leave for home. Although the snow was deep, I would

not wait for the next morning's stage, but started immediately on foot over the steep mountains of the "Katzenstrick" and "Aegeri" to Zug. I arrived in that city about 5 o'clock p. m. There were big crowds at the depot, but I went up and down saying the beads for my mother whilst I waited for the train. I arrived at home about 11 o'clock p. m. Upon entering the town my feelings changed. I said to myself "What am I going to say if everybody is asleep?" Approaching our house I saw no light and became scared. I did not realize that the shutters were hiding the lights. With trembling heart I went to the door and knocked. Almost immediately came my oldest brother, now almost eighty years old. He asked me how in the world I had come home, and why? I told him the whole story. Preceding me through the corridor he said that mother had indeed been sick; that they had called in the priest; and, finally, that she had died at 5 o'clock that evening, so that my brother Roman, in Einsiedeln, must have received the news by telegram several hours before I reached home. Mother had been sick but a few days. Less than half an hour before she died three visiting physicians declared her much better. My stepmother had been a very retired woman. She kept a stricter enclosure than the average nun; in fact, she seemed to know but the way to church and back home. Her only vacation was a yearly pilgrimage to Einsiedeln. She was constantly occupied with the cares of the family and always cheerful. Therefore I thought she was hardly known to the outside world. Great was my astonishment, therefore, when, at her funeral, the parish church was crowded as on a great feast. The whole theological faculty of Lucerne assisted at the funeral.

I hardly ever saw my mother reading a newspaper, whilst all the others read them, and sometimes she remarked laughingly that she felt like burning all cards and newspapers. The daily papers were read regularly at our house, and father did not like to be disturbed when he was reading. He and some friends, mostly town officials and older gentlemen, played cards sometimes until late at night. On such occasions it was not easy to get a reasonable answer to any question. Once we came near losing a herd of cattle on that account. I was about ten years old, and I used, at times, to watch the cattle on the pastures. One day I asked my father whether I should lead them into a certain clover field. Not paying any attention to what I had said, he simply remarked, "Oh, yes, yes!" I did so, and the cows soon became bloated and had to be tapped, but happily none of them died. I was not scolded for my mistake. However, the card playing was not allowed to interfere with our studies. We children had our own room in which to study, and always retired at the appointed hour.

Whilst attending school we generally had to say the rosary with mother after "coffee" in the afternoon. Thus we were almost constantly under the care of our mother.

With the many people coming to our house mother was always friendly, but she never busied herself about her neighbors' affairs. She richly deserved the honors conferred upon her; for she was always a very kind and good mother and made no distinction between her own children and the others. She tried to raise us all well and confirm us in the love and fear of God. She came of an old family that had lived for centuries in Eschenbach. Her father, Jacob Halter, had been a local school teacher for fifty years. He had a considerable farm about a mile from town. He gave his children a good education, and two of his boys became members of the Cantonal Council, and held important offices. Mother was full of common sense, and very often in my sermons throughout my ministry, I would recall some of her sayings, and use them for preaching. She frequently reminded us that we should be very thankful to the Lord for being so good to us. She would say, "How good the Lord is; you are eleven children and you all have sane minds and sound bodies." That we might always be satisfied with our lot in life, she used to advise us to look down to those who were worse off than we, and never to look up to those who seemed to be more favored. This thought has stayed with me ever since, and always proved to be a source of contentment.

During the scholastic year 1870 to 1871, I turned my attention to my future vocation. I had met absolute refusal from my father to follow Prior Marty to America to become a missionary. I had an invitation to continue my studies for the secular priesthood at Lucerne, or in Monza, Italy. However, I turned my eyes toward the monastic vocation. Two of my classmates entered at Einsiedeln, and some others joined the Capuchins, whilst I made my application at the Abbey of Mariastein. I had suffered from bronchial trouble and coughs every winter in the raw climate of Einsiedeln, and thought that the mild climate among the beautiful vineyards and pleasant fields of Mariastein would be better suited for me. My petition was answered in the affirmative.

Three of my cousins, daughters of my father's youngest brother, entered the religious state the same year.

On the Feast of St. Lawrence, 1871, I entered the Benedictine Abbey of Mariastein as a candidate for the order.

This abbey has a famous shrine of the Blessed Virgin and is most beautifully situated over abrupt cliffs, in a charming country, rich in natural beauties, with vineyards and fertile fields of wheat and pastures, dotted

with fruit trees, which had an especial attraction for me.

Within a few minutes' walk were the ruins of the famous Landskron, a strong fortress, dismantled in 1815.

On the Feast of St. Simon, 1871, I received, together with a lay brother novice, the habit of St. Benedict from the Very Rev. Prior Augustine. From that day on we both received daily two instructions in the religious life, the holy rule, the traditions and customs of the house and the vows. The lay brothers were treated, in our abbey, just like the other religious. According to the rule of St. Benedict all the religious are alike, and only a few are supposed to be priests. St. Benedict says, in his holy rule, that a priest must not claim any exceptions or preference for himself, but keep his place according to the time of his entrance. Only at the altar he must be allowed precedence according to his dignity. The Holy Lawgiver remarks, concerning the priest, that the higher his dignity, the better he should observe the holy rule. He himself was no priest. But the church regulations, in the course of time, have changed all this considerably, so that now only clerics may vote and the majority of the monks are priests.

Our abbots used to consult with the brothers before a chapter meeting was held, and then report their opinion to the members of the chapter. Thus they tried to observe and follow at least the spirit of the holy rule. I well remember a conference, after the death of Abbot Leo Stöckli, in which Father Vincent Motschy, later abbot himself, remarked that it seemed to him an injustice and disgrace that faithful brothers, who had worked for many years in the community, had no voice in the election of their father abbot, whilst young *fratres*, as I was then, could vote. I happened to be the youngest *frater*. He thought that this was a real "junker rule" and opposed to the spirit of the great patriarch, St. Benedict. Formerly all the monks used to recite the office. The lay brothers were as such introduced by John Gualbert, who wanted the priests and choir monks to be absolutely contemplative, and to do no manual work, have no business transactions, and never to leave the monastery.

Therefore, he introduced, besides the choir monks, brothers, not obliged to the recitation of the divine office. They should attend exclusively to all business and perform the manual work.

The rule of St. Benedict makes a Benedictine Monastery a most democratic institution, where no preference or distinction is allowed on account of wealth or nobility.

St. Gualbert also established a sisterhood, in a separate convent, whose members, under the superintendence of a lay brother, had to do the cooking, sewing and other domestic work.

But often in the course of time the choir religious charged themselves again with the temporal affairs.

I know of a monastery of the strict Cistercian observance where the choir sisters used to be the doorkeepers, and were greatly surprised when, at the visitation, it was ordered that such a distracting duty belonged exclusively to the lay sisters.

In our monastery of Mariastein a great deal of the work was done by paid men, such as tailors, shoemakers, barbers, day workers, etc. Most of the outside business transactions were done by trusted laymen. But there are communities where they seem to imagine it requires a man in holy orders to buy a cow: where the handling of money and dealing with the world is almost regarded as a privilege of the clerical class.

The lay brothers are sometimes called "*conversi*," but this name should really apply to all Benedictine monks, as they all make the vow of "conversion of morals."

With the above-named Brother Meinrad, I made my simple profession on the first of November, 1872, the day of the golden jubilee of Abbot Leo's profession.

The general idea is that the novitiate is a time of trial and constant mortification. The early rising, 4 o'clock, was rather hard for me, but I overslept myself but once as far as I can remember during the whole year of the novitiate. I enjoyed the best of health continually, and the whole life seemed to me rather a constant spiritual enjoyment. The fasting, in Lent and Advent, without anything to eat or drink from 4 o'clock in the morning until noon, was rather trying, but, as a rule, the superiors were inclined to be very mild and often even checked our zeal. The master of novices hardly ever permitted any novice to wear the hair shirt, or use the discipline except on the days when the general custom of the house prescribed it. There was hardly any sickness in the monastery and surrounding country, and, therefore no need of a physician. The nearest doctors lived in Bâle and Rodersfort, several miles distant. Months passed without a doctor coming to the monastery. There was such fraternal kindness as I never met elsewhere. The great multitude of guests were unanimous that nowhere else they enjoyed such hospitable reception as at Mariastein.

According to the rules of the house, the day's work began with the recitation of the Divine Office at 4 o'clock in the morning. The divine service was celebrated with great splendor. Every day there was a High Mass and often two. On Sundays and feast days the High Mass was accompanied by a splendid orchestra, composed of the religious and students. On the great holy-days of the

year the abbot celebrated Pontifical High Mass, and the monastic orchestra was reinforced on such occasions by famous musicians from the neighboring city of Bâle. Every day after the singing of the Vespers the convent went in procession to the miraculous shrine of the Blessed Virgin Mary, to do her homage by singing the "Salve Regina." This shrine consists of a large cavern on the mountain side over which the abbey was built. The community went in procession to the shrine from the choir of the church, through the monastery, descending a staircase under the abbot's house, and entering the chapel's large gallery, where there was also a pipe organ.

The people, visiting the shrine, had to leave from the church by a staircase under the side chapel of St. Joseph, leading into a long corridor hewn into the rocks, and illuminated by acetylene lights. About half way through the long corridor they met, to their right, the chapel of the Sorrowful Mother, dating from the 15th century, and built by the counts of Reichensberg; leaving that chapel and continuing their way toward the shrine, the pilgrims were obliged to descend a staircase of ninety steps before entering the sanctuary. The shrine, containing the miraculous Ikon, is quite remarkable.

Alban Stolz, in his "Sem, Cham und Japhet," says that this chapel gives the pilgrim a good idea of the grotto of the nativity at Bethlehem. The large cavern is left in its natural rudeness. Only towards the west, on the open side, is there an artificial stone wall. Its frescoing represents climbing grapevines, and is so natural that the artificial wall, with the two beautiful stained glass windows, can hardly be distinguished from the natural rock of the chapel. There are two altars side by side. The choir and the sanctuary of the chapel are enclosed by high iron gratings. To one side of the sanctuary, a door leads into the sacristy, and from the sacristy steps lead up to the long gallery, where the religious assist at the services. The space down in the cavern has room for about five hundred persons. The grotto narrowing under the gallery ends with a group of statuary representing the scene of Mt. Olivet. Early every Monday morning a High Mass was celebrated in this chapel.

Silver lamps burned the whole year round in front of the altars, whilst on one side, in the gallery, huge votive candles arranged like organ pipes, would be lit during the services, and daily during the singing of the "Salve." These candles are *ex votos*, received from different towns and cantons in thanksgiving for favors attributed to the miraculous Madonna.

(To be continued)

Crown Prince Frederick's Diary

In 1888, after the death of Emperor Friedrich, the *Deutsche Rundschau* published what purported to be extracts from his diary, dealing mainly with the conversations and negotiations which led to the proclamation of the Empire at Versailles. They created an immense stir, for the old Emperor Wilhelm and Bismarck were shown to have been by no means enthusiasts in the matter. Crown Prince Frederick appears to have been constantly urging them along, even suggesting the use of force if certain recalcitrant princes would not accept the proposed constitution. The Grand Duke of Baden was exhibited as the foremost and most ardent canvasser, but the King of Bavaria as sullenly hostile (he was eventually persuaded to consent and sign a formal letter), and Württemberg little better.

Bismarck was furious at the publication of the diary, his newspapers hinted that it was a forgery. Then Professor Geffken announced that he vouched for and had provided the extracts, that he had taken them from the original diary which had been lent him for three weeks by the Crown Prince. He was accused of high treason for divulging State documents. Now Edward Engel, the historian, publishes the full text ("Kaiser Friedrich's Tagebuch;" Halle: Diekmann), with many interesting details of the Geffken affair. Early in 1889 the proceedings were dropped; it is believed, on the initiative of Wilhelm II. The world of 1888 had learned that the formation of the German Empire was not the unanimous desire of the German kings and princes; that the Crown Prince, who was kept out of things political by the King and the Chancellor, saw farther than they could see and was prepared to take risks in order to obtain what he judged was for the immense future benefit of the German race, while Bismarck, who, as Dr. Engel sarcastically remarks, "always behaved to the Kings of Bavaria and Württemberg from the standpoint of a Minister, the most highly-placed German official, certainly, but still an official, and a subordinate," was not prepared to try for

more than what seemed diplomatically possible. With the constitution of the Empire Frederick desired, as stated in the diary, to give a greater measure of political freedom; this Bismarck looked upon as too dangerous, and we know now that he was wrong.

The most interesting part of the extracts to-day is the expressed wish of Frederick to make a friendship between Great Britain and Germany the keystone of his foreign policy, his desire "to forge a chain between the two lands so eminently marked out for each other," and to quench the "hate against England" (October 20, 1870), which was cropping up. Well may we wonder, with Engel, what turn history would have taken "had Kaiser Friedrich reigned twenty years, into 1908, over the death of Queen Victoria, and well into the reign of his good friend (*herzlich befreundeten*), King Edward VII. Germany might have had a smaller fleet, but she would have been in 1920 a greater nation than she is."

Stop Lynching Negroes!

To the Editor:—

Bishop Keily, of Savannah, Ga., with the help of a devoted band of Catholic laymen, is making a tremendous effort to stop the barbarous practice of lynching, burning, and quartering negroes. May God help him to succeed in stamping out this disgrace, not only in his own State, but throughout the country. Our conscience must be very callous, indeed, seeing that that pagan, merry-making practice hardly evokes a mild protest. How honorable, how Christian, how democratic it would be if the whole American people were of one mind on this subject with the heroic Bishop of Georgia. The Catholic press, and likewise the clean secular press, should rally to his aid.

The FORTNIGHTLY REVIEW, I know, will do its duty, as it always does.

Yours for justice and charity,

(REV.) RAYMOND VERNIMONT

—How about that new subscriber you promised to send us last year? It is still time to keep your promise.

Blasco Ibáñez and His Writings

Those of our clergy whose work brings them much in contact with European immigrants, especially from Italy and Spain, have noticed the vicious leer and hateful glances often cast at them by men from these countries. But the poor fellows who try to show their contempt for the Church of their fathers are rather to be pitied than condemned. For it is frequently their self-styled leaders—the editors of their native Socialist and anarchist papers, their politicians and lawmakers, the teachers in their higher institutions of learning, and the “popular” writers, who have turned them against the Church, which has lifted the Latin nations from degrading paganism into the light of Christ’s Gospel.

One of these “popular” writers has lately come to our shores, and press notices would make us believe that his books are being sold by the “hundred-thousand.” It is Vicente Blasco Ibáñez, the author of “The Shadow of the Cathedral,” which the publishers advertise as a novel showing “in the form of a vivid, dramatic story, rich with historic interest and human feeling, the present mental and social decadence of Spain.”

It is books of fiction of this type which breed contempt for the Church of the poor in the heart of the wage-earner, and which beget the leer and the hateful glance in the eyes of the toiler when he meets a minister of that Church whose deepest sympathy goes out to him.

Catholics in Europe had long ago been warned of the vicious tendency of “The Shadow of the Cathedral.” For in his excellent guide to French fiction (4th ed., 1908), the Abbé Louis Bethléem, refers to Ibáñez as a “fiery anti-clerical,” and characterizes the book as an “odious pamphlet against the Catholic religion.”

Several Catholic editors have suspected the hand of religious bigotry in the immense vogue that the works of this Spanish writer are now enjoying in English translations. Thus *America* (Sept. 6, 1919) concludes a brief notice

as follows: “As Ibáñez is a bitter anti-Catholic who has written a series of novels which are expressly designed to injure the Church, and indeed to undermine all faith in Christianity and teach instead downright paganism, it would be interesting to learn the character of the propaganda that is now zealously promoting the spread of his pernicious works in this country.”

Effort to foist the works of Ibáñez upon the public is also suspected by a writer in *Reedy's Mirror* (May 2, 1919). “I find it somewhat difficult to take seriously the contemporaneous hubbub and hysteria anent Ibáñez among publishers and their underwriters. . . . As a matter of fact, the first Ibáñez book to be translated was that very ‘Shadow of the Cathedral’ now being exploited *with so much beating of tom-toms and circus parading*. It appeared in 1909—precisely ten years ago. Moreover, it was published by the same publishers who are now reissuing it, in the identical translation, printed, if I mistake not, from the old plates and with the same frontispiece half-tone of the Cathedral of Seville. The only difference is that the new edition contains a rapturous introduction by Mr. Howells, who, after its ten years’ lapse in innocuous desuetude, has just awakened to the fact that it is a masterpiece.”

This frank admission of a “Book Buyer” in *Reedy's Mirror*, with the significant reference to “tom-toms and circus paradiings,” should open the eyes of readers who are in danger of being deceived by the bombastic advertisements of the publishers.

The “Introduction” by W. D. Howells, who declares that “the reader of course perceives that it [the story] is intensely anti-ecclesiastical, but could make no greater mistake than to imagine it in any wise Protestant,” will not impress any one who knows the history of Spain, and who remembers what that country owes to the Catholic Church. Mr. Howells does not share the broad sympathy of earlier scholars like Irving, Longfellow and George Ticknor, who could appreciate the nobler aspects in the life and art and story

of that country. His gratuitous assumption that the book of Ibáñez is a successful plea for the social regeneration of the Spanish people will not be accepted by those who hold to the belief that spiritual and moral forces stand supreme in the making for righteousness and social progress.

According to Mr. Howells, Gabriel Luna, the hero of the story, "is the standard-bearer of the scientific revolt in terms of fiction which spares us no hope of relief in the religious notion of human life, here or hereafter, that the Hebraic or Christian theology has divined." The fearful havoc played by such atheistic teachings among the masses ought to be sufficient to write down its propagandist not as a friend, but as the most terrible enemy of the people and of all social progress.

Gabriel had spent some years at the seminary, but leaves abruptly to join the Carlists, who are fighting for the Church and the monarchy. Military life gives him a desire for worldly adventure and he does not return to Toledo after the war in order to finish his studies for the priesthood. "He wished to follow the course of events, to see new countries and different customs." He journeys to Paris, and there "was accomplished the great transformation of Gabriel."

Almost over night the former seminarist and loyal son of the Church is changed into a fiery advocate of Darwinian philosophy and a fierce defender of the grossest materialism. He becomes a docile disciple of Renan, while "his faith in Catholicism as the only religion disappears completely." The Spanish youth is aided in the process of shedding the last remnants of his Catholic belief by "throwing himself into the free and joyous life of the Quartier, wearing out the elbows of his sleeves on the tables of the beershops."

Page 79 comprises a summary of the modern doctrines which Gabriel intended to preach in the campaign for "the innocent evolution of humanity." "Gabriel had met with his new religion and he gave himself over to it entirely, dreaming of the regeneration of man-

kind through its stomach." On the next page we read that "a young Englishwoman of weak health, but burning like himself with all the ardour of revolutionary propaganda . . . became Gabriel's companion." Together they went to Holland, "and thence to Belgium, settling afterwards in Germany, always traveling from group to group of 'companions.'"

Now this method of regenerating and uplifting mankind "via the stomach," and allowing large license in choosing a "companion" of the kind that Gabriel took to himself, has often been tried in the history of social progress. But the attempts always ended in failure. The Roman Emperors sought to cajole the angry mob and to stifle the voice of rebellion by lavish promises of "panis et circenses." But these largesses, appealing only to the sensual cravings of the crowd, could not hold back the revolution. The appeal of the hero of the Spanish novel to "the stomach" of the people, and the opening of the door to sensual desire will only plunge the masses into darker wretchedness.

Throughout the book, wherever convenient, the author "takes a slap" at the bigotry, narrow-mindedness and general "benightedness" of "church-ridden" Spain. On page 90 we are told of the "absolute and irrational faith" of the priest, Don Antolin, one of the canons of the Toledo Cathedral. Any idea that does not square with the author's method of "liberating" humanity is irrational. Moreover, Don Antolin "had that blessed and entire want of education so appreciated by the Church in former years." We are not told when the Church began to change her tactics of keeping the intellects of her subjects in dark ignorance. On an earlier page the Cathedral of Toledo is referred to as "that growth of seven centuries, built by vanished greatness for a dying faith."

Such language has been used by other "liberators," like Voltaire, Joseph McCabe, and Ingersoll. But the Church is not dying in Spain. She is at this very moment entering upon a new era of splendid constructive work, especially

for the-laboring classes and for the agricultural population. Was it the "Reds," with their fiery onslaughts upon the "tyranny of the Catholic Church," or social apostles, like Fathers Vicente, and Palaú and Bishop Laguarda?

From a recent pamphlet of the Central Bureau* we quote some facts concerning the fine social work of Spanish Catholics. "Spain has learnt the need of Catholic lay activity. The Catholic laity, inspired and directed by leaders like the late Bishop of Barcelona, Msgr. Casañas, by his successor, Bishop Laguarda y Fenollera, by the indefatigable 'social apostle' Fr. Vicente, by Orto y Lara, de Castro and Cepeda, built up a 'social organization' on the model of the German Volksverein. Up to the year 1912—we regret that we have not more recent statistics—it had, during five years of its existence, done wonderful work. It secured a building of its own, namely, a community house or 'Casa del Pueblo.' In this plant were installed a press and administrative offices. Twenty-four social secretaries were there busily engaged. During the year 1912 they answered 15,000 requests for information on social service questions and on matters of organization. They drew up study plans, outlined programs for social reform, drafted constitutions for workingmen's clubs, etc. They furnished assistance in 16,000 cases to national, individual, and foreign associations. There are one hundred and forty affiliated societies which are guided by the main office. It enjoys the aid of seventy-five 'consulters' and 16,000 associates from all classes of society. Under its direction were held 1200 meetings, lectures and conferences. It published 4,500,000 leaflets, programs and pamphlets, besides newspapers and magazines. It is looked upon by Spanish Catholics as an 'inspiration office' for all their social works and workers."

(To be concluded)

* Catholic Lay Activity by Rev. Albert Muntz, S.J. Central Bureau, 201 Temple Bldg., St. Louis, Mo.

Col. Roosevelt and Abbot Charles

The *St. Leo Cadet* (Vol. II, No. 1), publishes the text of several letters addressed by the late ex-President Roosevelt to the Rt. Rev. Abbot Charles Mohr, O.S.B., D.D., of St. Leo Abbey, St. Leo, Fla. These letters were written in 1908, 1911, and 1912, respectively, and are characteristic of Col. Roosevelt's attitude of fairness and charity towards men of all religious denominations. Of the Catholic clergy he says in one place:

"I very sincerely wish well to the Catholic Church. There are very few ministers with whom I have been able to work as I have been able to work with a number of parish priests, because they seem to me to possess the union of big purpose and of practical power to do good, which is essential if we are to get real achievement."

The friendship between Col. Roosevelt and Abbot Charles dated back a good many years. The two met for the first time in Jacksonville, Fla. Abbot Charles was introduced to the Colonel as Abbot of St. Leo. Roosevelt exploded with his high-pitched "Delighted to meet you, Abbot Charles," and then supplemented the greeting with the confession: "All the information I have hitherto had of abbots was from Sir Walter Scott's novels. You are the first living abbot I met."

The *St. Leo Cadet*, we are moved to add, is one of the most creditable of our Catholic college publications, and we regret to notice that, because of the untoward conditions in the printing and paper trades, it is compelled to suspend publication, at least temporarily. May it revive soon in greater splendor!

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Have you had a thought that's happy?

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Protection of Art in Time of War

Prof. Paul Clemen has just published the second volume of his important work, "Kunstschutz im Kriege" (Leipzig: E. A. Seemann). It embodies reports from a number of experts who were entrusted by the German and Austrian governments with the duty of seeing to the protection of works of art of all kinds, from buildings to manuscripts and reliquaries, in the districts visited by the war. The first volume dealt with the Western front; the present covers operations in Italy, Poland, the Baltic States, Serbia, Rumania and the whole Eastern scene of war as far as Afghanistan.

The Allied nations have not been accustomed to associate the warlike operations of the Central Powers with any tenderness for the art-treasures of invaded territories. It appears, however, that the safeguarding of these treasures did really engage the attention of the Central Powers, each army had its art commissioner, and the general and his staff were instructed to afford him all facilities in the way of transport, labor, etc., which were consistent with the paramount requirements of military operations.

The instructions issued with regard to the Italian front are typical of the general scheme. They fall under three heads: Protection for buildings of a monumental character; collection and removal to places remote from the scene of action of movable objects of art; repair of monumental buildings damaged and endangered, but not destroyed, by artillery fire.

It is fully admitted by Dr. Clemen that the execution of these instructions fell far short of the intention; but many details are given to show that an effective organization charged with this task really did exist, and that it did whatever was possible in the circumstances. In the advance to the Piave, for example, apart from plunderings of deserted museums and palaces carried out by the Italian peasantry, no buildings of importance were destroyed, and few pictures or movable objects stolen or in-

jured. Exceptions are the fourteenth century frescoes, and others by Bernardino, in the chapel of S. Salvatore, near Susegana, which were destroyed by Italian shells, and an altar-painting by Francesco da Milano in Conegliano, which was stolen, and has not been traced. Cases are given in which paintings stolen from collections had been traced through their being offered for sale contrary to regulations, and they were restored to the owners. *Per contra*, the Italians are accused of much wanton destruction, *e. g.*, the shelling of the noble but in modern times useless sea-fortress of Duino.

Throughout this volume the attitude of the German and Austrian authorities, as protectors of the common culture of Europe, and scrupulous in regard to historical memorials in enemy countries, is contrasted with the destructiveness, not only of the Italians, with whom the present volume is mainly concerned, but likewise of the French and the English. The former are taken to task for their overthrow of recent German memorial sculptures in Alsace and Lorraine and the latter are accused of wanton outrages in Germany; for instance, it is alleged that they overthrew the *Kriegerdenkmal* in Düren and maltreated the statue of Kaiser Wilhelm I in Bonn, etc.

The *London Times*, to which we are indebted for our summary of the contents of Dr. Clemen's volume, concludes its very fair and just review of it with the following paragraph (Literary Supplement, No. 937):

"Apart from the not inexcusable desire to make the most of every act of destruction which can be set down to the enemy, the spirit which created the organization described in this book is admirable, and we have no doubt that this spirit animated the commissioners whose reports form the main body of the text. The organization in question and its work deserve careful study by every civilized power, in view of the possibilities, which are still only too real, of future wars being waged in lands crowded with memorials of art and history."

The Collection for the Starving Children of Central Europe

A missionary writes to us:

"I read in the Feb. number of the *Ecclesiastical Review* the encyclical letter of our Holy Father, urging the collection of alms for the starving children of Central Europe. In this touching appeal His Holiness says: 'We, therefore, command, Venerable Brethren, that you in your respective dioceses have a collection taken up for the starving children of Central Europe' on the 28th day of December.' Could you tell me whether the ordinaries of the U. S. obeyed this solemn mandate of the Vicar of Christ, and whether the faithful contributed as generously for this worthy purpose as they did for the starving children of Belgium?"

The Holy Father's encyclical letter reached this country too late to enable the ordinaries to take up the collection for the starving children of Central Europe on Dec. 28th. In some dioceses (e. g., St. Louis, Chicago and Pittsburgh), the collection has been taken up since, and in the others it will no doubt be taken up in the near future. In view of the Holy Father's urgent appeal, it is to be regretted that the archbishops and bishops in their recent pastoral letter neglected to recommend this work of mercy to the charity of the American people.

Lectures by "Ex-Nuns"

Apropos of a recent "ex-nun" lecture at Frankfort, Ky., Col. P. H. Callahan writes:

The Commission on Religious Prejudices gave a great deal of attention to anti-Catholic propaganda of this kind, but after very mature consideration concluded that no effort should ever be made by Catholics to interfere with either the preliminaries or the meetings themselves, but recommended that some subsequent action always be taken by enlisting the co-operation of non-Catholics.

There are always a great number of non-Catholics, including Protestant

clergy, who are not in sympathy with lectures and meetings of this kind, and, in turn, will take some part in a meeting to repair the damage done, in the interest of the community and to restore a more peaceful and congenial relationship between the citizens, which is always disturbed and sometimes destroyed.

If this procedure is followed, it is always possible to turn a disadvantage of this kind into an advantage for all concerned.

P. H. CALLAHAN

Louisville, Ky.

Shakespeare as an Editor

The present tendency of research is to establish the contention that "Shakespeare" was chiefly an inspired editor. In recent issues of the *London Times'* Literary Supplement those two dragons of learning, Mr. Dover Wilson and Mr. A. W. Pollard, have been recording the results of their examinations of the earliest Shakespearean Quartos; and this is what they say of the first: "It seems to us clear that 'Romeo and Juliet' in the First Quarto was derived from a MS. which had been partly worked over by Shakespeare, though still retaining many fragments of an earlier pre-Shakespearean play."

It is much the same with the rest of the plays. On examination they one and all prove to be Shakespearean "editions" of previous works. Of the "Merry Wives of Windsor," for instance, no less an authority than Mr. J. M. Robertson says: "The original play was drafted by another than Shakespeare"; and, "Shakespeare did but insert the best of the comic matter."

Messrs. Dover Wilson and Pollard are even more precise concerning this particular play, for they assert that it was based upon a play, "The Jealous Comedy," which existed before 1592, and was hastily "worked over" by Shakespeare and "one or more collaborators" when the request came from Elizabeth to show Falstaff in love. The amount "Shakespeare" himself put into it is probably very small. A good editor does as little as possible!

NOTES AND GLEANINGS

—A national organization of Catholic women has been founded under the auspices of the National Catholic Welfare Council. Its aims are extensive and praiseworthy, and we wish the ladies success.

—It is amusing to read the enthusiastic reports of the recent Washington conference of Catholic pressmen, appearing in some of our European contemporaries. We, who are nearer the scene and have better means of information, know that the conference was merely a "gabfest," which has led to nothing as yet and most probably will lead to nothing.

—The following conversation was overheard at a production of John Drinkwater's play, "Abraham Lincoln": Young woman: "That's a fine play; I never knew so much about Abraham Lincoln before, except that he never told a lie." Elderly woman: "I agree, my dear, it's a very impressive play; but you must admit that the ending is highly improbable."

—*El Palacio*, the official journal of the Museum of New Mexico, the School of American Research, the Archaeological Society of New Mexico, and the Santa Fe Society of the Archaeological Institute, in its Vol. VIII, No. 1, reproduces Mr. John T. Comes' recent article in the *F. R.* on the Mission style of architecture. The same number of our contemporary contains an interesting illustrated paper on the "Penitentes" of New Mexico, with translations of a number of their religious hymns.

—A Dutch Catholic paper, *De Standard*, says that the castle of Amerongen, where ex-Emperor William has had to seek a place of refuge, served forty-five years ago as the residence of Cardinal Melchers, archbishop of Cologne, while exiled from his native land by the infamous Kulturkampf. Our Dutch contemporary recalls the warning alleged to have been given at that time by William's grandmother to her husband: "All this banishing and impris-

oning of priests will bring no blessing to our house!"

—Our vocabulary is beginning to show startling changes. We lately read in a news report: "The family is in extremely comfortable circumstances, the father being a ship carpenter." And in another: "The man is a well-to-do laborer." Both statements were made in good faith, with no hint of the jocose which but a short time ago would have been their portion. Are we now to look for such reports as these: "The family is in actual want, the father being a school teacher (or church organist)," or "The man is a poverty-stricken brain worker"?

—Anti-English feeling in the U. S. is the subject of Mr. Owen Wister's latest book, "A Straight Deal: or, the Ancient Grudge." He tries to show that this feeling was never wholly justified and is now most unwise. Our readers may remember that in a previous book, "The Pentecost of Calamity," Mr. Wister sought to show that anti-German feeling was wholly justified. Commenting on this contradictory attitude, the *New Republic* says: "The important thing, apparently, is not so much to understand prejudices as to fortify the right ones."

—It was recently pointed out in the *Buffalo Echo* (Vol. V, No. 52) that there is more behind the Caillaux trial than Masonic intrigue, and that the real reason why Joseph Caillaux is being persecuted is that, as Prime Minister of France, he tried hard to thwart the plans of the militarists and to avert war. From what has been published so far of the evidence brought against him it appears that this view of the case is correct. The trial is entirely political in character. It is, as the *Manchester Guardian* (weekly ed., Vol. II, No. 9) observes, "essentially a contest between the ultra-patriotic and what one may call the more 'European' tendencies competing for dominance in France." If M. Caillaux is condemned there can be no doubt that widespread and vehement popular passions will be roused.

—Pastors who desire something more Catholic than the Boy Scouts for their boys, especially the neglected, are requested to write to 128 W. 37th Str., New York, for literature concerning the Catholic Boys' Brigade, an organization founded three years ago by the Rev. Thos. J. Lynch. This organization is especially adapted to large cities and aims chiefly at reaching such Catholic boys as are in no way or at the most but slightly attached by any affiliations to the Church of their baptism. We notice that the Brigade has the endorsement of the Capuchin Fathers of St. John's Church, who have started a branch in their parish.

—The extent to which some eugenists are willing to go is illustrated by a book, "Le Haras Humain" (which may be translated "The Human Stud"), by Albin Michel, a professor of the Paris Ecole de Psychologie. The author advocates the substitution for Christian monogamy of legalized and systematized polygamy. The scheme involves the selection of a limited number of highly developed males, who shall head the "stud," and the passage through it of a series of healthy young women. The analogy with an animal breeding plant is complete. It is but fair to say, however, that not all eugenists share the author's materialistic views (see *The Survey*, March 13, p. 754).

—The *Annual Messenger* of the Negro Missions of the Society of the Divine Word, for 1919, issued by the Mission Press of Techny, Ill., furnishes much interesting and valuable information on the negro missions of the South, in which several priests of the S. V. D., have been active since 1906. Throughout the pamphlet runs a strong plea for a colored priesthood. No colored priesthood is possible unless we have Catholic family training among the negroes, and it is to this indispensable condition that our missionaries are devoting their efforts, mainly by providing means of Catholic education for colored children. The work of the negro missions is not yet receiving the

Bargains in Second-Hand Books

- Blackmore, S. A. (S.J.)* The Riddles of Hamlet and the Newest Answer. Boston, 1917. \$1.50.
- Brugier, G.* Abriss der deutschen National-Litteratur. Freiburg, 1895. \$1.
- Baart, P. A.* Legal Formulary, or, A Collection of Forms to be Used in the Exercise of Voluntary and Contentious Jurisdiction. New York, 1898. \$2.
- Bourassa, Henri.* Le Pape Arbitre de la Paix. Montreal, 1918. 75 cts. (Wrapper).
- Cecilia, Madame.* Outline Meditations. N. Y., 1918. \$1.25.
- Augustine, P. C. (O.S.B.)* A Commentary on the New Code of Canon Law. Vol. II, Clergy and Hierarchy. (Canons 87-486). St. Louis, 1918. \$2.
- Kleist, J. A. (S.J.)* The Dream of Scipio (De Re Publica VI, 9-29). With Introduction, Notes, and an English Translation. N. Y., 1915. 50 cts.
- Ryan, J. A.* Alleged Socialism of the Church Fathers. St. Louis, 1913. 40 cts.
- Ruhl, Arthur.* The Other Americans. The Cities, the Countries, and Especially the People of South America. Illustrated. N. Y., 1909. \$1.50.
- Ruskin, John.* The Crown of Wild Olive, and Sesame and Lilies. N. Y., s. a. \$1.
- Clarke, Isabel C.* The Deep Heart. A Novel. N. Y., 1919. \$1.10.
- De Concilio, J.* Catholicism and Pantheism. N. Y., 1874. \$1.
- Goldstein, D. and Avery M. M.* Bolshevism: Its Cure. Boston, 1919. \$1.10.
- Conroy, J. P. (S.J.)* Out to Win. [Talks With Boys]. N. Y., 1919. \$1.
- P. F.* Casus Conscientiae his praesertim Temporibus Accommodati. 3 vols. Paris, 1885. \$2.50.
- Lynch, Denis (S.J.)* St. Joan of Arc. Life-Story of the Maid of Orleans. N. Y., 1919. \$2.15.
- Pohle-Preuss.* Soteriology. 2nd ed. St. Louis, 1916. 50 cts. (Title page somewhat disfigured).
- Hinkson, Kath. Tynan.* The Story of Cecilia. N. Y., 1911. 50 cts.
- Coffey, P.* The Science of Logic. 2 vols. London, 1912. \$4.
- Weywood, S. (O.F.M.)* The New Canon Law. A Commentary and Summary of the New Code. N. Y., 1918. \$2.50.
- Leitner M.* Lehrbuch des kath. Eherechts. 2nd ed. Paderborn, 1912. \$1.25.
- Felten, Jos.* Die Apostelgeschichte übersetzt und erklärt. Freiburg, 1892. \$1.25.
- Müller, Lenau.* Der letzte Novize in Andechs. Erzählung. Einsiedeln, 1906. 50 cts.
- Germain, M.* Heinrich Melchior Mühlberg, Patriarch der luth. Kirche Nordamerikas. Selbstbiographie (1711-1743) mit Erläuterungen. Allentown, Pa., 1881. \$1.
- Lemius, J. B. (tr. J. Fitzpatrick).* Catechism on Modernism, according to the Encyclical "Pascendi," etc., London, 1908. 25 cts. (Wrapper).
- Finke, H.* Briefe an Friedrich Schlegel. Cologne, 1917. 30 cts. (Wrapper).
- Sheehan, Canon.* Parerga. A Companion Volume to "Under the Cedars and the Stars." London, 1916. \$1.60.
- Dyroff, A.* Carl Joseph Windischmann und sein Kreis. Cologne, 1916. 35 cts. (Wrapper).
- MacNeill, Eoin.* Phases of Irish History. Dublin, 1919. \$3.
- Weber, S.* Evangelien und Apostelgeschichte nach der Vulgata übersetzt von Dr. B. Weinmann. 3rd ed. Freiburg, 1916. With four maps. 30 cts. (Wrapper).

(Orders must be accompanied by Cash)

The Fortnightly Review, St. Louis, Mo.

sympathy and support which it so richly deserves.

—The new Department of Social Action of the National Catholic Welfare Council, consisting of Msgr. Splaine, Dr. Kerby, Mr. Chas. P. Neill, Mr. F. P. Kenkel and five or six other gentlemen, is now starting on its pretentious work. It is to "deal with the whole field of citizenship and social and industrial relations," under the direction of the Rev. Dr. John A. Ryan and Mr. John A. Lapp. Arrangements are being made to offer to Catholic colleges and seminaries a free course of lectures on social questions by competent priests and laymen, and to furnish the Catholic press with "reliable information about the industrial facts and movements of the day." The Department of Social Action has its headquarters at 1312 Massachusetts Ave., N. W., Washington, D. C., and requests us to say that it is at the service of the bishops, the clergy, and Catholic organizations.

—Our new Secretary of State, Mr. Bainbridge Colby, according to *The Nation* (No. 2853), is "a man of attractive personal appearance and a facile speaker who has been on every side of the political fence." Everybody who has known him and watched his political career, has been stunned by the appointment. "When one thinks of the great men who have held the office of Secretary of State—Jefferson, Marshall, Seward, and Fish, not to mention others," says our contemporary, "and then remembers that Mr. Colby as a lawyer is not even in the front rank of New York attorneys, questions as to Mr. Wilson's fitness to rule must again present themselves." Perhaps the President is playing some deep political game.

—The National Board of the Knights of Columbus has issued some suggestions for councils that intend to publish bulletins. The *Catholic Citizen* approves of these suggestions as "both timely and needed," but adds the query: "Why should the individual councils of the K. of C. waste time or money on

local bulletins?" There is no need of it whatever, as the Catholic weeklies almost without exception are willing to print all K. of C. items that are worth printing and a lot that aren't. Then there is the national organ, the *Columbiad*, for specifically organization news. After reading the National Board's well-meant advice, by the way, we can't help asking: Why are these instructions not exemplified in the *Columbiad*? Surely that journal is anything but a model of what a national official organ should be.

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(From the testimony of Madame Gonzales under cross-examination. Quoted out of the mouth of a main witness for the government).

Page 290 of the Book.

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Literary Briefs

Father Sabinus Mollitor, O.F.M., has turned into readable English St. Bonaventure's famous treatise, "De Sex Alis Seraphim," aptly entitling it, "The Virtues of a Religious Superior." The volume is a useful *vade-mecum* for religious superiors and those who are likely to become such. (B. Herder Book Co.; 60 cts.).

"The *Kurzgefasstes Handbuch der Katholischen Religion*," by the late Fr. W. Wilmers, S.J., has been re-issued in a fifth edition by Fr. J. Hontheim, S.J. It is a little classic, and unique in that it contains what is probably the most succinct summary of Catholic theology in non-technical language. The editor justly compares the "Handbuch" to the *summae theologicæ* of the Middle Ages. (Published by Pustet, of Ratisbon; price not stated).

Under the title, "Teaching Children the Mass," the Rev. Fr. Francis A. Gaffney, O.P., has compiled a little brochure designed to help parents and teachers in instructing the children with regard to the externals of the Holy Sacrifice. On 26 pages, 32mo., he gives in simple style rigorously condensed information on the languages, lights, linens, altar, liturgy, and the vestments used at Mass. The booklet is apt to prove helpful, especially to those teachers who have little or no leisure

for such work. (Published by John W. Winterich, 59 E. Main St., Columbus, O.; price, 10 cts.; \$7.50 per 100).

"*Scintillæ Ignatinae sive S. Ignatii de Loyola Sententiæ et Effata Sacra per Singulos Anni Dies*," by P. Gabriel Hevenesi, S.J., is the sufficiently explanatory title of the latest volume in Pustet's "Bibliotheca Ascetica," edited by the Rev. Fr. Brehm. There is an appendix containing 109 select extracts from the writings of St. Philip Neri, and a very full "Index rerum." With its 500 pages, the volume, in an elegant flexible leather binding and gilt edges, is cheap at \$1.25; a still cheaper edition can be had in cloth binding for 75 cts. (Pustet & Co., Inc.).

Mr. John P. O'Hara, editor of the *Catholic Sentinel*, has published "A History of the United States," which, in several respects, is an improvement upon the various textbooks hitherto available for Catholic schools, though we would not venture to say that it is the standard work so long desiderated by educators. The author's brief account of America's share in the Great War is fairer and more accurate than any we have yet seen. We miss bibliographical references, with reliable critical estimates, to standard works on the various phases of American history. Pastors and teachers would do well to inquire into the merits of this history, evidently intended for the higher grades of the

parochial and the lower grades of the high school, and to compare its outstanding features with those of its competitors. (Macmillan Co.; \$1.25.)

—Mr. Stephen Graham, who served as a soldier in the British army during the war, has published a book, "A Private in the Guards" (Macmillan), which shows that the atrocities were not all on the German side. We were particularly struck with his description of how a British captain shot two German officer-prisoners after Festubert (p. 217); how a sergeant, after the capture of a German machine-gun post, salutes his officer and asks "leave to shoot the prisoners, sir," and then proceeds to do it in cold blood (p. 218); how the bombing instructor lays down as part of the instructions "the second bayonet man kills the prisoners" (p. 219); how the Lewis gunner is similarly instructed to shoot down Germans with their hands up (p. 219), and how a private in the Welsh Guards in an occupied village shot a wounded German in his sleep; how that German was left to die slowly on the village dung heap, with eight holes in him, by a group of other Guardsmen, and then how an atrocity story was manufactured out of the incident to the effect that the German had crawled out of a cellar and killed and wounded half a dozen women and children before being disposed of (pp. 221-2). These and other similar allegations are made not against ordinary soldiers, but against the very flower and cream of the British army, his Majesty's own Guards!

—The venerable "Dean" (V. Rev. W. R.) Harris writes to us from Toronto: "Most of the reviewers and critics of my 'Essays in Occultism, Spiritism, and Demonology' failed to understand that the little book was intended for the instruction and enlightenment of the very great number of our young people who are wage-earners in shops, offices, stores, factories, and foundries. It was not written for the intellectuals of our colleges, universities, and learned professions, who are, by their superior Catholic training, immune to attack from 'isms.' People who depend on their hands for their living—and they are here in Canada fully ninety-five per cent of our Catholic population—will not read books such as Dr. Liljencrants's 'Spiritism and Religion,' Spiritism, Theosophy, Christian Science, and like novelties draw their pervers, when they are Catholics, from the young men and women who will not read books or pamphlets which are as dry and wearisome as a mathematical problem. Catholic philosophers, theologians, and writers in more than one country, for two hundred years have addressed themselves almost exclusively to the educated. The common people, the working classes, were fed on literary pap, intended for babes of Grace, on books written by men and women—mediocrities—who filled their works with pious legends, myths, and inventions. The manhood of

France is religiously dead in consequence, and that of Italy, Spain, Portugal, and Latin America is dying. What I admire in your FORTNIGHTLY REVIEW is the elasticity of its pages, making it as easy to be read and understood by the workingman as by the scholar."

Books Received

- The Love of Brothers*, By Katharine Tyman Hinkson, 272 pp. 8vo. Benziger Bros. \$1.75 net.
- The Catholic American*, By Rev. George T. Schmidt, xi & 148 pp. 12mo. Benziger Bros. \$1.25 net.
- A History of the United States*, By John P. O'Hara, xii & 461 pp. 12mo. The MacMillan Co., 66 Fifth Ave., New York City. 1919. \$1.25.
- Our Savior's Own Words. A Daily Thought from the Gospel on the One Thing Necessary*, By F. J. Remler, C.M. viii & 127 pp. 32mo. Atchison, Kas.: Abbey Student Press. Imitation leather. 75 cts.; cloth, 65c., postpaid. (For sale by the B. Herder Book Co., St. Louis, Mo.)
- Report of the First Annual Meeting of the Franciscan Educational Conference, St. Louis, Mo. June 29, 30, and July 1, 2, 1919*. 168 pp. 8vo. Cincinnati, O.: Office of the Secretary, 1615 Vine Str. (Wrapper).
- Teaching Children the Mass*, By Francis A. Gaffney, O.P. 26 pp. 32 mo. Columbus, O.: John W. Winterich, 59 E. Main Str. 10 cts.; \$7.50 per 100. (Wrapper).
- Manuel des Franc-Catholiques. Une Ligue Nationale, sous l'Égide du Sacré-Cœur contre les Sectes Secrètes Condamnées. L'Ennemi à Combattre: Notions Essentielles*. Par Louis Hacault, Publiciste. 96 pp. 32mo. Québec: Le Relicement C. F. A. 12 cts., postpaid. (Wrapper).
- Bibliotheca Ascetica Editā a Fr. Brehm, Sacerdote. Vol. X: Scintillae Ignatianae, sive S. Ignatii de Loyola Sententiae et Effata Sacra quae per singulos anni dies distribuit P. Gabriel Hevenesi S. J. Cum Appendice Continente Sententias S. Philippi Neri*, viii & 474 pp. 32mo. Fr. Pustet & Co., Inc. 1919. Cloth, 75 cts.; leather, gilt edges, \$1.25.

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JOHN A. RYAN, D.D.,
Professor of Sociology,
Catholic University of America,
Washington, D. C.

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The Salaries of Teachers and Organists

"*Amicus Justitiae*" contributes to the *Ecclesiastical Review* (No. 3) a short but important paper that should be taken up and discussed in every Catholic journal of the U. S. It deals with the salaries of our school teachers and church organists.

First the teachers. They are divided into two classes: religious (Brothers and Sisters) and lay teachers. Both classes never received the remuneration they were entitled to for their valuable services; to-day they are sadly underpaid. As the writer says: \$200 to \$300 a year paid to a Brother or Sister will not meet even the very economical needs of community life.

The condition of our lay teachers is not much better, nay, probably worse, because their needs are greater and their salary is lower in proportion. "*Amicus Justitiae*" does not stress the just complaints of the lay teachers sufficiently. They are a patient lot, but their ranks are thinning, and unless we pay them decently, the tribe will soon be extinct.

The second class of persons concerned in the discussion are the church organists. Like the lay teachers, the organists never received an adequate compensation even in normal times; at present, when the unskilled laborer demands and receives seven or eight dollars a day in order to be enabled to support his family, the Catholic organist must still get along with a salary of from \$300 to perhaps \$1000 a year (few congregations pay more than \$500). This beggarly income most organists eke out by giving private music lessons, but, as "*Amicus*" points out, the opportunities for such extra earnings are in many cases very limited, and, besides, considering the time and labor spent in attending to divine service and training the

choir singers—all of which requires special gifts and a preparatory training—we are not doing justice to these servants of the Church by denying them a fair and independent support.

It is evident that something will have to be done. The pastors alone cannot do it. As *America* said not long ago (Dec. 20, '19), "it can be done only by an immediate and generous response of our Catholic people to the exhortations of the hierarchy and of the parish clergy."

It is comforting to learn that some of our bishops have already taken steps in this direction. May the others soon follow!



A Plea for Reliable Catholic Statistics

Father L. J. Kenny, S.J., in a paper printed in the current issue of the Bulletin of the Catholic Educational Association (Vol. XVI, No. 2), insists on the importance of "Preserving the Records" of Catholic life and activity in America. Incidentally he emphasizes a point that has been more than once urged in this REVIEW. While it cannot be shown, he says, that the diocesan chancellors are in duty bound to work gratis for the publishers of the Catholic Directory, they would set us all a worthy example were they to report correctly each year the number of baptisms, marriages, and burials.

Father Kenny is right. As at present compiled, the statistics on these vital points are practically worthless. We have not even a reliable approximation of the birth rate among our Catholic population. If such figures as are available really indicate the state of Catholicity throughout America, says Fr. Keny, it is time to institute a complete revolution in the mode of Catholic life in this land, or—to "prepare for a deluge."

A Prayer

By Alfred Norris

I would not ask Thee that my days
Should flow quite smoothly on and on;
Lest I should learn to love the world
Too well, ere all my time was done.

I would not ask Thee that my work
Should never bring me pain nor fear;
Lest I should learn to work alone,
And never wish Thy presence near.

I would not ask Thee that my friends
Should always true and constant be;
Lest I should learn to lay my faith
In them alone, and not in Thee.

But I would ask Thee still to give
By night my sleep, by day my bread,
And that the counsel of Thy Word
Should shine and show the path to tread.

And I would ask a humble heart,
A changeless will to work and wake,
A firm faith in Thy providence,
The rest—'tis Thine to give or take.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Fifth Installment)

The monastery itself had been established in Beinwil, in the Canton of Solothurn, fifteen miles south of Mariastein. It was founded in 1085, to replace the famous Benedictine Abbey of Granval, which, for its devotion to the Pope, had been burned and its possessions confiscated by the German Emperor, Henry IV, in the year 1080. Monks of Hirsau were the first religious. The monastery had many possessions. St. Bernard of Clairvaux visited it while at the Abbey of Luxeuil, in the neighborhood. An abbot of Beinwil was present at the Council of Bâle.

The pilgrimage of Mariastein, fifteen miles north of Beinwil, is very old, as a letter of the Council of Bâle mentions it as a venerable shrine. Tradition gives as its origin the fall of a child from the great height into the deep rocky chasm, and the child being saved through the invocation of the Blessed Virgin. That child, when grown up, lived as an anchorite at that place. Later the shrine was attended by a secular priest. In 1471 it was given over to the Augustinian monks of Bâle. After this monastery had perished in the Reformation, secular priests again took charge of the shrine, until, in 1636, it was given over, with two neighboring parishes, to the abbot and convent of Beinwil. Above the grotto of the Virgin there was at

that time a hermitage and a small church, the Chapel of Our Lady of Seven Sorrows, together with a house and garden for the attending priests. Otherwise all was forest. Now everything was changed; above the grotto arose a monastery with a large church. The forest was cleared to make room for fertile fields, vineyards and orchards. Solemn daily services were held, and a school for young men was connected with the abbey.

The first abbot of Mariastein was Fintan Kiefer, famous over the whole country for his zeal and learning. He was apostolic visitor of many monasteries and as papal delegate presided over the elections of three bishops of Bâle. Although there were still monks left in Beinwil, the majority from that time on resided in Mariastein, where there was such a great field for activity. Thus the abbey brought the shrine to great fame, so much so that a book, "Helvetia Sacra," in 1702, refers to it together with Mont Serrat in Spain, Oettingen in Bavaria, Maria Zell in Austria, and Einsiedeln in Switzerland, as one of the most famous shrines in the world.

Then came the French Revolution. Thousands of Catholic French sought consolation in Mariastein. Fifteen hundred marriages were celebrated by French people in Mariastein during a few months and thousands went there to perform their duties. But the monastery, situated near the French frontier, fighting valiantly for several years against the storm, helping great numbers of fugitive Catholic Frenchmen, had become an object of hatred in the eyes of the French Jacobins and had to succumb, as thousands of other institutions in the revolution, when, in 1798, the French entered Switzerland. The religious were exiled, the monastery was plundered, and with the surrounding land and vineyards, sold to Jews; whilst Beinwil, with twenty-one surrounding farms, was placed under a secular administration. A few years after Abbot Jerome succeeded in buying back the abbey and the church with its surrounding property. There was not a whole window nor a door left in the entire monastery. All the property and lands situated in France were lost forever. The religious, scattered throughout Austria, Germany, and in Venice, returned one by one, and when Abbot Jerome died, in 1804, although the abbey was not yet habitable, the chapter members assembled in the old monastery of Beinwil, and elected as abbot one of the youngest members, Placidus Ackermann, called "the Angel of the Swiss Abbots." During the thirty-seven years of his régime he put all the buildings in good repair, built a new front to the church, had the school re-established, and brought the community to great development in temporal as well as spiritual affairs.

Then came again years of trial and vexa-

tion from a radical government, headed by leaders hostile to the Church. For years a Mr. Vigier was landammann, or governor, of the Canton of Solothurn. Vigier was the son of good Catholic parents, an old Junker family, but, whilst his sisters, educated by the nuns of the Visitation, became good Catholics, the boys, placed under emigré tutors, French abbés who were knowingly or unknowingly influenced in their teaching by the Encyclopædists, became infidels and dangerous enemies of the Church. They had all the cynicism, frivolity, and hypocrisy of the French. Before the simple, good people of the Canton those Vigiers could speak with religious unction and ostentatious piety, pretesting their love for the Catholic religion, denouncing only the prevailing abuses. Through their hypocritical methods they succeeded in introducing all kinds of vexatious and injurious ordinances against the Catholic Church and its institutions. The Benedictine Abbey of Mariastein, with its celebrated shrine, visited yearly by sixty to seventy thousand pilgrims, was a thorn in their side. They left nothing untried to bring about the destruction of the "black fortress," as they called it. For about thirty years the reception of new members had been rendered very difficult, almost impossible. Many of its best members, such as the late Father Augustine, for thirty years prior, and Abbot Charles, with many others, had to remain novices for seven or eight years before permission for their profession was granted by the government. Another measure, intended to bring about its gradual downfall, was the heavy taxation of the monastery. There was a law made permitting the government to fine any preacher mentioning political issues in a way unfavorable to the rulers. On the other hand, a good preacher, that is, a minister or priest who never blamed anything done by the government, but praised the rulers, could be legally rewarded for his loyalty by an addition to his regular salary. Happily, there were few of the latter kind. Even in the fines imposed the humorous side was often not wanting. Thus it was not stated in what coin the fines had to be paid. The regulations said only so and so many hundred francs had to be paid. Thus, when the gendarmes came demanding the fine from the parish priest of Breitenbach for his so-called political talk in the pulpit, he pointed to a large pile of coppers, all five and ten centime pieces. The government officials protested, but it was of no avail. It was legal government money, and could not be refused. Therefore they had to get a wagon to haul it away. It was also a custom of those persecuted ministers to have the official decree of their fine framed and hung up in their parlors.

(To be continued)

A Life of Bishop McQuaid

The Rev. Dr. Frederick J. Zwierlein, of St. Bernard's Seminary, Rochester, N. Y., is engaged in the preparation of a full-length life of the late Bishop McQuaid, from which he has lately published specimen pages both in the *Dublin Review* and in the *Catholic Historical Review*. These specimens show that Dr. Zwierlein has made a thorough study of his subject and is willing to tell the truth, no matter who may feel offended. Bishop McQuaid, though at the head of a comparatively unimportant diocese, was in many respects a truly great, because a truth-loving and fearlessly courageous man, and the active part he took in many of the controversies of his long episcopate (1868-1909) make his life and correspondence one of great interest and value for the history of the American Church during that trying period. We will mention only the school question, the McGlynn case, the case of Father Lambert, the appointment of the first Apostolic Delegate to Washington, Archbishop Ireland's obnoxious political activities, etc. All these and many other chapters of American ecclesiastical history still rest in obscurity because the position taken by Bishop McQuaid and Archbishop Corrigan, and their friends, has never been adequately explained. How much light will fall upon these chapters from the very extended and freespoken correspondence of Bishop McQuaid can be judged from the quotations contained in Dr. Zwierlein's paper. "The Episcopal Career of Bishop McQuaid," in the January number of the *Catholic Historical Review*, the careful perusal of which we heartily recommend to every lover of truth and justice.

We understand Dr. Zwierlein is taking up subscriptions for his forthcoming life of Bishop McQuaid, which is to comprise two large volumes. We hope many of our friends will encourage his noble effort by sending him their subscriptions.

—To take the commonplace and transfigure it is the triumph as well as the vocation of the artist.

American Catholics and Their Press

Lovers of literature are bewailing the passing of the old-time bookshop, where a pleasant hour could be spent in the leisurely fingering of coveted volumes. The news stand has killed the book store as the popular magazine killed the thoughtful book. And the ubiquitous "movie" is even now killing thought itself by a superficial appeal to the senses. Films can be made educational and instructive; but the devotees of the screen, their day's work done, are bent only on amusement and relaxation. Our present concern, however, is with the reading public and its disconcerting predilections in literary matters. Certain periodicals, those of the snappy story, the flashy rotogravure section, the breezy article that skims over the surface of things, enjoy an immense vogue in every part of the country, and sell by the million, especially in the larger cities. One or two others, like the *Literary Digest*, that appeal more to the thoughtful reader, can boast of a very large circulation. Strangely enough, the great majority of their patrons are not found in large urban centers, but in the smaller cities and in the country districts.

Catholics contribute an immense share of patronage to the secular publications that deal largely in innocuous ineptitudes, like the *Saturday Evening Post*, or are constantly skirting the brink of the immoral. Only a short while ago one of the Hearst publications wrote: "In addition to newspapers with the biggest circulation, Hearst owns the only twenty-five cent monthly magazine with a circulation above a million. That is the *Cosmopolitan Magazine*. Its circulation is above 1,300,000. The next highest circulation for a twenty-five cent magazine is 700,000, for *Good Housekeeping*. That also belongs to Hearst. The next highest circulation for a twenty-five cent monthly magazine is 600,000. That is the circulation of *Hearst's Magazine*."

It would be interesting to know how many Catholics patronize such magazines to the neglect and detriment of their own periodicals.

The subscription lists of more than one Catholic publication could be adduced to prove that many names of those who from their educational advantages might be considered the leaders, or able to become such, of Catholic thought and action in this country, are not found thereon. The lists would prove, besides, that in the larger cities (New York, Boston, Philadelphia, Chicago, St. Louis, etc.), the educated class among Catholics is not given as largely as might be expected to the reading of serious Catholic reviews.

Our press is not at fault. It has been and is doing its full duty, often against great odds. And our press is almost as essential to our existence and our progress as are our churches and schools. Realizing this, the National Catholic Welfare Council, recently organized in Washington by the American Hierarchy, has appointed a special committee with Bishop Russell at its head, to study and carry out more energetic means for the support and development of this all-important branch of Catholic activity. A vigorous educational campaign, carried on systematically all over the land with the purpose of awakening our Catholic people to their duties, may, in course of time, bring about the establishment of several Catholic dailies. Sending their message into thousands of homes day after day, they could not but exercise a powerful influence. The whole secret of the secular daily's power lies in the steady insistent reiteration of the same set views.

For generations we have been accustomed to a purely political daily press. We have soothed ourselves with the happy delusion that there was no room in this prosperous land for extremist parties; that religion and public life could be and should be kept apart. With the sudden rise to power of subversive and anarchistic elements it became evident that political principles and parties alone cannot save the country from chaos. Religion must be made to bear more directly on the lives of the masses. And Catholics, above all others, believe and know that their faith is a healing balm for the wounds of nations; that

they must bestir themselves more than ever to spread afar its light and its blessings. The present year may see the launching of the first Catholic daily in Dubuque, Iowa, by a progressive publisher who for years has pioneered in this field. By ceaseless efforts he has built up a strong following of readers and subscribers that bids fair to make his daily paper successful and to prove the practicability of an enterprise that has given rise to much argument and to an equally large amount of prophecies whose monotonous burthen was: failure.

Until the Catholic dailies have come into existence to support our cause, advance our interests and spread our religious and social teachings with the same vigor and success that characterize the secular press, we shall have to rely on our weekly papers. They have been a feature of our Catholic life from the early days and borne the brunt of many a hard battle. They may be readily divided into two classes: official and non-official organs. Of late years there has been a well-defined tendency to transform these Catholic weeklies more and more into official diocesan papers. There can be no doubt that the latter have a mission to fulfil. And it may be worth while inquiring whether, at the threshold of a new era when our opportunities for service are being multiplied and the need of solid Catholic doctrine is felt more than ever to steady the tottering foundations of society, our Catholic papers should all come under the direct management and control of the Ordinaries. I purpose to consider this question in another paper.

(Rev.) J. B. CULEMANS

• Moline, Ill.

Catholic Hymns from the German

We are indebted to the Rev. John Rothensteiner, pastor of Holy Ghost Parish, St. Louis, a well-known littérateur and an occasional contributor to the *F. R.*, for "A Little Garland of Catholic Hymns, Mostly from the German," in the form of a neat brochure of 20 pages 16mo. It is made up of

original renditions into English of a number of German and a few other hymns. Among the former we may mention: O Komm, O Komm, Emmanuel; Dich grüssen Wir, o Jesulein; Ihr Kinderlein Kommet; O du Liebes Jesukind; Der am Kreuz ist Meine Liebe; Mein Herz Erglüht; Fest Soll Mein Taufbund Immer Stelin; In Dieser Nacht, etc. Fr. Rothensteiner's proved poetic talent and literary experience are sufficient guarantees that these renditions—unlike so many found in our current hymn books—are worthy of their originals. In a brief preface the author says, *inter alia*:

"The German people have one great treasure which it would be well for us Americans to make our own: An inexhaustible array of the most lovely songs, religious as well as secular, such as no other nation can claim. A good part of this noble inheritance is still living in the memory of the people wherever its members may find themselves. . . . The old German religious songs are the children of a deep, strong Christian feeling, not of sickly sentimentality. . . . Therefore, they enjoy perennial youth. We have heard them and sung them a thousand times, and we always turn to them with new interest. Heard but once, they cannot be forgotten. But it is not the melody alone that attracts us in these hymns. The words are its necessary complement. The words, however, are German, and German is no longer the mother-tongue of our children and young people. Shall, then, the melodies pass away, together with the language that enshrines them? Many lovers of the old beautiful songs and hymns are intent upon saving them for the coming generations by translating the verses into English. It is a labor of love and deserves to succeed. A critical, yet loving, selection of German Catholic hymns and songs, arranged for the use of our German-American parishes would be a boon, indeed."

* * *

Fr. Rothensteiner is the man to give us such a selection, and we hope he will do it.

Blasco Ibáñez and His Writings

(Concluded)

It may be admitted that the economic condition of the peasantry in Spain has been deplorable, but this was the fault of the government. At last the Spanish bishops came to the assistance of the small peasant proprietors, who were being mercilessly fleeced by middlemen and loan sharks. The establishment of rural savings banks by Catholic social workers was the real beginning of the uplift of the Spanish peasant. The bishops introduced courses in rural economics and sociology in their seminaries, and these courses were of special advantage to students destined for rural parishes. But of all this fine work there is not even a hint in the "master-piece" of Ibáñez. In fact, it is a fair question whether his hatred against the Church has not been increased by her splendid attempt to remedy the social and industrial condition of her children. The *Catholic Register* of Toronto, June 26, 1919 (for Canada, too, has an Ibáñez craze), takes this view of his novels "poisonously hostile to the Catholic Church":—"His sales are swelling because he gives the haters of the Catholic Church just what they can relish."

Again, while we are on the question of Spain's backwardness, we may say a word about its criminality, compared with that of other nations. We are well aware that statistics in this matter may be juggled so as to prove almost anything. But the following assertion is of value because it is made by a man who writes from the impartial point of view of the scientific sociologist. In his "Social Pathology" (Macmillan, 1916), Professor S. G. Smith says: "The complexity of the problem [of crime] is revealed in the comparative statistics of some European countries giving the number of offenses against property which are reported in comparison with the population. Spain seems to stand at the bottom of the list and Scotland at the top, and in general the northern races have a worse record than the southern. The Catholic countries seem to be superior to the Protestant countries, and the question at once naturally

arises, is either climate or religion or are both combined the controlling reasons for the facts?"

Now if the Toledo Cathedral had exerted such a baneful effect upon those dwelling in its "shadow," the crime record there, as well as in the other large cities of Spain, ought to be staggering, since Spain is a land of cathedrals.

A word about the English of this loudly heralded book will not be amiss. That the translation is not the work of a master of English style is obvious. Aside from incorrect forms, as in "the habit of being awoke in the middle of the night" (p. 28), and again, on p. 85, "one morning he was awoke by sounds as of thunder," there are mistranslations due to lack of thorough understanding of the original. Long, confused sentences, like the one on page 84, "The soft voice of the creole became harsh," evidently do not convey the exact meaning of the original.

But it is the malicious attacks upon everything Catholic that will prove most offensive. It is these onslaughts which have found favor with bigoted reviewers. The *Living Age*, for instance, speaks of "the artistic contrast between the superb mass of wonderful architecture reared by piety and the sordid cloud of sin enveloping it." Ibáñez merely imitates the style and methods of earlier scoffers who have resorted to such innuendoes in order to curry favor with the enemies of the Church.

Ibáñez allows his hero Gabriel to deliver most of these attacks upon the Church. On page 158 the latter speaks of "the eternal life of the soul, that lying promise of religion." On page 170 we learn of "the fable of Paradise." On page 208 the reader is told that Gabriel, in spite of his advanced views on religion, has nevertheless resolved to remain in the cathedral and to dwell there "like an animated corpse, which in some religious orders is the supreme of human perfection." Page 240 gives a harangue in which the hero proclaims that "we are God ourselves, and everything that surrounds us." "When man invented God the world had existed millions of years."

Page 244 contains a blasphemous reference to the Blessed Sacrament. For "the ironical situation tickled him [Gabriel] extremely, that he of all men with his round religious denials should be the one to pilot the God of Catholicism through the devout crowd."

These instances suffice to show the plan of attack adopted by the latest traducer of Catholic Spain, the renegade and calumniator of his own country. Those who realize the bitter warfare which the Church of Christ must now wage in several lands against her enemies, will not be surprised that this cowardly procedure has heaped laurels upon the head of the writer. In a leaflet sent out by the publishers (E. P. Dutton & Company, New York) to proclaim the merits of Blasco Ibáñez, we read on page two: "No less than thirty entries [of imprisonment] exist against our author's name." Again, "at the age of eighteen he was clapped into prison for a sonnet directed against the government." The prospective reader of the books of Ibáñez is, of course, to regard this feat somewhat as the soldier regards "citation for bravery" on the field of battle.

Strange perversity of human judgment! While in our land those who participate in attacks "directed against the government" are either sent to prison or promptly "deported," and this course is approved by the upholders of law and order, a similar offense committed by a "radical" of another country, is extolled as a brave effort in "the sacred cause of humanity." But Blasco Ibáñez with all his works and pomp, and despite the "beating of tom-toms and the circus parading" in his honor, will soon be only a vague memory, while the Church against which he vents his hatred will march on to new and larger conquests for the glory of God and the uplift and consolation of earth's sorrowing children.

(REV.) ALBERT MUNTSCH, S.J.

Changing Constitutions

To the Editor:—

I noticed in a late number of your REVIEW a complimentary reference to an article or lecture by some professor in the East, wherein it was said that we ought to have a new Constitution for the United States. I very earnestly dissent from that view. A new Constitution now would embody many of the vagaries and fallacies of the day, and certainly would not be as favorable as the present Constitution to your readers.

I send you by this mail a paper which I read at the last meeting, in July, of the Kentucky State Bar Association. At the end of that paper you will find my views on changing constitutions. This paper has attracted the attention and gotten the approval of many prominent men of the country. I had a nice letter about it lately from Viscount James Bryce, who was present one day during the work of our Constitutional Convention.

EDWARD J. McDERMOTT

Louisville, Ky.

* * *

We have received the pamphlet containing Mr. McDermott's paper, and gladly quote a few paragraphs from it because the position taken by the writer is reasonable and his arguments deserving of consideration.

Mr. McDermott quotes Viscount Bryce, Macchiavelli, Edmund Burke, and Vattel on the danger of tinkering with constitutions, and then says: "I do not say that we should never change our national or State constitutions; that we should accept all that was said, or hold fast to all that was bequeathed us by the American patriots who, in years long past, set our country free and made it possible for us to be now the strongest and greatest nation of the earth. Far from it. All I say is: Let us not too rudely, nor too quickly, hurl from us the ladder by which we rose, nor forget the proven wisdom of our forefathers. Children unfortunately profit little by the sound advice of their elders: nations pay too little heed to the history of other nations. That is

—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

the reason why so many nations have risen high and fallen low; why the progress of civilization has been so unsteady and slow; why some nations, since the birth of Christ, have retrograded for a century or more."

We appreciate especially the argument that a new federal constitution might not be as favorable to Catholics as the old one is, and it was precisely for this reason, seeing that a change is almost inevitable, that we called attention to the movement headed by Prof. Henry Jones Ford, of Princeton, which aims at discussing the matter thoroughly and, if possible, preventing a radical change, which, as Mr. McDermott fears, might hurl us too rudely and too quickly from the ladder by which we rose and criminally disregard "the proven wisdom of the fathers."

The Catholic press should watch this movement carefully and exhort its readers to employ all their influence to prevent any change in the constitution that might undermine religious liberty or prove in any way injurious to the best interests of the Church and religion.

The "Odor of Sanctity"

In the February *Month* Fr. Herbert Thurston examines the evidence for the "odor of sanctity," not the metaphorical odor in which we should all live, but "the fragrant smell" which is one of the physical phenomena of mysticism. As early as the second century the idea obtained throughout the Christian world that high virtue was miraculously associated with fragrance of the body. Father Thurston adduces, among others, the seemingly well-authenticated cases of St. Polycarp and St. Simon Stylites. He stresses some of the more striking differences between the "odor of sanctity" and the perfume of the séance room, both of which are grouped by Stainton Moses and other Spiritists as phenomena of mediumship.

—We are always ready to furnish such back numbers of the F. R. as we have in stock.

Lord Northcliffe's Master-Stroke

The Toronto *Statesman* (Vol. III, N. 13), announces that the Associated Press has made arrangements with the London *Times* by which the A. P. is permitted the privilege of seeing the *Times'* proofs, and in return agrees to send the *Times'* news service to its clients in the U. S.

"The *Times* has decided to do this," we are told by Mr. Herbert le Ridout, the London editor of the *Editor and Publisher*, "because its object at all times has been to secure in the U. S. the greatest measure of publicity for the views of the *Times* primarily upon Anglo-American relations, but generally upon issues affecting the peace and harmony of the world."

By this amazing deal, says the *Statesman*, "Lord Northcliffe has secured the strategic control of the chief avenues of world news. That these relations between Northcliffe and the Associated Press bode no good for democracy on this continent will generally be acknowledged. The Associated Press, caught by the glamor of a great name and historic traditions, will rely more and more on the *Times* for world news. It will be cheaper for the Associated Press to utilize the *Times* service than to employ independent news-gatherers of its own. The *Times* will ultimately affix its own stamp to the news pages of Canadian and American dailies. *We shall know what is going on in Europe only to the extent permitted by Lord Northcliffe and the interests, political and otherwise, which he represents.*" [Italics ours.—F. R.]

* * * *

Our American dailies, instead of informing the public of the true state of affairs, are boasting (as, for instance, the *St. Louis Globe-Democrat*), that they are now in the fortunate position of being able to supply the London *Times* service, besides that of the Associated Press, and thus to keep the public better informed than ever before of what is going on in the world. Poor deceived and hoodwinked public !

Horrors of the Next War

Under this title we read in *The Month* (London, No. 669, p. 181 sq.): It may stimulate the apathetic taxpayer to some sort of protest, not only to read such revelations of war's inevitable barbarities as Mr. Philip Gibbs describes in his latest book, "Realities of War," but also to consider the degradation of current military ethics, which the late conflict has caused. Previously a moralist could write:

"A war does not constitute all the inhabitants [of a country] belligerents, but only such as the State shall definitely enroll, and shall in some manner signify to the enemy to be persons empowered to bear arms in the public cause."—(J. Rickaby, S.J., "Political and Moral Essays," p. 64).

But in the late war, by indiscriminate bombing, and other forms of "frightfulness," this doctrine was continually set at naught, and the civil population withdrawn from the protection of the fifth commandment. As a consequence, it is now openly proclaimed that "the objective in all future wars must be the civil population. In actual fact, the civil populations were the objectives in this war." (Article in the London *Herald* for March, 1919, headed, "The Real Lesson of the War"; the author includes the food-blockade amongst attacks on the civil population). And in an interesting book recently published, "Tanks in the Great War," Colonel Fuller, Chief General Staff Officer in the Tank Corps, who calls the first use of gas by the Germans "a stroke of genius," not, as we used to think it, a "method of barbarism," goes on to sweep away the obsolete "Laws of War" in the following decisive fashion:

"Fast-moving tanks equipped with tons of liquid gas . . . will in the next war cross the frontier and obliterate every living thing in the fields and farms, the villages and cities of the enemy's country. Whilst life is being swept away around the frontier, fleets of aeroplanes will attack the enemy's great industrial and governing centers. All these attacks will be made at first, not against the enemy's army . . . but against the civil population, in order to

compel it to accept the will of the attacker."

This, then, is the real lesson of the war, one learnt with such readiness that British aeroplanes now bomb Indian hill-villages as a matter of course. Yet there are people who deride the League of Nations as an impracticable vision and do not rather see that it is a stern and practical necessity if civilization is to recover and survive.

The Fate of Lies

We read in the English Catholic Times of Feb. 21st:

"What a great number of people will be doing penance very soon for their simplicity and foolishness in believing the lies told about the Russian Republic by the men whose object was to effect the restoration of the Czardom in Russia and thus pave the way for the restitution of monarchism in Central Europe. That plot may be said now to have miscarried, for it is scarcely possible that the Poles will continue to pit themselves against the Russian Republicans; neither France nor England will supply the Polish magnates with men or money to steal Russian territory; and we may trust the Catholic clergy in Poland to do their best to protect their people from being turned into cannon fodder just to stave off the coming of internal reforms. Altogether, the chances favor the Russian Republic everywhere and in every way. Already the London *Times* has begun to cease publication of evident lies about the anti-Czarists and, indeed, to admit much virtue among them. And from source after source comes testimony that the Russian Republic has had to meet a propaganda of intense mendacity. The victories gained over all their armies by the Republicans have made lying useless. Everybody admits now that the Russian people are determined not to have Czardom back. And that being so, Churchillism is as dead as the men now buried at Gallipoli. It is the worst feature of lies that they cannot be kept alive."

The War and Music

While New York was making itself the laughing stock of Paris (according to the *Evening Post*) by combatting German opera, Mr. Ernest Newman wrote in the *Manchester Guardian* (weekly ed., Vol. I, No. 19):

Sir Thomas Beecham, like an artist and a sensible man, has recognized that now the war is over there is no longer any reason to exclude any German music that may be worth hearing and that the public particularly wants to hear. . . . It is really time the country faced this question of German music fairly and squarely. That the musical public, as a whole, has no objection even to contemporary German music is evident to anyone who goes about with his eyes and ears open. The other afternoon Rosing sang a song by Strauss at his recital, and not a single sixshooter was emptied at him. There can be little doubt that before long the best of the modern German songs will reappear in our programmes, as, in our own interests, it is advisable that they should; and if German songs, why not German operas? If I am not a traitor to my country by listening with pleasure to "Widmung" or "Traum durch die Dämmerung," ought I to be taken to the Tower and shot for wanting to hear the "Rosenkavalier" again? The public, I am sure, would take the sensible line over these matters if it were not now and then distracted by shrieks from the yellow press or groans from scared or disappointed grinders of axes. . . . The public . . . simply wants good music, and does not care if it comes from a late enemy, so long as it is good; and it will not endure patiently bad music, even though it come from a late or a present friend. No war can alter the relative basic values of art. . . . One excellent result of the long war embargo on enemy music has been to compel the public to hear so much of the weaker Allied music as to cure it effectually of the notion that all the music that comes from Italy and France and Russia is the work of original geniuses, and all the music that comes from Germany the work of hidebound pedants.

A Franciscan Educational Conference

While the Catholic Educational Conference was in session in St. Louis, last summer, the Franciscan Fathers held a little educational "confab" of their own, of which a report has just been issued by the Secretary, 1615 Vine Str., Cincinnati, O. This report is very neat and readable, and in every respect a model of what such a report should be.

The Friars, it goes without saying, have their own educational problems, and their representatives discussed these problems in three sections: classical, philosophical and theological. That the "patres conscripti" of the conference were thoroughly awake to the needs of to-day, appears from their debates on the need of specialization, of inculcating the "ars bene scribendi," of taking a deep and abiding interest in the great social problem, etc., etc.

The four chief papers, by Frs. Huginus, Ferdinand, Claude, and Thomas, alone make the "report" distinctly worth while. We recommend it to all educationists and congratulate the Fathers who participated in the conference, on the solidity of their views and the up-to-dateness of their suggestions for the training of the adolescent generation of Franciscans, who are undoubtedly destined to participate in a great reconstruction movement — intellectual, moral and political.



Our Neglected Negroes and Mexicans

To the Editor:—

On page 90 of the *F. R.*, No. 6, are found the following words: "Two million five hundred thousand dollars would do wonders for our neglected colored people so often subjected to odious discrimination, exploitation, and race hatred."

Would that all Catholics heard this! What an opportunity is offered to them to win God's best gifts! Do Catholics in the North know of this opportunity? Twelve million American Negroes and thousands of poor Mexicans in the Southern States are in need of spiritual food, but only few respond to the cries of those humble races. Missionaries

are sent to foreign lands under great hardships; why should not the less heroic do their share in helping the Negroes and Mexicans here in our midst?

A Catholic society should be started with the sole object of giving a helping hand to the Negroes and Mexicans in these United States.

(Rev.) RAYMOND VERNIMONT

The Coal Situation

The President's Coal Commission has reported, to the complete dissatisfaction of all concerned. The majority report, signed by the representatives of the public and the operators, and roundly denounced by the miners' deputy, recommends a twenty-seven per cent increase in wages, as against sixty per cent asked for by the workers; and disregards entirely the plea for the shortening of the working day and the elimination of the automatic penalty-clause in the contracts.

The miners object to the report on the ground that it promises neither the wages nor the shorter and more widely distributed working periods for which they have been fighting.

The operators are dissatisfied because the Commission did not provide for an increase in the mine-price of coal, which would absorb the full amount of the wage-advance.

The public, meanwhile, as *The Freeman* observes, "gets what cold comfort it can out of the fact that the controversy stands now just where it stood last September, with prices up and pro-

duction down and the whole business moving processionaly toward more conferences, more strikes, more injunctions, more presidential palaver, and more shivers next winter."

The German Foreign Missions

The Techmy, Ill., Mission Press publishes "An Appeal to the Catholics of the World to Save the German Foreign Missions, by a Missionary on Behalf of His Banished Brethren," with a foreword by the Rt. Rev. Msgr. F. C. Kelly, of the Catholic Extension Society of Chicago, who emphasizes "the supernaturality of the Gospel, which gives nationality its truest sanction and exalts patriotism to its highest and noblest pinnacle of glory." In banishing the missionaries of German nationality from the mission field, our enemies have struck a deadly blow at the Church, and, in the words of Msgr. Kelly, "for their own very protection every Christian nation should protest against this iniquitous measure."

It is to be hoped that the Catholics of America, stirred by this appeal, will exert all their influence to support the efforts of the Holy See for the preservation and restoration of the German Catholic missions among the heathen.

—We cannot add to God's brightness, but we may act as reflectors, which though they have no light of their own, yet when the sun shines upon them reflect His beams.

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NOTES AND GLEANINGS

—Our subscribers are requested to see to it that the date 1921 or beyond appears opposite their names on the yellow address label. Not a few, we regret to say, are in arrears.

—In the *Journal of Roman Studies* (Vol. VII, Part II), Mr. E. G. Hardy re-examines the history of the conspiracy of Catilina. His conclusion, drawn from an independent study of the existing evidence, is that Caesar and Crassus were in close relations and had cognizance of the conspiracy, though after the preliminary failure Caesar had necessarily to keep in the background and to play a waiting game, which did not bring its rewards until later.

—A critic of Gabriele d'Annunzio's new novel, "Tales of My Native Town," in the N. Y. Evening Post Book Review compares the book to those picturesque little places in Italy "that look so charming as one approaches them from the distance, but which, on nearer acquaintance, assail unpleasantly at least three of the senses." In these tales of Pescara "D'Annunzio gives one so near an approach that one sees the filth and squalor, smells the stench and hears the raucous cries." D'Annunzio's cult is the apotheosis of ugliness. This may attract some readers, but for most of us life is too short to waste even one hour on such filth.

—Germany's leading Catholic paper, the *Cologne Volkszeitung* (weekly ed., No. 10), says there is much dissatisfaction in Catholic circles with the leaders of the Centre Party because they are co-operating with the Socialists. This co-operation, the *Volkszeitung* says, became inevitable after the revolution, and is for the best of the people. One might wish, adds our contemporary, that it were possible to govern the country without the Socialists, but it cannot be done at present, and even if it could, the demands of the Socialists, which are largely just and equitable, could not be ignored. Catholics ought to be the last to try to subvert the new popular government by reactionary violence.

Bargains in Second-Hand Books

Wilwers, H. (S.J.) Kurzgefasstes Handbuch der kath. Religion. 5th ed., by J. Hontheim, S.J. Ratisbon, 1919. \$1.75.

Göpfert, F. A. Moralthelogie. Vol. II. 6th ed. Paderborn, 1919. \$1.50. [Contains the treatises on Charity, Justice, Moderation, Chastity, and on the Duties of the various Professions and Occupations in Life].

Reese, J. G. Historic Struggles for the Faith. London and Edinburgh, 1919. \$1.

Eliot, George. Silas Marner: The Weaver of Raveloe. Akron, O., s. a. 35 cts.

Williams, J. H. Inspiration. London and Edinburgh, 1919. \$1.25.

Robinson, Gertrude. In a Medieval Library. A Study in Pre-Reformation Religious Literature. London, 1919. \$1.20.

Finke, H. Ueber Friedrich und Dorothea Schlegel. Cologne, 1918. 35 cts. (Wrapper).

Buchanan, R. Father Anthony. [A Story of the Seal of Confession]. New York, 1900. 25 cts. (Wrapper).

O'Mahony, D. Great French Sermons from Bossuet, Bourdaloue, and Massillon. 2nd Series. London and Edinburgh, 1919. \$2.50.

Hull, E. R. (S.J.) Man's Great Concern: The Management of Life. New York, 1920. \$1.00.

Telch, C. Epitome Theologiae Moralis ad Immediatum Usum Confessarii et Parochi exc. e Summa Theo. Mor. H. Noldin, S.J. 4th ed., Innsbruck, 1919. \$1.25.

Lübeck, K. Die kath. Orientmission in ihrer Entwicklung dargestellt. Cologne, 1917. 50 cts. (Wrapper).

Le Roy, J. A. Credo: A Short Exposition of Catholic Belief. Tr. by E. Leahy. Ed. by G. O'Neill, S.J. New York, 1920. \$1.20.

Kampers, F. Das Lichtland der Seelen und der heilige Gral. Cologne, 1916. 30 cts. (Wrapper).

Garesché, E. F. (S.J.) The Things Immortal. Spiritual Thoughts for Everyday Reading. N. Y., 1919. 85 cts.

Daly, T. A. McAroni Ballads and Other Verses. Frontispiece by Herbert Pullinger. N. Y., 1919. \$1.

Swinburne, A. C. Poetical Works. N. Y., 1884. \$1.

Lagrange, J. M. (tr. Ed. Myers). Historical Criticism and the Old Testament. 2nd ed. London, 1906. 70 cts.

Conroy, J. P. (S.J.) Talks to Parents. New York, 1919. \$1.

Heremesi, G. (S.J.) Scintillae Ignatianae, sive S. Ign. de Loyola Sententiae et Effata Sacra, per singulos dies distributa. Cum appendice continente Sententias S. Philippi Neri. Ratisbon, 1919. (Bibliotheca Ascetica.) \$1. (Flexible Leather binding).

Mollitor, S. (O.F.M.) The Virtues of a Religious Superior. (De Sex Alis Seraphim). Instructions by the Seraphic Doctor, St. Bonaventure. St. Louis, 1920. 50 cts.

Pöhl-Preuss. The Holy Eucharist. 2nd revised ed. St. Louis, 1917. \$1.50.

Delamare, Henriette Eng. Whom the Lord Loveth. Consoling Thoughts for Every Day in the Year. N. Y., 1919. 85 cts.

Flynn, Thos. (C.C.) Sermons on the Mass, the Sacraments, and the Sacramentals. N. Y., 1919. \$2.

Robison, W. F. (S.J.) The Undying Tragedy of the World. [Lenten Lectures on the Passion of Christ]. St. Louis, 1919. \$1.25.

(Orders must be accompanied by Cash)

The Fortnightly Review, St. Louis, Mo.

--In "German Spies at Bay" (London: Hutchinson), Sydney Theodore Falstead gives an account of the German espionage system in Great Britain before and during the war. The book will disappoint those who saw a spy in every foreign waiter and heard whispered German conversations in every omnibus. The author divides spies into two classes, the patriotic and the hireling spy. Most of the German spies in England during the war, he says, were of the latter kind, and "the danger we ran from them was far less than is generally supposed."

--The British government has done its best to make the ambassadorship at Washington less attractive by cutting down the ambassador's salary to £2,500. The London *Saturday Review* (No. 3359) pities the newly appointed incumbent of the position for another reason. "Poor ambassador!" it says; "he will have to take up his residence in the most relaxing climate of the U. S., in a town inhabited by politicians, and he will have to live on 'sermons and soda water,' sermons from Mr. Wilson and soda water from the nearest pussy-foot store. Who would be ambassador at Washington?"

--Sir Wm. M. Ramsay's paper "In the Roman Province of Galatia," in the *Journal of Roman Studies* (Vol. VII, Part II), is important for students of the New Testament, for the name of the general, Quirinius, brings up the questions arising out of the allusion to him in Luke II, 2, as governor of Syria before the death of King Herod. Dr. Ramsay says that the historical evidence "points to a definite conclusion, and I think will establish beyond reach of question that Quirinius was governing Syria for some years between 12 to 6 B. C. This conclusion cannot be evaded or disputed. It forms a definite historical basis on which the Lukan questions must be treated in the future."

--Those interested in the elevation of the stage—as all good Catholics ought to be—should join the Catholic Theater Movement," if only to obtain regularly its "White List Bulletin,"

with its recommendations and criticisms of current plays. The March issue lists as commendable Drinkwater's "Abraham Lincoln," Bolton and Middleton's "Adam and Eva," Hobart's "Buddies," Booth Tarkington's "Clarence," Glass and Goodman's "His Honor Abe Potash," Miss Butler's "Mamma's Affair," Lang's "The Purple Mask," and Phelps' and Short's "Shavings." Perhaps the standard applied is not quite high enough, but we feel sure the Bulletin would not recommend any really objectionable play. One can become a subscribing member by sending \$2 per year to 120 W. 60th St., New York City.

STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.

required by the Act of Congress of August 24, 1912, of the FORTNIGHTLY REVIEW, published semi-monthly at St. Louis, Mo., for April 1, 1920.
City of St. Louis, } ss.
State of Missouri, }

Before me, a notary public in and for the State and City aforesaid, personally appeared Arthur Preuss, who, having been duly sworn according to law, deposes and says that he is the publisher and editor of the FORTNIGHTLY REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:
Publisher, Arthur Preuss,
18 S. 6th Str., St. Louis, Mo.

Editor, same.

Business Manager, none.

2. Names and addresses of owners or stockholders holding 1 per cent or more of the total amount of stock:

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—The March *Homiletic Monthly* was honored by a paper on "The Need of a Study of Scripture by Priests" from no less an authority than Cardinal Gasquet. The Rev. Stanislaus Woywod, O.F.M., contributes to the same number an article on "The Modern Black Art, a Menace to Faith and Health," and the Rev. Charles Bruehl, D.D., tells "How to Treat the Social Question in the Pulpit." The *Homiletic* is forging ahead rapidly, and each number is as full of valuable reading matter as an egg is of meat. The subscription price of this excellent magazine, intended mainly for priests, is \$4 per annum. The publisher is Joseph F. Wagner, Inc., 23 Barclay Str., New York.

—The Central Bureau of the Catholic Central Society in one of its latest press bulletins (No. 40), emphasizes the necessity of responding to the bitter cry of the starving children of Central Europe, so warmly recommended to the people of the U. S. by our Holy Father. Two cardinals, four archbishops, seven

bishops, and a number of organized Catholic charity agencies in Germany and Austria confirm the seriousness of the situation, and the necessity of immediate relief. Destitution and misery is extreme, and the Bureau's brief but authentic description of the situation will, we are sure, suffice to awaken among American Catholics a still more generous response to the Pope's appeal.

—The Constitution of the U. S. makes it possible for an invalid President to delegate important functions of his office to his devoted wife, and to deadlock great movements toward the emancipation of the world by a despotic exercise of his powers. The presidential office is described by *Collier's* as "Executive by Proxy." Mrs. Wilson, the same authority states, carries on the business of the State, and letters signed "Edith Bolling Wilson" are received daily by cabinet officers and heads of government departments. Mrs. Wilson, in a word, "has not only proved herself a real mistress of the White House, but mistress of a situation unique in American political life."

Literary Briefs

—“A Subject Index to the Poems of Edmund Spenser,” compiled by Professor C. Huntington Whitman, has been published by Mr. Humphrey Milford, for the Yale University Press. The work, which is the result of long-continued experiment and of discussion with other scholars in the Spenserian field, contains a minute classification of all notable matters in the poet's text, an index to the names of all persons, places, etc.

—The few English books on America's share in the war, as Ian Hay's “All in It,” have been widely read over here. But we know very little of a group of French books which would seem likely to be of equal interest. Lieut. Col. de Chambrun and Capt. Mareches have collaborated on a history of “L'Armée Américaine dans le Conflit Européen”; Alfred Bourcier offers a series of impressions called “Dans l'Amérique en Guerre”; and André Tardieu has written on “L'Amérique en Armes.” Writing in the English *Fortnightly Review* on “French Literary Activity in the Past Year,” Henry D. Davray states that there might also be mentioned “a host of works of a more general character” on the United States. We had rather have these books than the various French biographies of President Wilson which, as translated for us, are more amusing than informing.

—“The Catholic American” is the title of a booklet in which the Rev. George T. Schmidt has grouped together a series of brief papers on the duties of American Catholics as citizens and as Catholics. We will quote a few of the chapter headings: The Catholic Press, Church Support, Catholic Missions, Winning America, The Problem of Problems (Socialism and the Church), The Spirit of the Times (worldliness), Sex Hygiene or Purity, Evolution, Spiritism, Freemasonry, Catholic Societies and The Soul's Vacation (Retreats for laymen). The attitude taken by the author on these and other burning questions is soundly orthodox and conservative; in fact, his chapters are, for the most part, little more than condensations of standard works on the respective subjects. In the chapter on Spiritism we miss a reference to the writings of Mr. J. Godfrey Raupert. A book dealing with so many subjects, even though small in size, should be provided with an index to facilitate reference. (Benziger Bros.; \$1.25 net).

—“Historic Struggles for the Faith,” by John Gabriel Rowe, comprises the following chapters: Robert Aske and the Pilgrimage of Grace; Humphrey Arundel of Lanherne and the Cornish and Devon Rising in the Reign of Edward VI.; Robert and William Kett and the “Norfolk Commotion,” 1549; The Rising of the North in 1569 and the Martyrdom of Bl. Thomas Percy, Earl of

Northumberland; Father Luke Wadding and the Catholic Confederation of 1641—1652; The Martyrdom of Bl. Oliver Plunket in 1681; and Bl. Edmund Campion, S.J., and the Elizabethan Persecution—all on 196 12mo pages. There is also a chapter on the medieval “Truce of God,” wherein the author rightly says that the world owes it to Protestantism that there is no longer an authority to which ruthless despots bow, and “were the Pope as powerful and widely beloved and revered to-day as he was in the Middle Ages, we should probably have seen a cessation of the terrible World War that desolated Europe long before its actual culmination.” (Sands and B. Herder Book Co.; \$1.30 net).

Books Received

Offizieller Bericht über die 63. Generalversammlung des D. R. Kath. Central-Vereins von Nord-Amerika, abgehalten in Chicago, Ill., am 14., 15. und 16. September 1919. 148 pp. 8vo. St. Louis, Mo.: “Amerika” Print.

Lady Trent's Daughter. A Novel by Isabel C. Clarke. 373 pp. 8vo. Benziger Bros. \$1.75 net.

Petrus Canisius. Ein Lebensbild von Otto Braunsberger, S.J. Mit einem Bildnis des Seligen. xi & 333 pp. 12mo. B. Herder Book Co. \$1.65 net.

A Matter of Life and Death. By J. Godfrey Raupert. 29 pp. 16mo. Buffalo, N. Y.: Catholic Union Store. (Wrapper).

The British and Anglo-Saxon Period. History of England Series. By Ernest R. Hull, S.J. xiv & 277 pp. 16mo. Bombay: Examiner Press; St. Louis, Mo.: B. Herder Book Co. (Wrapper).

The Failure of Anglicanism as Set Forth by Frederick Joseph Kinsman, Late Protestant Bishop of Delaware, U. S. A. 8 pp. 12mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder Book Co. (Wrapper).

The Martyrs of Uganda. With Preface by the V. Rev. Francis Canon Ross. 36 pp. 12mo. C. T. S. and B. Herder. (Wrapper).

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Read the book yourself slowly two or three times and it will correct your liver. It is worth any fifteen books of the so-called classics.

Yours sincerely,

AUSTIN O'MALLEY, M.D., Ph.D., LL.D.

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On Plain Chant

When we consider the priceless worth of the Church's own music, is it possible to explain the reasons for its neglect among the educated and church musicians? This neglect is as strange as it is unexplainable. That a choir master should prefer to sing Beethoven's Mass in C at a big church function that lately took place in one of our large cities, rather than edify the people present with the solemn strains of a beautiful Gregorian Mass, is beyond conception. The only comment that can be made is that Gregorian chant alone can enter the holy of holies and assert its perfect right there, while all other forms of music must apologize for intruding into the sacred precincts.

No other compositions have ever approached the melodies of the chant in dignity and overpowering emotion, and that makes them the most perfect of art works. The easy natural flow of the words, the absence of jerks and exaggerations of vowels and consonants, the beauty and gracefulness of the melodies—all combine to make the Chant the most sublime expression of the heavenly art.

"Gregorian Chant purifies the mind. It transports us into a region of supernatural beauty and immateriality; it vivifies and strengthens the life of the soul. No other music penetrates so deeply and so intimately, or causes to vibrate so harmoniously the heart of man; no other music carries him so swiftly on its wings to the mysterious worlds of prayer and mysticism. It is exquisitely tender, full of peace and trustfulness; it reawakens faith and hope; it satisfies the heart and the intelligence; for expression and form are here living in peace together. The human element is entirely absent. There is no preoccupation or distraction of things belonging to material life or con-

ditions. Those who go to drink of the waters of this stream come back fortified with a great spiritual ardor, with sincerity of mind and simplicity of heart. Here there is nothing conventional, nothing superfluous, nothing ephemeral; through Plain Song we pass from the finite to the Infinite."

(Rev.) F. JOS. KELLY

Catholic University of America

Conditions of Profit-Sharing

If profit-sharing is to be a success, says the Rev. Dr. John A. Ryan in the *Catholic Charities Review* (IV, 3, 74), four conditions will have to be observed. These conditions are:

First, profit-sharing must not be used to antagonize the labor union.

Second, it must not be offered as a substitute or as a partial substitute for standard wages.

Third, it must provide for complete frankness, complete publicity, between employer and employees concerning the amount of profits actually available for distribution, so that when the lean years come and there are no profits to divide, the workers will be assured that such is the case.

Fourth, the method and basis of distribution will have to be more favorable to labor than most of the profit-sharing schemes have been in the past. Even in the least unsatisfactory instances, the prevailing basis of apportionment has been the total amount of capital and the total of annual wages, on the assumption that these figures represent respectively the investments of the capitalist and the laborer. A more correct measure of the capitalist's investment for the year is to be found in the normal interest return on his capital; for this represents his annual contribution to the industry, just as the annual wage represents the contribution of the laborer.

A Convert's Offering

By the Rev. John Rothensteiner

I come with a gift of roses
To Thee, O Queen of the May;
No wreath from thy garden-closes,
'Tis but a wildwood spray.

Alas! I am poor and lowly,
My life is wasted and bare;
I come with a heart unholy,
To Thee, so gracious and fair.

Thy children bring fragrant flowers,
The brightest that earth may show,
Flushed as the orient hours,
Sweet as the sunset glow.

My flowers of nature's giving
Along my sorrowful way,
Are lightless and loveless, though living,
To praise Thee as well as they may.

And Thou, wilt Thou take them as given,
Poor flowers of wasted years,
Not fresh with the dew of heaven,
But stained with the rain of tears.

Oh, deep from Thine own heart's chalice
Sweet nry rises to bless
The soul forespent with its malice
And trembling in sore distress.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Sixth Installment)

CHAPTER IV THE PERSECUTION

After the Vatican Council the persecution of the Church in Switzerland took a serious turn. Vigier and his hangers-on became more active than ever. The Landammann declared he would never consent to abandon "the old Catholic religion" by assenting to "the new dogma of papal infallibility." Often, Trimbach and several other communities also declared their opposition, and their respective churches became schismatic. Many who had not darkened the inside of a church for years now called themselves Catholic. After many a struggle, the Bishop of Basle, Right Rev. Eugene Lachat who had voted for infallibility, was deposed and departed from the Canton of Solothurn. He took up his residence as an exile in Lucerne. The "Kulturkampf" in Germany had a seductive influence upon the radical government of Solothurn. The chapter of the canon of SS. Urs and Victor was an old institution, and its rich endowment made it a desirable object for exploitation by the greedy officials. There was another institution of canons, at Schönenwerd, which also had a good deal of property, and there was the Benedictine Abbey of Maria Stein, with its numerous farms, forests, and vineyard.

A campaign of perfidious and cunning calumny was started against all these institutions. First and above all their enemies deplored with crocodile tears, "the apostasy of Rome" and "the idolatry of the infallible pope"; they bewailed their inability to remain in that communion, and pointed out how reactionary those institutions were, and how urgently they needed reorganization. Not once did the government speak of suppressing or secularizing the monasteries, but always called it "reorganization." Many pamphlets were written to deceive the simple-minded.

Meanwhile a commission was sent to our abbey of Maria Stein to take an inventory. The people of the neighborhood, greatly attached to the institution, were in a desperate mood, and it required the repeated and earnest admonitions of the abbot to prevent them from committing hostilities. Even here ridiculous incidents were not wanting. The children naturally shared in their parents' feelings. That year, 1873, mosquitos made their first appearance in Maria Stein. It was said they had been first discovered and had become very numerous about the battlefields near Belfort, after the war of 1870. In 1873, they reached Switzerland, and for a time became very numerous in that country. Their sting seemed to be very poisonous, and people often rose in the morning with their heads swollen greatly. Now some boys in the neighborhood succeeded in gathering a bottle full of these pests, and going unobserved to the hotel apartments of the gentlemen sent by the government to take the inventory of the abbey, emptied the bottles there. When the officials retired at night it was not long before the hungry "skeeters" began to feast on them. The men opened the windows, but that served only to let more of them in. After a sleepless night they declared they could not stand it longer in that "hellish" place. They left, but an administrator remained at the monastery. The library, the archives, and other public rooms were locked and the doors sealed with the government seal. The accounts, the administration, and the cash money on hand had to be handed over to the new government official. Months of vexation followed, but during all that time the divine service was celebrated with the usual solemnity. The schools were not interrupted even for an hour, and the religious discipline was not allowed to relax. Everything went on as usual. The people were gradually prepared by all kinds of deceptive means to change their mind. All the parishes belonging to the institutions named were promised large slices of the property. Most of these parishes had been turned over to those under the institution's *iuspatronatus* in the tenth and eleventh centuries with all their capital, consisting mostly of lands and forests. A careful account was kept for every parish. One district of the Canton of Solothurn, though entirely Protestant, was promised, out of

these funds, the money for building and keeping a hospital. From their standpoint these Protestants had all to gain and nothing to lose.

Finally the people seemed to be prepared for the last stroke, and so, on Sunday, the fourth of October, 1874, the "reorganization" of the three institutions was voted. Wine and feasting had to help the government, and as high as twenty francs were paid for every favorable vote. The Protestant district mentioned above had fifteen hundred votes, and all but one went for "reorganization". The entire plurality did not come up to this number. Thus it must be said that, in fact, the Protestants accomplished the ruin of these venerable Catholic institutions. In the district in which our monastery was situated, the vote was almost solidly against the so-called reorganization (in reality, expropriation) of the monks, in spite of the pressure brought to bear upon the government employees, and in spite of the glorious promises of a share of the spoils made to the parishes.

We found the telegram announcing the sad news on the bulletin board when we returned from compline on Sunday, October 4th; but as it was the time of nocturnal silence, I did not hear a word of comment that night. From that time on we knew we had to go. I was still a student in theology, and in November three of us, Frates Placidus, Jerome, and myself, were ordered to leave the monastery, in order to continue our studies in the abbey at Einsiedeln. A great multitude of people followed our carriage for quite a distance. Some other clerical students went to the abbey of Engelberg. The rest of the monks remained at Maria Stein, continuing the monastic life in the usual way, and determined not to yield except to force. Thus things went on for several months. The government declared its readiness to pay the yearly pensions, provided the religious would leave voluntarily. They refused, and though deprived of administration and income, they suffered no want, as the people of the neighborhood provided most generously for their needs. Finally, on Wednesday of Holy Week, 1875, the monks returning at night from compline, found each a policeman at his cell, ready to lead him out of the monastery. Although the day and the time had not been made known, the people must have had some idea or fear of the event, for thousands of them assembled in front of the monastery and tried to prevent expulsion by force, so that it took the most urgent admonitions of the Abbot to prevent violence. He pointed out how useless resistance would be, under the circumstances, and admonished them not to insult the officers and soldiers, as they were commanded to expel the religious by force. A sorrowful and weeping multitude followed the monks to the Pilgrim hotel, where a lodging was found for the night. Next morning the expelled religious returned to their church to celebrate Holy

Thursday. The abbot pontificated for the last time and performed the ceremony of the washing of the feet. On Good Friday the prior officiated, according to tradition, and after the ceremony the monks separated and went to different places. Several of the priests remained in the surrounding parishes to help out the pastors for the Easter season.

It was a sad and sorrowful Easter for the Catholics of Solothurn. But four priests were left to attend the shrine of the Blessed Virgin, together with some aged lay brothers (one over ninety years old) who were given the privilege to remain and to die in the monastery. Likewise the old sexton, Hans, was left, and paid by the government to ring the bells as of old. He did this faithfully, beginning every morning at four o'clock, but "the children of the choir" no longer came to chant the sacred office.

Still the government was more humane than the French Republicans had been. It paid the inmates of these institutions regular pensions, and up to this day some Fathers are salaried by the government to attend to the wants of the many pilgrims that still visit Maria Stein. A sexton is still employed and paid by the government. Nor can it be said that the upkeep of the buildings has been neglected. A whole wing of the monastery was fitted up for the remaining religious and their guests. In another part of the abbey a secondary school was established, and the teachers, with their families, live in a separate part of the old monastery. The monastery garden in the center square, with the fish pond, is reserved for the religious. On great feast-days many Fathers still come from the neighborhood to help out in hearing confessions. The grand old church has been beautifully renovated of late; a convention of all the Swiss abbots has been held, and frequently Catholic societies hold their meetings at that holy place. In Italy it would be called a real convent. At present, permission having been granted to reopen the suppressed monasteries, there is some prospect that this popular abbey will be reestablished.

While we young Frates continued our studies, and the Fathers were scattered about in different places, some in charge of parishes and the others living privately, the abbot with a few others settled in the neighboring city of Delle, France, where they enjoyed the hospitality of a M. Droit, a lawyer. Later the abbot bought a large house with several acres of ground from a wine merchant. Ample dispensations had been given by Rome to all the members of the abbey either to live in the world, or to join other orders or communities. But as soon as the abbot again had a house, as many as could be accommodated went to join him and recommenced the religious life to which they were used in Maria Stein. A large room served as a chapel. Later a special building was fixed up for a school, and in the fall of 1875, the College of Saint Benedict was opened. By and by more buildings arose, so that in a few

years the Priory of St. Benoit, as it was called, presented the aspect of a respectable monastery.

On August 15th, 1876, we three *Fratres*, above mentioned, were ordained priests at Einsiedeln by our Ordinary, the Rt. Rev. Eugene Lachat, Bishop of Basle, later Archbishop of Damiette, *i. p. l.*, and Apostolic Administrator of Ticino.

I said my first Mass in my native town of Eschenbach, on September 2, 1876. The rector of Hochdorf, a priest born and raised in Eschenbach, preached the sermon. The parish priest, Rev. Jost Suter, was deacon at the solemn high Mass, and the curate, Rev. Jacob Estermann, acted as subdeacon. The latter had given me my first lessons in Latin. As a remarkable incident I might mention that both priests again assisted me, in the same capacity, twenty-five years later, when I returned from America to celebrate my silver jubilee in Eschenbach. Also the sexton of the church and the main teacher in the school were the same. These four had been working together harmoniously for forty-five years at the same church, when the first of them, Father Suter, died. As *presbyter assistens* or spiritual father at my first Mass, I had the Very Rev. Father Basil, O.S.B., the last superior in Maria Stein, whilst the Rev. Abbess Cecelia, of the neighboring Cistercian Abbey, acted as "spiritual mother". It is customary for a new priest in that country to have, besides, a "spiritual bride." For this office I had chosen a Miss Katharine Lang, from our next neighbor's house. She was a zealous worker for the Church and a special friend and benefactress of the orphans. The week before I sang my first Mass she went to a distant town to be godmother at a baptism. On the way the horse shied and she was injured by jumping from the carriage. She succeeded in reaching the neighboring Capuchin monastery of Schupfheim, where she received the last Sacraments and died immediately after. The day after my first Mass I sang a requiem for her soul. About forty priests were at my first Mass and they were entertained in the abbey, whilst about a hundred relatives, my spiritual father, and I, with other guests, were given a banquet at the Hotel "Rossli." In the evening artificial fire works and music closed the day. Nothing was left undone to render the celebration memorable. At the orchestral high Mass most of the instruments were played by old Cistercian monks from the suppressed Abbey of St. Urban. However, there was such an amount of complimenting that I could not endure the incense and left the next morning after Mass to visit some friends, as I had been told to take a few weeks' vacation.

(To be continued)

—It is still time to keep that promise you made to yourself last year to help the Review along by sending in a new subscriber.

Romanticism

To frame a complete or satisfactory definition of Romanticism would require the skill of a literary genius. To grasp fully its meaning and influence on the world's literature would require intense study of the prose and poetry of European nations as well as of our own. The first half of the nineteenth century "records a triumph" of Romanticism and Democracy. The former is to literature what the latter is to autocratic government. They are, equally, the expression of liberty and freedom. Romanticism is primarily a revolt against classicism. It is "liberalism in literature."

The spirit of Romanticism originated in part from the ballads and folk lore of mediæval times and from the desire to express national ideals in prose and poetry. It sprang from a longing for "something better than the world could give." It was fostered by exercising the imagination upon the possibilities rather than upon the realities of life. It was a conception of ideals rather than the sentiments of an average man. "It was born of chivalry and Christianity."

And though Romanticism proved the forerunner of the licentious novel or the hysterical romance; though it yielded to the rebellious spirit of youth, yet it proved to be the source of great good to humanity. It brought about social reform, abolition of unjust laws, the framing of protective ones, and a saner view of the Church. "It prepared the way for the religious Renaissance of the nineteenth century." It released the world's literature from cramping codes and rigid rules. It was an age of expansion, a portrayal of deeper feeling and profounder sympathy with human nature. It was an age when Wordsworth would say—

"Bliss it was in that dawn to be alive,
But to be young was very heaven."

It revealed the significance of the common things of life, glorified humblest duties and exalted the soul of common man.

M. CLOTILDE

Catholic Papers—Official and Unofficial

The success of a newspaper, as that of any business, depends largely upon the quality of the reading-matter it offers to the public. No paper can be made permanently successful by command or pressure of any kind. In not a few cities we have at least two Catholic weeklies, the one "official," the other non-official. The official character practically seems to consist in this that one of the papers gets directly from the episcopal curia the official publications, notices, regulations, and appointments, whereas the other does not. Since all these items are intended for the general public, it is rather difficult to understand the reason for this discrimination. Each paper has its merits. Both are, as a rule, equally energetic in the defense of Catholic interests. They may sometimes look at the same question from a different standpoint. As long as it is a debatable question—in matters of faith Catholics submit to hierarchical authority without cavil—St. Augustine's motto should prevail: *in dubiis libertas, in omnibus caritas*. An official publication can be made to depend for its existence on episcopal protection, frequent recommendations from the pulpit or parish drives. But only its own inherent merits can insure its ultimate survival.

Some papers owe their popularity to the cause they champion. Others owe it to the distinguished collaborators they can command, or to the special enterprise or institution with which they are connected. Of the latter class we have several examples among our orphan asylums and missionary societies whose organs enlist a surprisingly large number of readers.

Our weeklies all champion the same cause: the cause of Catholicism. Some, however, enlist better writers than others. Moreover, the more successful ones have attractive side features. One, leaving the beaten track, secures fresh genuine talent and devotes considerable space to literature or the short story. Another lays emphasis on frequent and thorough discussion of the great social

and economic problems of the day. Each has a well-defined field, and appeals to a special class of readers. If one of the non-official papers were to go out of existence in favor of the official organ, it would not necessarily mean that all its readers would go over to the latter, whose methods and tastes may not fall in with theirs. It seems fair to conclude that two Catholic papers in one city will do more good than one and reach a larger number of people.

Mere success, however, is not the measure of a Catholic paper's worth. It must above all serve the cause of truth and freedom. These have become bywords in the secular newspaper field. Not only corporations and large mercantile establishments, but governments themselves have succeeded only too well in having the press do their bidding, through bribes, intimidation or wilful misrepresentation of important issues. *In our Catholic press, therefore, we should by all means safeguard freedom of discussion.* With infallible truth as its guide, it can neve go far astray. In an environment where venality and lack of solid principles becloud so many issues, the unhampered expression of honest convictions will make for more vigorous Catholic life. And free discussion is a right that the Church has never denied to her children. Many questions of great import to our present and future welfare may be approached from different sides and treated in different ways. Nothing is to be feared from such open exchange of views if kept within the bounds of charity. It can only benefit us and our cause.

Scissors and paste play a great rôle in the make-up of most of our Catholic papers. Yet each makes its own contribution, however small, to the more thorough understanding of live topics, thus securing a greater variety in the expression of opinions and, at the same time, a greater unanimity born of fuller enlightenment, once a decision has been reached and is to be carried into action.

Again, healthy competition is in itself a powerful stimulant to progress. No

editor is infallible; if he blunders, some one is sure to set him right, and the mere existence of a rival ever on the lookout for more subscribers, prompts an all-around keenness of judgment and alertness to all opportunities that could hardly be secured in any other way.

(REV.) J. B. CULEMANS

(To be concluded)

Duty of the Catholic Press

The Roman *Civiltà Cattolica*, in its No. 1672, discussing the difference between the "Unione Popolare" and the "Partito Popolare" in Italy, makes two general remarks which are worth quoting.

The first is this: "It need not appear strange that a confusion of terms, following upon a confusion of ideas, sometimes arises and spreads among Catholics, nay even among ecclesiastics, who are, after all, only men of their time, naturally subject to the impressions of current opinions, which draw them in the direction of error."

The second is: "Generally speaking, it appears to us to be a universal duty of the Catholic press, including the daily press, which is not, and does not want to be, a mere business affair or political instrument, but a noble apostolate: to prevent confusion as much as possible, to point out in the many questions that arise the pure Catholic doctrine, which is always far removed from the extremes of error, and to do so without regard to national interests or passions, which obscure the clear light of truth,—thus making secure the way and giving right guidance amid the obscurity of the present hour. If this was a grave duty during the long years of the war, it is none the less a grave duty in these turbulent beginnings of an uncertain peace, which has satisfied nobody, either among the victors or among the vanquished."

These significant utterances of what is undoubtedly the leading Catholic review of the world furnish food for thought especially for the Catholic editors of America.

Freemasonry and the League of Nations To the Editor:—

In the *F. R.* for June 15, 1919, appeared a note translated from *La Francmaçonnerie Démasquée* (Paris, March 10-15, 1919), in which was reproduced a telegram sent to President Wilson, then at Paris, by four Masonic lodges of Algiers congratulating "their illustrious brother" upon his "Masonic work for the rights and liberties of nations." The answer from the president's secretary is also quoted; it did not deny that he was an "illustrious brother."

The "Masonic work" alluded to was the League of Nations, of which Mr. Wilson was and is the most conspicuous champion. The same French anti-Masonic journal, in its edition for May 10-25, 1919, said (p. 38):

"Inquiries are continually made whether the idea of a League of Nations is not of Masonic origin. It would be puerile to deny that it is. In a sketch of the 1918 convention of the Grand Orient at Paris, published by *L'Etoile Flamboyante* [a Masonic paper], of Feb., 1919, Brother Guebin, Worshipful Master of the Lodge 'Action Socialiste,' says of the League of Nations: 'It is a grand work, which was born in the bosom of the lodges, and to the realization of which Freemasonry is consecrating its efforts without stint.'"

On Dec. 15, 1893, twenty-six high-degree American Masons assembled in London, signed a protest against the election of Adriano Lemmi as "Supreme Dogmatic Pontiff," *vice* Albert Pike, which had taken place at Rome Sept. 20 of that year. This protest was published at Paris in French and English, in 1894, by an ex-Mason of high degree, D. Margiotta, in a book on said Lemmi, and was never disavowed by the twenty-six protestants nor contested by any Masonic organ. We quote from it the following significant passage:

"The seat of executive sovereignty was sufficient for the Orient of Rome. If the seat of the [dogmatic] Palladium is also transferred to Rome, and the

same becomes definitely the supreme Dogmatic Directory of Masonry, then the central archives and the most sacred things [*sic!*] are in danger of a sudden *coup* amid an unexpected conflagration."

This "sudden *coup*" and "unexpected conflagration," predicted by Disraeli, in 1876, at Aylesbury, England, was the great international war of 1914-1918, provoked by the Masonic crime of Serajevo, as revealed by the French Colonel du Paty de Clam, and prepared in Belgrade under the eyes of King Peter, who had been called to the Serbian throne from Switzerland, in 1906, after the Masonic assassination of King Alexander and Queen Draga.

The protest of the twenty-six American Masons continues: "The transfer to Rome of the supremacy of the Order, and of its complicated machinery, could not be effected without danger, except in case all the various States of Europe would become republican and united by the bonds of a general peace. Before this political evolution [*i. e.*, revolution] is accomplished, *which will be the basis of the decisive action of Masonry*, it would be dangerous to transfer the supremacy to Europe, above all to Italy."

No wonder French, Canadian, and Spanish papers refer to the League of Nations as Masonic!

Here we have the famous Masonic League of Nations erected under "the decisive action of Masonry," after a war which W. G. M. Whitten of the District of Columbia, at a monster meeting held in Washington, in December, 1917, declared to be "the war of Masonry."

L. HACAULT

Bruxelles, Man., Canada

—Mr. J. G. Legge, in his "Echoes from the Greek Anthology" (Constable), does considerably better than some of his predecessors in rendering ancient Greek verses into terse English. That despair of translators, the epitaph of the Spartans at Thermopylae, comes out under his hands tolerably well when one remembers other recent attempts:

"Go, Stranger, tell the Spartans, here we lie
Who know their precepts and obedient die."

"Corpus Catholicorum"

In our issue of Nov. 1, 1919, we gave information with regard to the "Corpus Catholicorum," a proposed collection of the writings of the leading champions of the Catholic faith during the Reformation period, from 1500 to 1563. We mentioned the first volume of the "Corpus," edited by the founder, Dr. Jos. Greving, shortly before his untimely death. It was the "Defensio" of John Eck against the attacks of Andreas Bodenstein. We see from the Cologne *Volkszeitung* (daily ed., No. 214) that a second volume of the Latin series of the "Corpus" is now in press. It is the autobiography of Eck, with the panegyric pronounced upon his death by Wolph, and a bibliography of his writings, compiled by the Rev. J. Metzler, S.J. The third volume, also in preparation, will contain a polemic of Cochlaeus against Luther.

We are glad to notice from the *Volkszeitung's* article that our reference to this important undertaking has elicited the interest of several Americans, who have subscribed for its publications. We repeat that it will never be possible fully to understand the religious movement of the sixteenth century without a detailed knowledge of the theological treatises and the private correspondence of Eck, Cochlaeus, Pflug, Catharinus, Cardinal Cajetan, Clichtoveus, Bishop Fisher of Rochester, and other defenders of the ancient faith. Protestants have long had their "Corpus Reformatorum," inaugurated by Bretschneider. To this we Catholics must oppose a "Corpus Catholicorum," and every Catholic who is able, should help to make accessible to the scholars of today the long buried writings of these valiant champions who defended the faith against Luther and the other so-called Reformers.

Those who wish to inform themselves further about the "Corpus Catholicorum" are requested to communicate with the Rev. Joseph Ludwig, Antwerp, Ohio.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

The Truth About Spiritism

The lesson contained in the ancient and well-known fable according to which the ostrich hides its head in the sand, under the impression that if it cannot see the hunter, the hunter cannot see it, has, it seems to me, very forcible application to a certain class of people in their attitude towards the Spiritistic movement.

Many of them are becoming vaguely conscious that the matter cannot very well be dismissed with a shrug of the shoulders, but that it is, on the contrary, one that will most probably demand their serious attention and study. And they realize that such study involves a departure from their accustomed stereotyped mode of thought, and perhaps the acceptance of conclusions with which they are not in any great sympathy.

In order, therefore, to justify a passive and non-committal attitude of mind, they have recourse to various devices.

Some, apparently unacquainted with the progressive development of scientific thought on this subject, boldly deny the credibility of all the facts which the most patient and painstaking research has brought to light, and declare that all can be easily and naturally explained.

For some the very security of the Church's position is the stumbling block. They overcome their misgiving by reminding themselves that the Church is built on a rock and that the gates of hell cannot prevail against her. Wholly forgetful of the fact that, while no particular movement of thought can destroy the Church, it is nevertheless possible for the Church to lose thousands of precious souls, who might have been preserved to her had they been rightly and accurately informed, they close their eyes to the daily growing danger.

A recent correspondent went so far as to suggest, what even the Spiritists themselves have never yet suggested in my case, that persons like myself might conceivably, though perhaps unconsciously, be exaggerating and manipulating the available evidence in order to accentuate their particular view and theory.

Others, again, wholly ignoring the fact that our current literature is flooded with Spiritistic writings, that an eminent man of science is going through the country expounding to thousands the new "*Weltanschauung*," incidentally destructive of all Catholic teaching, and that the demand for instruments declared to put us in touch with the other world, can scarcely be supplied, deplore the circumstance that we talk about the matter at all and that we make any defence of Catholic truth.

Incomprehensible as all these various attitudes of mind are to those of us who are behind the scenes of this thought-movement, the one last mentioned is perhaps the most incomprehensible and regrettable attitude of all. For if it were generally adopted, it would most certainly lay us open to the charge, preferred against us in England some years ago, that we have no rational explanation to offer and that our silence is evidence of our helplessness.

This attitude is, in any case, not that of the Roman authorities who, as we know, are always well informed on these matters and invariably move with caution. The present Holy Father writes that "these practices, if permitted to spread unchecked, threaten to inflict on countless persons the loss of body and soul," and he hopes that "by the means of sound explanation many souls may yet be preserved from the deadly contamination of these practices."

But how this is to be accomplished, unless we speak and write on the subject, the last-mentioned objectors do not tell us.

In England the Jesuit and Dominican Fathers are giving public lectures, presided over by the respective bishops, in which they loudly warn against the daily spreading evil of Spiritism. In this country a steadily increasing number of prominent and well-informed priests, who may be supposed to have fully considered the objections stated, are placing before our people the information so urgently needed at this hour.

Would that we could induce all intelligent Catholic men and women to make themselves well acquainted with

the Church's teaching on the subject and with the untenableness of our opponents' reasoning, so that they could come to the aid, and perhaps rescue, of those not so well informed! It was the late revered Pontiff, Pius X, who said to me, on one occasion, that he believed that this movement of thought would prove to be one of the most formidable enemies the Church has ever encountered throughout all the centuries of her history.

Many learned ecclesiastics, in various parts of the country, with whom I have had opportunities of discussing the subject, and whose counsels I have asked, fully share this view. They believe with me that the Spiritistic movement is not like one of those many phases of thought which occupy the attention of the world for a time, and then pass away in order to give place to another, but that it is one that has come to stay, and by means of which the construction of an entirely new philosophy of life will most certainly be attempted. This opinion is largely based upon the circumstance that we have not to do in this matter with the visions and speculations of dreamers or of hysterical women, but with eminent men of science, who are desperately in earnest for the simple reason that they believe themselves to be the discoverers of facts and truths which they deem to be of the greatest moral and spiritual value to shipwrecked mankind.

It must be clear, therefore, to all right-minded men, who can read the signs of the times, and whose souls are not afflicted with the sleeping sickness, that we must be up and doing, and that we must brush up our armor in order to be able to meet and confound the advancing enemy. But how is this to be done except by the propagation of accurate information, exposing the weak points in our antagonists' reasoning and by showing what good and solid grounds the expert Catholic theologian has for holding the views which he has formed. We must be able to show that when the whole truth—not merely a half truth—is told about the matter, and when unpalatable facts, deliberately ignored by

the leaders of this movement, are taken into consideration, the inevitable inference is one wholly in keeping with the findings of those theologians and with the teaching of the Church.

I do not think that any other kind of warfare or method of defense can help us much in the end. Now many of the best-informed Catholic theologians maintain that *when all natural explanations of the phenomena in question, such as fraud, malobservation, "nerves," the possibilities of telepathy, etc., have been allowed for, there are phenomena which must be ascribed to the action of evil spirits—fallen angels—masquerading as the souls of the dead.* But this conclusion, thoroughly Catholic (and to my mind inevitable) as it is, strange to say, is not acceptable to some. They see in it something bizarre and fanatical, and imagine it to be a superior intellectual attitude to adopt some other explanation,—often long and patiently considered by experts and dismissed by them,—or to suspend their judgment. I cannot, of course, deal with this aspect of the matter at any length in a magazine article. My present aim is to show that this lofty and seemingly superior intellectual attitude has no longer any solid foundation, but that, on the contrary, evidence is coming in from the Spiritistic camp itself which destroys it utterly.

There are, both here and in Europe, experimenters and students of the subject wholly free from dogmatic prepossessions, but determined evidently to be loyal to fact and truth, who are by their deliberate statements and warnings supporting and endorsing the conclusions of Catholic theologians. These statements will, I think, be seen to confirm the personal conviction to which I am continually giving expression in my lectures and writings, that the true key to the solution of the psychic problem will most certainly be found with the Catholic Church, and not with physical science.

It is but necessary that we should rigidly scrutinize the assertions and methods of the adversary, and that we

should fearlessly challenge the evidence produced by even the most renowned and trusted of the leaders of this movement.

In any case, many of the readers of the FORTNIGHTLY REVIEW will be interested to learn that an increasing number of scientific men, intimately acquainted with the subject, are forced to that very conclusion which some Catholics think so unscientific and bizarre, and with which they are in no sort of sympathy. These authorities declare unhesitatingly that evil spirits undoubtedly exist and manifest themselves in connection with Spiritistic practices, and that those indulging in these practices most certainly lay themselves open to the possibility of becoming obsessed or possessed by them.

Such admissions, it may be said incidentally, are surely in themselves all sufficient to destroy the absurd notion that, by means of these practices, a "New Revelation" is being given to mankind.

The readers of the FORTNIGHTLY REVIEW will also, I think, be interested in the subjoined letter which came into my hands twenty years ago and which bears strongly upon the point under consideration. The writer, the late Dr. Egbert Müller, was for years the leader of the German Spiritists. He finally came to the conclusions which I, too, had reached and, after submitting to the Catholic Church, proclaimed his conviction before an audience of several thousands of Spiritists. I put myself in communication with Dr. Müller at the time, and the letter here reproduced reached me in reply. Later on I met him personally in Berlin and had an opportunity of discussing the subject with him very fully.

The other statements which I append to this article speak for themselves. Thoughtful readers can scarcely fail to realize their significance when they bear in mind that the writers are far removed from any interest in, or sympathy with, the Catholic Church and her teachings.

I am reminded in this connection of a remark which a very prominent and

well-informed English Spiritist made to me some years ago, and which has always rankled in my mind. "You maintain," he said, "that the devil is at the back of these phenomena; but it seems to me that your people are strangely remiss in the effort to defeat him, and that your intelligence department is very poorly equipped." He seemed to think that it was with us in England at that time a case of "Nero fiddling while Rome is burning."

J. GODFREY RAUPERT

Letter from Dr. Müller to J. Godfrey Raupert

Berlin, N.W., 7, Scharnhorst Strasse, 5. June, 1900.—My Highly Esteemed and Dear Fellow-Convert:—The contents of your esteemed letter gave me great joy, and I assent with mind and heart to every line thereof.

Above all it is certain that every sound thinker must come to perceive the demoniac character of the whole of Spiritism, and undoubtedly many combatants in the matter will soon be compelled to espouse our point of view and our philosophy of life. I do not know what the *Zeitschrift für Spiritismus* has been saying about me, as for a long time I have paid no attention to the Spiritistic journals, unless they come to my notice by accident or are sent to me.

I have declared before a meeting of thousands of Spiritists my conviction that "Spiritism is a grand mis-en-scène of Satan for the destruction of the Church of Christ." The excitement which this confession created among the Spiritists in Germany showed me that each one of them must have had some experience which fitted in with my confession: else my declaration would undoubtedly have been disregarded.

The London Psychical Society concentrates its attention solely on animism (*animism* is an incorrect term); but this hypothesis is vitiated by the defect that it attributes to the human soul *ad hoc*, for the explanation of Spiritistic phenomena, qualities and faculties which it does not possess. That we have to do in Spiritism with occult intelligent powers—and these are spirits—is an inevitable inference; but Spiritism itself is unable to tell us what kind of spirits these are: only revealed theology can give us this information.

I have had the opportunity of experimenting fully with eleven great mediums and have made the acquaintance of about forty. In the light of my experiences I must apply to Spiritism the following passages from Holy Scripture:

1. "For our wrestling is . . . against the spirits of wickedness in the air." (Eph. VI. 12).

2. "The devil, as a roaring lion, goeth about seeking whom he may devour." (1 Pet. V, 8).

3. "The gates of hell shall not prevail against it." (Matt. XVI, 18).

Only a stronger and an evil being—not a human spirit—can render a man unconscious and take possession of him.

Such declarations of the spirits speaking through mediums as have any value, are reminiscences from the Bible; they never point in the direction of the Church, but endeavor to alienate men from her, and advise them to join Spiritistic circles.

The fact of occult intelligent powers in Spiritism—and hence the action of spiritual beings—completely shatters Materialism, and for this reason alone, I believe, God permits Spiritism.

Spiritism is connected with the movement of the human race away from God, and mediumship, i. e., susceptibility to demoniac control, results from the sins of our ancestors. Thus the appearance of Spiritism (which never existed before in its present form) marks a stage in the evolution of the universe! Its high value consists in this that it reveals, and permits us to recognize, Satanology in its depths: and without a knowledge of Satanology there can be no true knowledge of Soteriology. It is the work of Satan that men have long ceased to notice him and refuse to believe that he exists in the world; . . . Dr. EGBERT MUELLER. [Translation made by Arthur Preuss].

A Neurologist's Warning

The dangers of Spiritism were exposed in a lecture at Morley Hall lately by Dr. A. T. Schofield, who has written largely on nervous disorders. Spiritism, he said, according to the report given by the *Morning Post*, London, was spreading like an infectious disease; it had ceased to be a science, and had become, in the hands of Sir Conan Doyle, more or less a religion. As a science it had already had a long roll of martyrs, and no medium existed who did not suffer before long, either physically, mentally, or morally. The vast majority of professional mediums succumbed to vice or drink. Every spirit-leader, including Doyle himself, had gravely warned the public against Spiritism. And the disclosures of Sinnett suggested to his mind most nearly the horrors of Bolshevism. These dangers began with automatic writing, with table turning, and consisted in the gradual loss of protective will power, which was our divine guard against devil possession. In one case of devil possession which had come to his own notice, the patient required a resident physician and two trained male nurses, but after a week the nurses gave notice. They thought they had heard every form of impossible language, but that of the patient came straight from the pit, and nothing would induce those nurses to stay with him. There was no doubt that the

end of Spiritism was possession by an evil spirit. Sir Conan Doyle, in spite of these dangers, recommended all who could to become mediums;—more horrible advice was never given to unfortunate womanhood, and coming from a member of his own profession he could only say that the profession as a whole would indignantly repudiate it. No one, he concluded, could touch Spiritism without being lowered in mental and moral tone. He had himself known many cases of insanity from Spiritism.

Dr. Carrington's View

Dr. H. Carrington, a well known American writer and authority on Spiritism, writes incidentally: "Those who deny the reality of these facts, those who treat the whole problem as a joke, regard planchette as a toy and deny the reality of powers and influences which work unseen, should observe the effects of some of the Spiritistic manifestations. They would no longer, I imagine, scoff at this investigation and be tempted to call all mediums frauds, but would be inclined to admit that there is a true terror of the dark and that there are principalities and powers with which we in our ignorance toy without knowing and realizing the frightful consequences which may result from this tampering with the unseen world."

In another work Dr. Carrington writes: "I know of one case, in which the subject fought against the 'evil spirit' within her for days before giving in to its tormenting urgency—worn out by her resistance. Can we assume in such a case the advice emanates from a fragment of herself? . . . Until this question is faced fully and squarely, and the problem presented by such cases is fully met, I think that those who contend that evil spirits exist and influence mortals still in the flesh, have, if not right on their side, at least a valid argument and an array of facts which will have to be fully explained before science can assume, as it does at present, that all such cases represent merely the abnormal functioning of the mind or the activity of a portion of the subconscious—till then latent in the subject, but present and potentially destructive in all of us."

Prof. Hyslop's Testimony

Dr. J. Hyslop, formerly professor at Columbia University, and the leading scientific Spiritist of this country, writes in his recent book on "Life After Death": "I have asserted that the explanation of this case is obsession, spirit or demoniac possession, as it is called in the New Testament. Before accepting such a doctrine I fought against it for ten years after I was convinced that survival after death was proved. But the several cases referred to above forced upon me the consideration of the question and the present instance only confirms overwhelmingly the hypothesis suggested by other experiences."

And again: "The everlasting talk about

secondary personality, which is very useful for hiding one's ignorance or merely describing the facts, should no longer prevent investigation."

*Mrs. Travers Smith on the Danger
of Obsession*

Mrs. Travers Smith, the wife of a distinguished Dublin physician, and evidently an experienced experimenter, writes in her recently published book, "Voices from the Void":

"This was, I presume, a clear case of attempted obsession, first of Mr. X, then of me. It seemed quite clear that some external entity of a most dangerous kind was present at these sittings; it illustrated one of the greatest dangers connected with psychic work. I cannot urge too much upon my readers that the greatest caution should be used in the choice of sitters, and also that unpleasant communications should be dismissed; the dangers of obsession are hardly realized by those who have not had some experience of them."



NOTES AND GLEANINGS

—An unusually large number of our subscribers are still in arrears for the current year. We urgently request them to settle their accounts as soon as possible.

—At the first National Immigration Conference, held in New York the other day, Gen. Du Pont declared that this country is 4,000,000 men short as a result of the dwindling of immigration since the war. "Thousands of immigrants," he said, "are going back; other thousands are emigrating to Canada, South America, Australia, and other countries, which are making organized efforts to attract immigration, whereas the U. S. is indiscriminately denouncing the foreign-born and driv-

ing them away. This foolish conduct, the General said, is resulting in "growing misunderstanding between native and foreign-born citizens and in a general demoralization of industrial and social conditions." From which it appears that even our capitalist rulers are beginning to wake up.

—Miss Helen Todd, in an appeal to the Interchurch Federation, declares that there are in this country one thousand women and children left heart-broken, hopeless, and helpless by the imprisonment or deportation of alleged "reds" by the Department of Justice (*lucus a non!*). The cruelty practiced against these poor laborers and the crime of leaving their women and children to starve, cries to God for *real* justice. The "Department of Justice" is making more "reds" every day than it could deport in a year.

—A petition proposing an amendment of the State Constitution of Michigan for the purpose of prohibiting parochial schools has been filed with the Secretary of State at Lansing. The petition bears 114,000 signatures, indicating the widespread anti-Catholic sentiment in that State. This is the third attempt that has been made within four years to submit the proposed amendment to a referendum of the people of Michigan. Two years ago the number of signatures was held to be inadequate by the Attorney-General. In all probability, the question will be voted upon at the November elections, and there is great danger that the parochial schools will be dealt a fatal blow.

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- Schwatka, Fred.* A Summer in Alaska. A Popular Account of the Travels of an Alaska Exploring Expedition along the Great Yukon River. St. Louis, 1894. \$1.
- Manning, Cardinal.* Sermons on Ecclesiastical Subjects. American Edition. Vol. I. N. Y., 1873. 75 cts.
- Newman, Cardinal.* An Essay on the Development of Christian Doctrine. 12th impression. London, 1903. \$1.
- Wetzel, F. X.* The Man: A Little Book for Christian Men. 3rd ed. St. Louis, 1917. 30 cts.
- Lebreton, J.* (tr. by Alban Goodier, S.J.). The Encyclical and Modernist Theology. London, 1908. 25 cts.
- Kralik, Richard von.* Allgemeine Geschichte der neuesten Zeit, 1836 bis 1856. Graz and Vienna, 1916. \$3.
- Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. 6th ed. Paderborn, 1916. \$1.25 (unbound). [Contains the treatises on the Sacraments and Eschatology].
- Baart, P. A.* The Roman Court. 2nd ed. N. Y., 1895. \$1.
- Darwin, Francis.* The Life and Letters of Charles Darwin. 2 vols. N. Y., 1887. \$3.
- A Seminary Professor.* Manual of Christian Doctrine, Comprising Dogma, Moral, and Worship. 31st ed. Phila., 1919. \$1.
- Willi, Chas.* (tr. by F. Girardey, C.S.S.R.). The Priest's Canonical Prayer. St. Louis, 1919. 35 cts.
- Atwood, Harry F.* Keep God in American History. Chicago, 1919. 25 cts.
- Oer, Seb. von (O.S.B.).* Kommet und Kostet. Ein Kommunionbuch. Freiburg i. B., 1912. 60 cts.
- Brothers of the Christian Schools.* Catechism of Christian Doctrine. Nos. 1, 2, 3 and 4. Revised according to the New Code. Phila., 1918. 50 cts.
- Doyle, F. X. (S.J.).* Poems. Phila., 1919. 35 cts.
- Casey, P.* The Theistic Social Ideal, or the Distributive State. Milwaukee, 1919. 25 cts. (Wrapper).
- Maloney, W. J. M. A.* The Irish Issue. N. Y., 1918. 25 cts.
- Kilmer, Aline.* Candles that Burn. Poems of the Fulness of Life. N. Y., 1919. 50 cts.
- Benson, E. F.* Across the Stream. N. Y. 1919. \$1. [A novel dealing with Spiritism].
- Bourassa, Henri.* Le Pape Arbitre de la Paix. Montreal, 1918. 75 cts. (Wrapper).
- Cecilia, Madame.* Outline Meditations. N. Y., 1918. \$1.25.
- Augustine, P. C. (O.S.B.).* A Commentary on the New Code of Canon Law. Vol. II, Clergy and Hierarchy. (Canons 87-486). St. Louis, 1918. \$2.
- Ryan, J. A.* Alleged Socialism of the Church Fathers. St. Louis, 1913. 40 cts.
- De Concilio, J.* Catholicism and Pantheism. N. Y., 1874. \$1.
- Goldstein, D. and Avery M. M.* Bolshevism: Its Cure. Boston, 1919. \$1.10.
- Conroy, J. P. (S.J.).* Out to Win. [Talks With Boys]. N. Y., 1919. \$1.
- Lynch, Denis (S.J.).* St. Joan of Arc. Life-Story of the Maid of Orleans. N. Y., 1919. \$2.15.

(Orders must be accompanied by Cash)

The Fortnightly Review, St. Louis, Mo.

—One man who was found guilty of having dodged conscription has been sentenced to five years in jail as a deserter. Others, who merely exercised their right to express an opinion, are serving terms of twenty years in the penitentiary. "Such is the 'New Freedom,'" sarcastically comments our Pittsburgh contemporary, the *Observer*.

—Count Bernstorff, the former German ambassador to the U. S., testified before the War Investigation Commission at Berlin; April 15, that he had spent \$1,000,000 for propaganda purposes in America before this country entered the war. How many millions, we wonder, did Great Britain spend over here for propaganda?

—The *Catholic Times*, of London, publishes a letter from a correspondent who says he has read the reports of the divorce bill debate in the House of Lords and found that only one of the Catholic peers, Lord Braye, protested against this evil measure and defended the Christian doctrine of marriage. "It is disappointing," the correspondent says, "to find that no other Catholic said one word." The complaint shows that Catholic politicians in England are of the same kidney as in America; they are with but few exceptions demagogues who use their religion only as a means of advancing their political aims.

—In an instructive paper on the spirit and the aims of Bolshevism, in the *Deutsche Zukunft* (No. 10), Dr. G. Lamay shows that Bolshevism, despite its pronounced Russian characteristics, is essentially nothing else but radical Socialism striving for expansion. Its ultimate object is the universal domination of the proletariat over Capitalism, to be attained by means of a world revolution. Its religion, so far as it has any, is Marxism, though the radical Socialists do not insist very strongly on its tenets, as they care little what religious convictions men hold, so they are but good Socialists in the economic sense. There is more truth and sound sense in Lamay's two-column article than in David Goldstein's book and Peter Collins' tirades.

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—We are informed by the Rev. F. Roubouts, of St. Francisville, La., that the *Dutch Standard* (that is the correct spelling), which we quoted in our No. 7, on page 107, is not a Catholic, but a Protestant paper, founded by Dr. Abraham Kuiper, the leader of the anti-revolutionists. We were misled into calling it a Catholic paper by the *London Tablet*, from which we took the quotation.

—At the first meeting held after the death of Andrew Carnegie, its chief financial supporter, the Modern Language Association voted to discontinue reformed spelling. The wonder is that this movement survived so long. Impracticable from the beginning, *ther never was a substanshul reason hay it shud hav ben started*. No language is so ill adapted to violent spelling reform as English composed as it is of a variety of other languages and spoken by men of widely diverging customs and scattered over the civilized globe. The moderate changes in orthography that may have been stimulated by the simplified spelling movement were at bottom the erosive workings of time.

—Mr. John D. Rockefeller, Jr., is quoted as saying that the labor question could be solved by applying "the principles laid down by the Founder of Christianity." Let him bring these principles into the directors' meetings of the Standard Oil Company and other big corporations with which he is connected, and try to apply them to business, and he will soon find that, in the words of Father Plater, S.J., "Christianity is revolutionary, not mildly, but like dynamite."

—Columbia University, New York, has established two courses in Assyrian language and literature. The lectures will be given by Dr. F. A. Vanderburgh. Unfortunately, as we see from an interview with him in the *N. Y. Post*, Dr. V. believes in the "evolution of Babylonian henotheism into the monotheism of the Hebrews." Why not teach the reading of cuneiform texts without religious prepossessions? It is sickening to hear these learned infidels falsely complain about the prejudices inculcated in Catholic institutions of learning, while they themselves are choke-full of anti-religious bias.

Literary Briefs

—Mr. J. Godfrey Raupert, K.S.G., has written another apologetical pamphlet, which the Catholic Union Store of Buffalo, N. Y., publishes under the title, "A Matter of Life and Death." In it he answers such highly important questions as: What is the true purpose of life? Where is the truth regarding life to be found? Has the Catholic Church effectual aids, by means of which it is possible to save my soul? What is the truth respecting life after death? The little brochure is concisely written and will appeal to the busy inquirer.

—Dr. F. J. Kinsman's letter of resignation as P. E. Bishop of Delaware has been reprinted by the English Catholic Truth Society in pamphlet form, with a brief introductory note, under the title, "The Failure of Anglicanism." Dr. Kinsman candidly states the reasons why he found it impossible to hold jurisdiction in a church which does not know her own mind, much less the mind of Christ. As is well known, he has since joined the Catholic Church, and is preparing for the priesthood. Longmans have just issued an Apologia, "Salve Mater," from his pen.

—In a C. T. S. brochure, titled "The Martyrs of Uganda," the V. Rev. Canon F. E. Ross relates the sufferings and martyrdom of "the twenty-two venerable servants of God, Charles Luanga, Mathias Mumba, and their companions," who, it is expected, will be solemnly beatified next month. As the evangelization of Uganda was undertaken by Cardinal Lavigerie's White Fathers, the author takes occasion to give a brief account of the history of that excellent society. The edifying account of the martyrdom of the twenty-two native converts is drawn almost entirely from a letter written by the Superior-General of the Society, Msgr. Livinhac, to the Council of the Propagation of the Faith at Lyons. The brochure is illustrated with a number of appropriate cuts.

—French-Canada has a national league called "Ligue Franc-Catholique," established under the protection of the Sacred Heart to combat Freemasonry and all other forbidden secret societies. M. Louis Hacault, the veteran journalist, who has devoted the best part of his life to this cause, has supplied the members of the league with a "Manuel," in which he presents much valuable information concerning the machinations of international Freemasonry against the Catholic Church. There is an appendix containing the constitution and by-laws of the Ligue Franc-Catholique of Canada. (Quebec: Ralliement C. F. A., 6 rue Jeanne-d'Arc: 12 cts per copy; wrapper).

Books Received

The Facts and Fallacies of Modern Spiritism. By J. Godfrey Raupert, K.S.G. 14 pp. 8vo. Central Bureau of the Catholic Central Society, 201 Temple Bldg., St. Louis, Mo. (Leaflet). 10 cts.

Geschichte des deutschen Volkes vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters. Von Emil Michael, S.J. Sechster Band: Politische Geschichte. Erstes Buch: Die Gegenkönige Otto von Braunschweig und Philipp von Schwaben. Kaiser Friedrich II. bis zum Tode Honorius' III, 1227. xxii & 512 pp. 8vo. Freiburg i. Br.: B. Herder & Co., Ltd.; St. Louis, Mo.: B. Herder Book Co. \$3.75 net.

St. Jeanne d'Arc, the Maid of Orleans. A Historical Drama in Six Episodes, by Flavian Larbes, Friar Minor. 144 pp. 12mo. Cincinnati, O.: Fr. Pustet & Co. \$1.50 net.

The Sacraments. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Vol. III: Penance. Third, Revised Edition. iv. & 270 pp. 12mo. B. Herder Book Co. \$1.80 net.

Memory Sketches. By P. J. Carroll, C.S.C. 181 pp. 12mo. South Bend, Ind.: School Plays Pub. Co. \$1.35.

Reflections for Religious. Edited by Rev. F. X. Lasance. 591 pp. 16mo. Benziger Bros. \$2 net.

Hymnal and Prayerbook. A Collection of Hymns and Prayers Compiled for Congregational Use, by a Priest of the Diocese of Fort Wayne. 182 pp. 32mo. B. Herder Book Co. 35 cts. net.

The Pope and Italy. By V. Rev. Nazareno Casacca, O.S.A., D.D. Translated from the Italian by Rev. J. A. Hickey, O.S.A. With a Preface by the Archbishop of Philadelphia. x & 62 pp. 8vo. Philadelphia: John Joseph McVey 50 cts. (Wrapper).

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REV. J. HARDING FISHER, S.J.

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May 15, 1920

Juvenile Delinquency a Community Problem?

In the *Survey* of March 20th we read an article by Orlando F. Lewis, entitled "Mobilizing the Community Against Juvenile Delinquency." As a result of his experience in a New York war camp he establishes some principles, the application of which, he says, will minimize or eliminate this vexing problem. Evidently the intentions of the author are good, and his efforts are commendable. However, having paid close attention to the development of this evil for many years, having studied it in all its causes and effects, we cannot subscribe to all the suggestions Mr. Lewis offers.

When he tells us, for instance, that the source of juvenile delinquency is the local community, and adds that it is a community, and not simply a family or neighborhood problem, we cannot accept this statement unreservedly. A secondary, and, therefore, contributing cause of juvenile delinquency may be the community when the authorities fail to eliminate certain temptations and dangers and to create a clean environment. But the primary and most important cause is the wretched home, no matter what anyone may say to the contrary. This fact is established by thousands of cases of our own experience as well as by the practically unanimous testimony of probation officers and social workers.

Mr. Lewis says that the resources of the community must be applied to combat and check delinquency, and that these resources must appeal to the child. Appeal, how? By providing more movies, poolrooms and games of all sorts; in short, more fads? But we now have a superabundance of these, and they have made the thing worse instead

of better. My medicine is strict supervision, not tyrannical, but firm application of lawful authority in the home, school, church and community.

It cannot be denied that the city of Chicago has made great efforts to curb juvenile delinquency. It has established public playgrounds, community centers, parks, sports, a little army of boy scouts and social workers, and, in addition, a very good system of juvenile and even adult probation. Notwithstanding these extraordinary and very expensive efforts, however, we read in the *Tribune* of April 2d (p. 5), that delinquency among boys increased 15% last year. So the community has failed in reforming the boys; and why? Because the home failed to function properly, and an evil tree cannot produce good fruit, unless God works a miracle. Juvenile delinquency originates in the family, and in and through the family the proper remedy must be applied. The poor delinquent children are not primarily responsible for their misfortune. A young offender told me in the Juvenile Court of X recently: "Father, I was sticking in the mire; how could I help becoming soiled." There was logic in this plaint.

Twenty-five years ago parents were able and willing to train their children themselves, and they gave good men and women to Church and State. Now the very suggestion that the community should perform the duties of father and mother shows that something is radically wrong. Bolshevism is not the greatest danger threatening the nation. It is the disintegration of family life. The great and fundamental trouble is that God and Christ have been expelled from so many homes, and the enemy of God and of man is filling the vacancy.

Fr. A. B.

The Witch o' Domremy

(*Jeanne D'Arc*)

By Charles J. Quirk, S.J., St. Charles College, Grand Coteau, La.

She who was burned amid coarse taunts and jeers,

Deserted by her country and her king;
This child whose life was intimate with tears,

Ending in failure and in suffering;
Stands now—to-day—enthroned above all Time,

Freed from all blame and to God's glory given,

A dauntless Maid, a warrior sublime,
Once of our earth, now of the Courts of Heaven!

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(*Seventh Installment*)

In October, our abbey school was reopened in Delle. I went there as a professor and worked in that capacity for two years. We had about one hundred boarders, mostly from France and Switzerland, some from South America. I taught Latin and Greek to the advanced pupils; arithmetic to the beginners; penmanship and drawing to all. One year I also had large classes in geography and history. I liked my work very well. The pupils were, as a rule, talented and eager to learn; but after two years of teaching, I felt reluctant to take the solemn vows, which I had never made on account of the suppression of the monastery. I could see no future for a monastery in France, where we were exposed to far worse vexations under the Gambetta régime than we had suffered in Switzerland. I resolved to make use of my dispensation and go as a missionary to America. There I hoped to find a suitable place for a monastery, of which the Fathers might in time avail themselves. In fact, after I had been in America for a few years, Archbishop Kenrick, of St. Louis, offered me, through his vicar-general, the late Msgr. Henry Muhlsiepen, Franklin County, Mo., with the town of Washington, for our community. I went with Monsignor Muhlsiepen to Delle with this offer, in 1892, but Abbot Charles had fixed his hope in France and declined the generous offer, whilst some of the Fathers were eager to follow me. I had always had a longing for the missionary life since, as a boy, I had tried to go to America with Bishop Marty. On another occasion I had tried to go to Ecuador with some of our Fathers, but their mission failed, and they returned to Switzerland.

The happiest years of my life were those spent in the community of Maria Stein. I often wondered why our Fathers in and out

of the monastery were such kind, friendly, and hospitable men. The difficulties in joining the abbey; the many vexations from the government; the strict and unreasonable governmental examinations in all the worldly sciences, as well as in philosophy and theology, prescribed before any one was allowed to take the final vows, kept away all except those who had a strong vocation. I suppose that was one reason for the happiness of the community. Then our humble and isolated position in a corner of Switzerland, between France and Germany, without any inducements for the ambitious, was a protection against spiritual malaria, that dread disease which breeds what Msgr. Sebastian Brunner used to call "*mitriasis inflammatoria*." Our buildings, except the church and the chapels, were quite humble, and the community resembled a democratic Capuchin convent. This humble community life created an atmosphere of contentment. In our rooms, in our habits, everything was simple and primitive, the lay brothers had everything like the Fathers, even if the latter were professors or superiors.

In 1902, the Fathers had to leave their new home in France on account of the laws against religious. For a time they were scattered, most of them having charge of parishes. Later they established a house near Bregenz, in Vorarlberg, on the spot where St. Columbanus landed with his Irish monks and St. Gall remained with others to establish, not far away, the celebrated abbey called after him. The new foundation near Bregenz is named St. Gall. Besides attending the shrine of the Blessed Virgin in Maria Stein, and about eight parishes that have belonged for centuries to that abbey, the monks have charge of a government "gymnasium" (college) at Altdorf, the capital of Canton Uri. Of the fifty-five religious who were members of our community at the time of the suppression, 1874, only three are now living. At present the time seems favorable for re-establishing the venerable old abbey, which, with its shrine, for centuries proved a haven of refuge and a source of untold blessings to the Catholics of the surrounding districts of France, Alsace, Baden, and Switzerland.

CHAPTER V MY FIRST VOYAGE TO AMERICA

On October 19th, 1878, after a few days spent in Paris, visiting the World's Fair, I left Europe from Havre de Grace, by the steamer "Amérique."

I kept a diary in French, and now read with a smile many of my former ideas. I will, nevertheless, quote a few items from it. I was still under the impression of "la grande nation," but had to hear a great deal that showed the French in a different light. My first two companions from Paris were a Parisian M. Chivre, and an American from Cuba, named Strampa. Already on the

railroad from Paris to Havre the Parisian was quite noisy, and when we passed Rouen he kept on crying out from the car, "Down with the Catholics!" The very first day on the steamer Monsieur Chivre began to vilify all other nations, and among other silly things said that no language equalled the French in beauty, that it was especially adapted for singing, and that, therefore, nobody could sing as beautifully as the French. (Jean Jacques Rousseau asserted just the reverse). The Cuban replied that he thought French might be better suited for singing than English, but that the Germans were undoubtedly far superior to both the French and the English in music and singing; and as far as beauty of language was concerned, Spanish and Italian were, to say the least, not inferior to French. The Parisian replied that the Germans and Italians might have some knowledge of instrumental music, but that their singing was abominable. In this way they kept up an argument in which a good many others joined, while I remained silent.

This being my first trip on the ocean, it made a deep impression on me. If I ever experienced the truth of the saying "*si vis orare vade ad mare*," it was then. I had never recited the canticle of Dan. III, 57 sqq. with greater feeling: "All ye works of the Lord, bless the Lord: Praise and exalt Him above all for ever. . . O ye seas and rivers, bless the Lord: Praise and exalt Him above all forever. O ye whales, and all that move in the waters, bless the Lord," etc.

I had been told that the best way to ward off seasickness, or to render it more tolerable was to eat and drink heartily. My appetite being good, I ate heartily, thinking that if Neptune should demand an offering from me, I would be in a condition to render him a full tribute. But, although almost every one on the steamer, even the stewards and employees, became seasick on account of the exceptionally stormy weather, I remained well all the time.

On our ship were many sisters of the Sacred Heart. In my missionary zeal I gave them religious instructions daily. The third day of our voyage all the passengers of our dining-room were absent on account of sickness. Brother Stanislaus, a Franciscan, and I, were the only two guests who ate there for several days.

In those days, in order to save coal, the sails were used whenever the wind was favorable, and in consequence ships did not run as smoothly as they do now; the winds and storms would cause violent rocking and thus bring about a great deal of seasickness. I was amused at many incidents, for instance, when a steward came in with a big pile of plates, and a sudden jerk of the ship caused them to be scattered all along the corridor.

On the 21st of October we saw a small steamer trying to approach our ship. It raised the United States flag, and our steamer answered it. When within hearing, the captain of the boat said that they were in need of bread and wine. Our steamer stopped, and then the other vessel dispatched a small boat which was tossed backward and forward, sometimes high above and then again far below us. Ropes were thrown out to the eight men in the skiff, and they began to tell their story. They had no more bread, wine, water or biscuits, and for two days their passengers had had nothing to eat. They had met a shipwrecked crew with whom they had shared their provisions, and were delayed by bad weather. Their destiny was New Foundland. They asked our captain to take the shipwrecked crew to New York. All their demands being granted, they went back to their steamer and then returned with ten shipwrecked men. A rope ladder was let down and they climbed up on it; two of them fell into the water, but were gotten out, a kind of net having been stretched under the ladder. Their captain suffered from a broken jaw-bone. They were hauling lumber when their boat sank, and floated about on timber when the American boat picked them up. Our steamer was delayed about four hours through this incident. Later we found out from the shipwrecked crew that the American boat had waited for us several days; that they themselves had come from Ireland; that they had had plenty provisions in their own boat, but that it had been loaded too heavily on one side, thus causing their misfortune.

On the 25th I met a countryman from Hochdorf, Lucerne. He told me a rather amusing incident. A brother of his was porter in the Abbey of Engelberg. As he visited him he declared that he was tired of his job and asked him to replace him. The Father steward was satisfied with the idea, but remarked that the porter was also barber of the monastery. He asked our friend if he could shave. Our friend had never been a barber, but he courageously started to soap the Father's face. He put the lather on somewhat too thickly and spread it too far around so that the "Grosskellner" told him he should not soap the father in that way. However, he succeeded in shaving him nicely, whereupon the Father remarked: "That is all right, and I shall go to see his Lordship, the Abbot, that you may shave him also." That was too much for his courage. Immediately he fled, without letting his brother know of his going.

Some of the French aboard mocked the passengers of other nations, and especially the German Franciscan, who was humble and kind, was frequently made the butt of their jokes. Occasionally the scoffers were

paid back in their own coin. One day a handsome Spaniard, who spoke French like a Frenchman, took up the gauntlet. He said on almost all steamers, be they Catholic or Protestant, there was some kind of religious service on Sundays. With his people, the Spaniards, that service naturally was the Mass. Only on the French lines there was absolutely nothing to mark the religious character of Sunday. He added that France liked to parade as the oldest daughter of the Church, whilst, in fact, her citizens acted as if they were kin to Belzebub. He thought their defeat in 1870 had not been enough; that their pride needed some more humbling. He predicted that France would soon have a worse "kulturkampf" than Germany, and that churches, convents, and schools would again be confiscated as they had been in the great revolution. He related how terrible had been the conduct of the French in Spain at the beginning of the century: they had respected neither priests nor sisters, but destroyed the most beautiful monuments of art, behaving worse than the infidel Saracens had done; how they had stolen chalices, golden vessels and costly vestments, which they now paraded in their Louvre. It became clear to me now that "the grand nation" did not everywhere enjoy such a wonderful reputation as I had imagined.

October 30th I landed in Castle Garden and was received by the Franciscan Sisters of Hoboken through their house-servant. The next day they brought me to the Benedictines in Newark, where I celebrated a solemn High Mass with deacons on the first of November, the Feast of All Saints. The Benedictine Fathers were extremely friendly and asked me all kinds of questions about Switzerland and the Swiss Benedictines. At dinner we had oyster soup. I had never eaten oysters before, and did not know what the little brown things in the soup were. Seeing all the others eating, I also tried them, but these foreign tidbits would not stay in my Swiss stomach, so that I had to leave the refectory, to the great merriment of the Fathers. On the streets I greatly wondered at the negroes and their strange costumes. However, the dress of the white men looked to me hardly less interesting. Not because the men did not wear good clothes, but on account of certain incongruities. One man, for instance, wore a good suit, but an old slouch hat; another wore a fine hat, but a torn shirt and ragged trousers. Also, with regard to the cleaning of the nose, I saw, for the first time in my life, men performing that operation by the sole aid of the thumb, and my diary remarks that "I might have saved myself the luxury of handkerchiefs, as they do not seem to be needed here; they have only a little bit of a silk affair which they afterwards use to wipe the face with." (To be continued)

Two of a Kind

The Freeman (N. Y., Vol. I, No. 5) concludes a spirited review of Lord Fisher's "Memories and Records" as follows:—

No moral need be drawn, except perhaps the rather obvious and threadbare one, that the ways of governments and bureaucrats are quite the same the world over. One might, however, draw the attention of all those who are interested in a policy of preparedness to Lord Fisher's story of as aggressive and complete a plan as was ever devised by militarists. They may make what comparisons they please with what they know of the Prussian cult's full-blooded ruthlessness—which has surely not been understood by the romanticists of propaganda. After Fisher, the deluge. Prussian militarists may now be estimated at their true worth; really, by comparison, they barely hold their own. It is refreshing, however, after all the hate-myths, to see that the freemasonry of their common trade caused Fisher to hold some of them in affectionate admiration. Tirpitz, for example, remained all through the work of preparation, all through the war, his "dear old friend." A fellow feeling makes us wondrous kind; and hence, when the Admiral of the British fleet heard of the dismissal of von Tirpitz, he sent him the following sympathetic letter:

Dear Old Tirps—We are both in the same boat! What a time we've been colleagues, old boy! However, we did you in the eye over the battle cruisers and I know you've said you'll never forgive me for it, when bang went the Blücher and von Spee and all his host!

Cheer up, old chap! Say "Resurgam"! You're the one German sailor who understands War! Kill your enemy without being killed yourself. I don't blame you for the submarine business. I'd have done the same myself, only our idiots in England wouldn't believe it when I told 'em! Well, so long! Yours till hell freezes, Fisher.

This letter is dated 29 March, 1916. There will, no doubt, be numbers of worthy Americans who will feel sorry for the "idiots in England."

—The misery of man proceeds, not from any single crush of overwhelming evil, but from small vexations continually repeated.

An International Congress of Gregorian Chant

An event of great importance to all lovers of pure church music is to take place in New York City on the first, second and third of next June. It is the International Congress of Gregorian Chant, the first of its kind to be held in this country.

The prime object of this Congress, as its name signifies, is to make the glorious chant of the Church better known and better loved. It is to give a fresh impetus to the reform of church music so earnestly desired by Pope Pius X, of blessed memory, and promulgated by him in his famous *Motu Proprio* of Nov. 22, 1903. It is to supplement and bring to fruition the many praiseworthy attempts made on the part of those who realized the impropriety of the music generally heard in our churches, and who by word, pen and example, have done their utmost to bring about the reform desired by our Holy Father.

The music of the Congress at the solemn pontifical Masses, vespers and complines is to be that "which has been inherited from the ancient Fathers, which the Church has jealously guarded for centuries in her liturgical codices, which she directly proposes to the people as her own, which she prescribes exclusively for parts of the liturgy, and which most recent studies have so happily restored to their integrity and purity"—the Gregorian Chant. Under the direction of a master, in the person of Dom A. Mocquereau, O.S.B., of Solesmes, who has devoted practically his whole life to the study of the Chant, unravelling the secrets of the manuscripts of past ages, that throw light on this important department of the art of music, the Chant at the Congress will be rendered in all its beauty and sublimity, and perhaps in a manner never before heard in this country.

In spite of the efforts so far made, there are, to use the words of the illustrious author of the *Motu Proprio*, "many prejudices in the matter so lightly introduced and so tenaciously main-

tained even among responsible and pious persons." Churches in which Gregorian Chant is held in high repute are, comparatively speaking, rare. In how many of our churches is the proper of the Mass ever sung? And is it not a part of the liturgy of the Mass with the common? The failure to restore Gregorian Chant to its proper place in our churches is clearly traceable to a widespread belief that it is impossible of accomplishment. How can priest or choirmaster justify the gymnastics of the choir loft that scandalize our people Sunday after Sunday at High Mass? "It is vain to hope," the Holy Father declares, "that the blessings of Heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith, of old, the Divine Redeemer drove the unworthy profaners from His temple."

All church musicians, clerical as well as lay, and especially all priests who have the opportunity to attend the sessions of this important Congress should do so. None who have the good fortune to assist at this great Congress, planned, as it is, along practical and comprehensive lines, will come away without a profound desire for a wider diffusion of the knowledge of true church music among the people, especially the knowledge of that misunderstood institution known as the Chant. With full hearts they will echo the statement of Pius X that "an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this." They will realize that, properly taught and sung, the Church's traditional music shines forth in all its glory as the supreme form of collective vocal prayer, and "that no other music penetrates so deeply and so intimately or causes to vibrate so harmoniously the heart of man. Here there is nothing conventional, nothing ephemeral, nothing superfluous; through Plain Chant we pass from the finite to the Infinite."

(Rev.) F. JOS. KELLY

Catholic Papers—Official and Unofficial

II (Conclusion)

At this point there arises a serious difficulty, and even a danger, namely, in differing from, or in opposing, an official organ, especially when the official character is openly emphasized. To argue against its policies, even in respectful language, may seem to reflect upon the constituted authorities of the Church, and to detract from that reverence in which they should be held by Catholics,—a thing to be deplored particularly in our age and country, where authority is so often disregarded. Because of this it comes about that the editor of the non-official paper is never entirely free in his attitude towards the official organ and may even feel compelled at times to stifle his honest convictions. Nor is this all. Although it is perhaps a remote contingency, suppose, for the sake of argument, that all our Catholic weeklies became official organs. It would be next to impossible to secure unanimity of views about all important questions that affect us. Yet dissension, which is almost unavoidable, would scarcely present an edifying spectacle to the Catholic body and to the outside public. Such dissension might perhaps be prevented by minute and stringent regulations, laying down what topics shall be discussed and how and what topics must be eschewed. But the very suggestion is abhorrent to our innate sense of fair play and love of freedom. Such an arbitrary curtailment of our rights would defeat its own purpose. It would sound the death knell of vigorous intellectual life among Catholics and mark the beginning of stagnation and decay. The whole question calls for generous largeness of view and uncommon tact in the handling. The fullest measure of enthusiastic coöperation will be obtained from an ever-willing laity by showing a deserved amount of confidence in them and allotting them responsibilities commensurate with it.

Should it be concluded from all this that it were better for the bishop not to have an official paper? By no means.

We may well ask, why should he not have two, or three, or more; in fact, as many as there are truly Catholic papers in the diocese? The purpose of all episcopal communications is to bring them to the knowledge of the whole diocese. This end is best attained by publishing them at the same time in as many papers as possible. Why, indeed, confine them to one organ, which is read only by a portion of the flock?

While on this subject, another solution may be suggested. It so happens that practically all official documents printed in the official organ, are also sent officially to the priests of the diocese. These letters, even as they are now, form a kind of irregular periodical. Could they not be shaped into a regular periodical of two, four, or eight pages, a kind of miniature *Acta Apostolicæ Sedis*? It would not be necessary to obtain second-class mailing privileges, although this would probably not be difficult in the larger dioceses. Parishes, religious houses, libraries, Catholic and probably other editors in and out of the diocese, and private persons, would either be obliged to subscribe, or would do so of their own accord. The copies might be sent out punched, or in some other way prepared to be inserted into a convenient holder, so as to form a permanent record, and many subscribers would probably have their volumes bound. For the purpose of this truly official journal it would make no difference whether it were printed, or multiplied in some less pretentious way, provided the issues appeared as parts of a periodic publication, that is, each with a title, date, number of volume and number of issue.

It goes without saying that these volumes would be of the greatest assistance in the management of the administrative headquarters of the diocese. They would prove indispensable to pastors, and, last but not least, to present and future historians. To mention but one point,—how many beautiful pastoral letters, which it is now next to impossible to get hold of, could be preserved in this way in a definite place, where one could look for and find them at any time?

It may possibly happen that in smaller dioceses not even a few pages can be filled twenty-four or twelve times a year with official publications. In such cases, some other official document, episcopal or papal, might occasionally be reprinted, for instance, one on the liturgy or Canon Law. Care should be taken, however, that everything which appears on those pages be really of an official character. The paper should not be large, one might almost say, the smaller the better. If historical notices are incorporated, as they should be, they might best assume the character of a systematic chronicle that would preserve many valuable data and always prove a source of reliable information.

Such an official journal, no matter how modest in form, would readily settle the question of the relation between bishop and Catholic editor. All editors would become "equal before the law". If they want official news, let them subscribe to the official organ. The bishop has no financial or other obligations towards any paper. If blunders are committed, he is perfectly free to take the steps he sees fit, without being exposed to the charge of partiality or selfishness.

It should be added, in conclusion, that the views here set forth are not altogether original with the author. In the present paper he has embodied various questions that have come to him from different quarters, clerical and lay, all giving unmistakable proof that this timely topic is of deep concern to Catholics.

(REV.) J. B. CULEMANS

The Bohemians in America

In 1890, Peter Hronst published a volume on "The Cech Catholic Settlements in America." In 1910, E. B. Balch ("Our Slavic Fellow-Citizens") and John Habenicht ("History of the Cechs in America"), gathered valuable historical material on the Bohemian immigrants. Now Mr. Thomas Capek issues a book on "The Cechs (Bohemians) in America" (Houghton Mifflin Co.), which not only treats of the economic life, but also throws light upon the vari-

ous manifestations of activity of his countrymen in the U. S. The *Catholic World* (No. 661) says in a review of the book:

"The most important sections of the volume are devoted to the literary and the religious history of the Bohemians in America. The religious life of Bohemians is treated in two distinct chapters. The one entitled 'Rationalism' is a sad picture of the decay of Bohemian Catholicism in America. 'It is perhaps not too much to say that fifty per cent of the Cechs in America have seceded from their old-country faith.' Our author is convinced that 'the strength of the secessionists is nearer sixty or seventy per cent than fifty' (p. 119). A shameful press, filled with sarcastic venom towards the Catholic faith, has done its utmost to mislead Catholic Bohemians into rationalism, and unfortunately succeeded. Anti-Catholic propaganda was supported by some ex-priests, who, led astray by nationalistic aims, renounced their faith. This was also, of course, aided by a strong Protestant proselytism. Statistics show how strong this proselytism grows. The Jan Hus Presbyterian Church alone in New York has a Sunday school frequented by 1057 children. Hence, it follows that Rationalism and Protestantism little by little are choking Bohemian Catholicism. There is much talk about the Italian religious problem in the American Catholic press, but no attention is paid to the dangers threatening the faith of Catholic Slavs.

"The writer devotes twenty-five pages to the lives of the leaders of anti-clericalism, anti-Catholicism, and Protestantism among his countrymen, and only one to the Catholic apostolate. This partiality deprives his book of some highly interesting pages as to the apostolic zeal of Monsignor Joseph Hessoun, the Benedictines of Chicago, the Bohemian Catholic press. Fortunately, the notice of J. Sinkmayer in the *Catholic Encyclopedia* balances this omission, and shows that Catholicism produces everywhere the same fruits of zeal and holiness."

Questions Concerning Rural Education

To the Editor:—

I am preparing a preliminary study of the problem of rural Catholic education in the United States and am anxious to benefit by the observations of experienced persons from every section of the country. Being assured that you are deeply interested in this subject, I enclose a list of questions on which I hope you will be kind enough to give an expression of your views; and if you feel the importance of the subject warrants it, to invite replies to these questions from your readers who have experience in rural work. I shall be glad to receive copies of all expressions of opinion on the subject.

The purpose of the paper which I am preparing will simply be to bring the needs of rural Catholic education to public attention. I shall be happy to acknowledge your co-operation in accomplishing this purpose.

(REV.) EDWIN V. O'HARA

62 N. 16th Str., Portland, Ore.

1. Is the situation satisfactory as regards the religious training of Catholic children in rural districts? Has the condition improved in recent years, or has it become more difficult to reach the children in these districts? Why? What difficulties do you find impeding the rural Catholic Sunday School?

2. The United States Census Bureau classifies as "rural" all towns of less than 2500 population. Are not towns of this size more properly considered "urban"? Where should the line be drawn between "rural" and "urban" population? Why?

3. Is it practicable to train lay catechists for the country districts in sufficiently large numbers to aid materially in the work of rural religious education? How can such catechists be trained to be efficient teachers?

4. Is it practicable to develop in America religious communities devoted to rural education, especially to the education of children in the open country? Could such religious teachers more effectively perform their task by meeting the children of a rural school district after the public school is dismissed on week days, rather than by depending exclusively on Sunday School?

5. Would it be practicable for Catholics to do as the Lutherans do in so many rural communities, namely, conduct religious summer school for a month or six weeks in the summer, utilizing the public school building for the purpose? Could not Catholic public school teachers be recruited for the task of conducting such summer schools?

6. Would it be practicable for convents to open correspondence courses in religion for country children? Has the success of correspondence schools in other subjects any significance for the teaching of religion to country children?

7. Is there an adequate Catholic juvenile literature that will appeal to country boys and girls? Are there suitable religious papers for rural needs? Are there any practicable means of getting such literature in circulation among the rural Catholic population?

8. How far must the peculiar social problems of the country be considered in dealing with rural religious education? Can rural Catholic social life be organized around the rural church?

9. Should the religious educational forces ministering to rural children be situated in small towns or in the open country? Should religious educational forces tend to keep country children on the farm or encourage them to migrate to industrial centers?

10. What other agencies, besides those mentioned above may be made subservient to rural religious education?

11. How far can the solution of the problem of rural Catholic education be left to the local rural parish? How far must it rely on diocesan assistance?

The Current Mass Psychosis

The mass psychology has undergone a vast transformation. It has lost its old allegiances and faith in authority, whether of masters or of government. Freedom is its dominating motive; freedom to live, which means shorter hours and more leisure, and freedom to live a full life, which means wages enough to permit enjoyment of leisure. It may be egoism, but it has its good side. The worker is hardly conscious of any change of mentality. He believes in his right to freedom and a full life just as innocently and unself-consciously as he formerly accepted his relatively inferior human status. Nor can he understand any denial of this right. Such a mass psychosis is a far more formidable fact than the rise or fall of a Bolshevik government. It is universal in Central and Eastern Europe. It is spreading westward. Proletarian governments may be crushed or fall by their own weight. But a mass psychology is not so easily dealt with. On the contrary, it has to be taken into account if social stability is to be regained.

Some Catholic Editors

Apropos of a claim made in favor of the *Bulletin des Recherches Historiques*, our esteemed friend, Canon V. A. Huard, points out, in a letter to *Le Droit*, of Ottawa, that the oldest extant Canadian periodical publication in the French language is the *Annales de la Bonne Sainte Anne*, which is in its forty-seventh year. The second place is held by Canon Huard's own monthly magazine, *Le Naturaliste Canadien*, which was established forty-six years ago and has been edited by the genial Canon for a little over a quarter of a century. This makes Father Huard the doyen of French-Canadian editors.

Who is the senior, in point of service, among the Catholic editors of the United States? Father Phelan is gone, so is Hugo Klapproth, and so is John J. O'Shea. We presume Humphrey J. Desmond of the *Catholic Citizen* is near the top of the column now. The editor of the FORTNIGHTLY REVIEW has been constantly engaged in Catholic journalism since June, 1890, though his earliest experiences in the profession date back six or seven years farther. He has so long been called "the Benjamin of the Catholic Press" and "the cub editor" that he can hardly realize that he has gradually advanced to a place among the greyheads of the profession. Yet it must be a fact, for we well remember Canon Huard's assumption of the directorship of the *Naturaliste Canadien*, which, by the way, enjoys the unique distinction of being the only review devoted to the natural sciences in the French language outside of France. Before moving to Quebec, where he has since become a provincial, nay, a national celebrity, Father Huard edited a little monthly college paper in Chicoutimi, called *L'Oiseau Mouche*, which we used to read with pleasure, and the like of which we have never seen since. We wish the doyen of the Catholic editors of French Canada a hearty *ad multos annos!*

—We are always ready to furnish such back numbers of the F. R. as we have in stock.

An International Review of Secret Societies

The *Revue Internationale des Sociétés Secrètes*, which we used to quote so frequently in pre-war days, has been resurrected. It had to suspend publication at the beginning of the war for the reason that, as the editor now informs us, the censorship seriously interfered with its telling the truth.

The *Revue* will appear quarterly instead of bi-monthly until further notice. Its careful perusal is essential to all who wish to understand the hidden forces incessantly at work to subvert Christian civilization (and who can do his full duty without understanding these sinister forces?)

La Revue des Sociétés Secrètes collects together all the evidences of the workings of secret societies and shows who are their chief upholders and what means they employ.

The current issue (Vol. IX, No. 1) contains much interesting information on the rôle which Freemasonry played in the late war, on the close connection existing between Freemasonry and Theosophy, and a variety of other equally important subjects.

The office of the *Revue* is at 96 Boulevard Malesherbes, Paris XVIIe, France. The subscription price for foreign countries is 25 fr. per annum.

—Mr. J. G. Snead-Cox has resigned as editor of the *London Tablet*. He was an able writer but a poor editor. His attitude during the Great War was positively unchristian and disgusting. As the late John J. O'Shea of the *Catholic Standard and Times*, so Snead-Cox reduced the *Tablet* to comparative insignificance. It was outrun both in quality and circulation by the *Universe* and the *Catholic Times*, and had it not been for Father W. H. Kent's unflaggingly interesting "Literary Notes," and an occasional letter from a scholarly correspondent, the *Tablet*, under Mr. Cox, would hardly have been worth reading. We trust the old journal will become rejuvenated under the direction of a younger and an abler man.

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An Unfair Restriction

To the Editor:—

The Press Department of the National Catholic Welfare Council sends out a letter soliciting subscriptions to its cable and weekly letter service. It states that this service is available only for those papers that are members of the Catholic Press Association, a private organization. "This condition is obligatory under the agreement by which the Catholic Press Association was taken over by the National Catholic Welfare Council," states the letter.

When this condition was proposed by one of the members of the Catholic Press Association at the convention in Washington last January, it became the subject of a hot discussion. A few even went so far as to propose to deny this cable and news service to one paper if two Catholic papers existed in the same locality. This idea was killed, but the proposition to restrict the cable service to members of the C. P. A. found some friends. Since the open meeting could not come to an agree-

ment on this matter, a committee was appointed, and judging from this recent letter, the decision was cast against those that were in favor of letting the *whole* Catholic press have the benefit of this cable service. We think this condition is unfair and even unjust. According to the statements of Bishop Russell the very purpose of forming this department was to spread Catholic news, which would not otherwise be given to our people and the reading public at large, or, if given, would appear in a form that would not do justice to the matter concerned. If this is the real aim of the new organization, why limit it at the very start and exclude publications for no other reason than their unwillingness to be members of the C. P. A.? Why should the Bishops' Council identify itself with a private organization that by no means has the monopoly of Catholicity as far as publications are concerned?

The letter states that the fee of \$5 a week for the cable service is by no means sufficient to cover the cost of this

service. Who is going to pay the balance? The Catholics of America at large. And to these the Catholic editors and publishers belong who are denied the service for no other reason but that they do not belong to the C. P. A. Does this denial not involve an unjust discrimination against Catholics who are readers of publications whose editors are not members of the C. P. A.? Being readers and endorsing the attitude of their favorite publications they are not to get the benefit of an institution which they have to help maintain. It is true the C. P. A. insisted on this condition before it handed over its service to the C. N. W. C. But is this fair? Is this the spirit which should prevail among Catholic editors and publishers?—the spirit which St. Paul had in mind when he wrote to the Philippians (I, 18), "But what then? So that by all means, whether by occasion or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice." The very same Catholic editors who insisted on this condition often write and protest against tyranny in trusts or unions, and here, where they have an opportunity to show their broadmindedness, they fail and display a narrowness which only the lack of ideals and a greedy "nothing-but-business" spirit can explain.

A PAYING MEMBER OF THE C. P. A.

Lafayette and the K. of C.

A writer in *Reedy's Mirror* having intimated that the Knights of Columbus, in proposing to erect a monument

to Lafayette in Metz, were perhaps not aware of the fact that Lafayette was a Freemason, Dr. John G. Coyle, of New York, writes that the Knights are not ignorant of this circumstance, but that in erecting this monument they are paying tribute not to Lafayette the Mason, but to Lafayette the friend of the United States.

Which may satisfy many; but when the Doctor pretends to find, in the matter of Freemasonry, a resemblance between the case of Theodore Roosevelt and Lafayette, and tries to show that a great American Catholic organization may honor Lafayette, although he was a Mason, just as logically as it may honor Roosevelt, who also was a member of the craft, he adds nothing to the strength of his argument. Rather he weakens it, for the two cases are not at all similar. Roosevelt never was a Catholic, and therefore his joining Freemasonry involved no apostasy, whereas Lafayette was a Catholic in his youth, although later, like so many Frenchmen of his time, he became a "freethinker."

And, by the way, in view of this, it is rather surprising to find the *Boston Pilot*, of April 17, referring to Lafayette as a Catholic in an editorial commending the erection of the aforesaid statue in Metz. Lafayette was a Catholic in his childhood, but of his Catholicity later on the less said the better. To flaunt him as a Catholic hero coming to the help of our struggling colonies is absurd. Read what Hilaire Belloc has to say in his book "The French Revolution."

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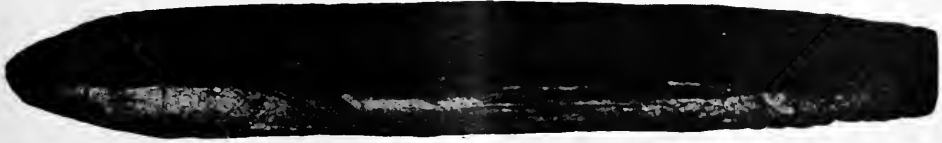
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The Catholic Encyclopedia, which specializes in Catholics of distinction, is ominously silent about Lafayette. It has no sketch of his life any more than it has a sketch of the life of Garibaldi.

Catholics in this country ought to keep the facts straight in their minds about Lafayette, and not be insisting on his Catholicity when he had no Catholicity to insist upon.

That he should be honored by a statue may be fitting; but let us not think when we are honoring his memory thus that we are honoring a Catholic hero.

T. H. D.

NOTES AND GLEANINGS

—The Catholics of England are going to hold a national congress at Liverpool in the latter part of July—the first since the outbreak of the war. In America we have not had a national Catholic congress for ever so long. Why not?

—A reader sends us a copy of the N. Y. *Staatszeitung*, of March 2, in which is a news article stating that the National Catholic War Council, through Father John J. Burke, contributed \$10,000 for the rebuilding of the First Reformed Church, of Hoboken, destroyed by fire last December. Is the N. C. W. C. aiding in the building of sectarian churches? Surely that is not part of the Bishops' reconstruction programme!

—Dr. E. J. Dillon, in his new book, "The Inside of the Peace Conference," brings out the interesting information that the freedom of the seas was never as much as mentioned at the Versailles conference. When Mr. Wilson sailed for France, he says, a cable despatch was sent from his boat saying that the freedom of the seas was one of the things that he would insist upon at the peace table. In response a wireless message was sent to him from London to the effect that if he wished to do business with Britain, he must eliminate that obnoxious demand from his programme. He did. "Without a fight or remonstrance the President struck it out," is Dr. Dillon's laconic comment.

He adds as an afterthought: "The fourteen points were not discussed at the conference."

—Mr. J. Godfrey Raupert, K.S.G., in a brochure just published by the Central Bureau (Temple Bldg., St. Louis), "The Facts and Fallacies of Modern Spiritism," takes up certain statements made by Sir A. Conan Doyle as characteristic of the "Zeitgeist" and shows that the evidence produced by Doyle and others to prove the identity of the communicating spirits with those of deceased men and women are utterly worthless, and that the prodigious claim made for Spiritism as a "new revelation" harbors a fundamental and fatal fallacy, namely, that the Christian religion is in need of reconstruction. Mr. Raupert shows that Spiritism, Christian Science, etc., are merely embodiments of an ancient error which reappears in a new form every generation or two. The pamphlet will repay careful reading. It is so simply written that even "the man in the street" can understand the argument. (Price 10c).

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—At the formal decoration of Admiral Benson with the Grand Cross of the Order of St. Gregory, Cardinal Gibbons said that "the Holy Father, in bestowing this mark of his special favor, desires to emphasize the truth that loyalty to one's country is a Christian virtue; that an officer in command is the guardian of a sacred trust, that authority committed to him must be used in obedience to constituted authority; that his duty is not to reason why, but if necessary to die." The papal letter read upon the occasion merely says that the Admiral was honored by the Holy See because, according to the testimony of the Bishop of Charleston, he had "set his fellow-citizens a most worthy example of piety and Christian virtue, and had defended and furthered the Catholic cause to the best of his ability." *Amerika* asks: "For which of the reasons assigned was Mr. Benson really honored?"

—Dr. Frederick Peterson, who knows Freud and Jung personally and has tested their method of psycho-analysis in practice, warns the public against it in the *Journal of the American Medical Association*. "The Theories of Freud and Jung," he says, "are to psychology what cubism is to art—new, sensational, and rather interesting. If they were not so pernicious in their application, as well as untrue in psychology, I should say nothing of them, but let them take their place in our historical museum with all the other curiosities which the centuries have accumulated." Dr. Peterson says that the medical treatment based upon these theories often leads to insanity, and even suicide, and should be strictly forbidden by law. Feudism, as our readers are aware, is based on the claim that all the arts and, in fact, our whole civilization, originated in the sublimation of sexual desire.

—Regarding the so-called "faits de Loublande," repeatedly mentioned in this REVIEW, we note that the Holy Office, under date of March 12, has issued a decree (*A.A.S.*, XII, 4, p. 113), in which it declares, after a thorough examination of the whole case, that "the pretended visions, revelations, prophe-

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Bargains in Second-Hand Books

- Miller, Joshua A.* The Bible of Nature and the Bible of Grace. Boston, 1919. 75 cts.
- Remler, F. J. (C. M.)* Our Savior's Own Words. A Daily Thought from the Gospel on the One Thing Necessary. Atchison, Kas., 1920. 50 cts.
- Schwatka, Fred.* A Summer in Alaska. A Popular Account of the Travels of an Alaska Exploring Expedition along the Great Yukon River. St. Louis, 1894. \$1.
- Menning, Cardinal.* Sermons on Ecclesiastical Subjects. American Edition. Vol. I. N. Y., 1873. 75 cts.
- Newman, Cardinal.* An Essay on the Development of Christian Doctrine. 12th impression. London, 1903. \$1.
- Wetzel, F. X.* The Man: A Little Book for Christian Men. 3rd ed. St. Louis, 1917. 30 cts.
- Lebreton, J.* (tr. by Alban Goodier, S.J.). The Encyclical and Modernist Theology. London, 1908. 25 cts.
- Pohle, Jos.* Lehrbuch der Dogmatik. Vol. III. 6th ed. Paderborn, 1916. \$1.25 (unbound). [Contains the treatises on the Sacraments and Eschatology].
- Baart, P. A.* The Roman Court. 2nd ed. N. Y., 1895. \$1.
- Darwin, Francis.* The Life and Letters of Charles Darwin. 2 vols. N. Y., 1887. \$3.
- Willi, Chas.* (tr. by F. Girardey, C.S.S.R.). The Priest's Canonical Prayer. St. Louis, 1919. 35 cts.
- Atwood, Harry F.* Keep God in American History. Chicago, 1919. 25 cts.
- Oer, Seb. von (O.S.B.).* Kommet und Kostet. Ein Kommunionbuch. Freiburg i. B., 1912. 60 cts.
- Brothers of the Christian Schools.* Catechism of Christian Doctrine. Nos. 1, 2, 3 and 4. Revised according to the New Code. Phila., 1918. 50 cts.
- Doyle, F. X. (S.J.).* Poems. Phila., 1919. 35 cts.

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cies, etc., which are commonly designated as *faits de Loublande*, as well as the writings that refer to them, cannot be approved." The decree was approved by His Holiness March 11. We gave a brief account of the alleged apparitions of Claire Ferchaud in our edition of May 1, 1918. She asserted that Christ had appeared to her and showed her His bleeding heart, promising her he would never abandon France. A painting of the alleged vision was widely circulated throughout France and led to the consecration of the French nation to the Sacred Heart. After this official disavowal we shall probably hear no more of Claire Ferchaud and her "pretensae visiones."

—The college professor, says the N. Y. Post, is "a vanishing type." All the meaning has gone out of the classic legend about the absent-minded professor's wife who complained that her husband did not kiss her when he came home. "Then whom have I been kissing?" tradition makes the professor say. That accident cannot happen now. There are no longer any servants in the

house of professors to distract attention. The learned gentleman will cease to put the baby into the coal bin, because there will be no professors' babies. In fact, if prices and professors' salaries go on as they have, there will soon be no professors' wives, and no professors.

—At Hammond, Ind., Pedroni, an Italian, according to *Real Democracy* (Vol. XVII, No. 3), got into an argument with an Austrian, named Petrich, over the Fiume question, and shot his opponent dead. The jury which tried the case was deeply impressed with Pedroni's "patriotism" and returned a verdict of acquittal in two minutes. "The capitalist newspapers," says our contemporary, "report this infamous outrage upon justice and decency with manifest approval. So low have American people fallen in the scales of righteousness and sanity. Murder is so commonplace in America that anything, however trivial, seems to justify it. And to murder in the name of 'patriotism' is regarded as a virtue. Nevertheless, the judgment of God awaits due time."

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Literary Briefs

—"The Blessed Virgin Mary," by the Rev. Vigilius H. Krull, C.P.P.S., has appeared in a third edition. (St. Joseph's Printing Press, Collegeville, Ind., 25 cts.).

—Volume X of the Pohle-Preuss Dogmatic Series, containing the treatise on "Penance," has just appeared in a third, revised edition. In consequence of the adverse conditions of the printing trade the publishers (B. Herder Book Co.) have been compelled to raise the price of this volume from \$1.50 to \$1.80. The whole series of twelve volumes will continue to sell at \$1.80 until further notice.

—Hans Heinrich Reclam, who died in Leipzig March 30, was the co-founder with his father, Philip, in 1867, of the "Reclam-Bibliothek," which became famous for its publication of cheap, uniform editions of the literary masterpieces of all nations. The Reclam Library has published over 6000 such works. The printing was carefully done and the booklets were remarkably cheap. Thus Goethe's "Faust" cost twelve cents in Reclam.

—Father F. X. Lasance has edited a volume of "Reflections for Religious," consisting of thoughts, maxims, and counsels gathered from the writings of many saints (Augustine, Teresa, Philip Neri, Ignatius Loyola, Vincent de Paul, Alphonsus, Francis de Sales, etc.), and some famous spiritual writers, including Cardinal Manning, Archbishop Ullathorne, Bishop Hedley, Father Faber, Rosmini, Hamon, de Ravignac and many others. The selections make excellent spiritual reading. We only regret that the book has no index. It ought really to have two indices—one of subjects and the other of writers quoted. These would greatly enhance its value for religious and others. (Benziger Bros.; \$2 net).

—"Our Savior's Own Words" is a collection of thoughts from the Gospel, on the one thing necessary, namely, eternal salvation, arranged for every day in the year, by the Rev. F. J. Remler, C.M. The texts are grouped under definite headings, which serve at the same time as an index. The Archbishop of St. Louis contributes an introduction, in which he says that the publication is opportune and can be made useful (1) for the busy man, to whom it may serve as a book of daily meditation; (2) at the daily parish mass, where the celebrant may give a brief series of instructions with this little book as a guide; (3) as a syllabus for the preacher in choosing the subjects for his Sunday sermons; and (4) as a sort of perpetual calendar. It would be supererogatory to add anything to such praise from so eminent a source. Fr. Remler's booklet is published by the Abbey Student Press, of Atchison, Kas., and may be purchased through the

B. Herder Book Co., of St. Louis. (Price, in black imitation leather binding, 80 cts., postpaid; in black cloth, 65 cts. Discounts on quantities).

Books Received

The Blessed Virgin Mary. By Rev. Vigilius Krull, C.P.P.S. Third edition. 20 pp. 12mo. Illustrated. Collegeville, Ind.: St. Joseph's Printing Office. 25 cts. (Wrapper).

Penal Legislation in the New Code of Canon Law. (Liber V.). By V. Rev. H. A. Ayrinhac, S.S., xx + 392 pp. 8vo. Benziger Bros. \$3 net.

Summarium Theologiae Moralis ad Recentem Codicem Iuris Canonici Accommodatum. Auctore Antonio M. Arregui S.I. Ed. IVta. xx + 653 pp. 16mo. Bilbao: Elexpuru Bros. New York: P. J. Kenedy & Sons. \$1.80, postpaid.

Parish Manual, Containing Prayers and Hymns for Public and Private Devotions. Collected by a Priest of the Archdiocese of St. Louis. ix + 365 pp. 32mo. B. Herder Book Co.

A Commentary on the New Code of Canon Law. By the Rev. P. Chas. Augustine, O.S.B. Vol. V: Marriage Law (can. 1012-1143); Matrimonial Trials (can. 1960-1992). Second, Revised Edition. x + 450 pp. 12mo. B. Herder Book Co. \$2.50 net.

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My dear ———:

I have gone nearly through THE HELIOTROPICUM and find it a most extraordinary book, one to thank God for. I do not know any book on the spiritual life more valuable. The one truth in it is, of course, a central fact in life, and the old Bavarian hammers at it, hammers at it after the skilled manner of the classic rhetorician, with an amplification worthy of Cicero, until he gets it into one's soul. The English, too, is worthy of the original text.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

June 1, 1920

That Prize Essay Contest

A number of our Catholic weeklies have been crowing over the fact that several Catholic parochial school pupils won first prize in the War Department's essay contest on the benefits of enlisting in the navy. Do our esteemed contemporaries not realize that this contest was nothing but an ingenious and dangerous method of propaganda? In some high schools of the West, and perhaps of the East and South, too, this prize essay writing was made compulsory for students. The contest was no debate, but simply an argument for enlistment in the navy. The prize winners, in addition to their gold and silver and bronze medals, get a "free" trip (at the taxpayers' expense!) to Washington, where they will presumably be admitted to the august presence of Woodrow I, czar of America.

The *Nation* points out the dangers of this new method of propaganda in its own sarcastic way as follows (No. 2861):

"It must be said that the War Department has been rather amateurish in applying the method. It might have had the nation's school children argue the benefits of universal military training or of compulsory military service. Then Mitchell Palmer might start a national school essay contest on The Menace of Free Speech and the Superiority of Suppression, with Albert Sidney Burleson, Thaddeus Sweet, and Ole Hanson as judges; Josephus Daniels might start another on America's Need for Incomparably the Greatest Navy in the World; in fact, the method, carried to its logical conclusion, might include a compulsory prize essay contest on The Necessity for a Third Term. Why not?"

George Tyrrell's Letters

Miss Maud D. Petre has just issued a collection of the ex-Jesuit George Tyrrell's letters as a supplement to his "Autobiography and Life." ("George Tyrrell's Letters"; London: Fisher Unwin).

These letters show that Tyrrell swam in a sea of doubts to the end of his life. The lack of fixed principles gravely embarrassed him. Unlike Loisy, he did not wish to cease to be a Catholic. "My sympathies," he tells a correspondent, "are with the historical Catholicism of the East and the Alt-Katholizismus." But he was unsteady and shifting. On another occasion he wrote that the Church of England "seems more likely to win the race."

These letters give a clew to the reasons that led to his apostasy. He describes his reception into the Catholic Church as a *tragi-comedy*—"a *gauche* and shabby youth, fierce with the hungers of religious adolescence, and his placid, unsuspecting Jesuit instructor, resolving the pupil's doubts with the Penny Catechism!" A catastrophe was to be feared from the beginning. The most rebellious of characters was taking service with the most sternly disciplined of churches, and he was but half-convinced of the truth and divinity of her claims.

Tyrrell would have avoided many pitfalls had he clung to the simple doctrine set forth in Father Alban Christie's Penny Catechism, at which he poked so much fun later.

Despite his waverings and doubts, however, he never lost faith in Christ and always, to the end, the conviction forced itself upon his proud and unwilling intellect, that "If Rome dies, the other churches may order their coffins."

The Lord's Loom

By the Rev. Henry J. Heck,
Pontifical College Josephinum, Columbus, O.

O Lordly Weaver of our wooves,
Let me consume
An hour at Thy loom,
Thy sacrament.

I lay my warp, so it behooves
Athwart the beam,
A fretting sleeve; oh, deem
Me penitent.

Wilt Thou, a saving shuttle moves
And weaves apace
The wedding-garment grace.
Blest silk is spent.

In noble lines Thine Eye approves
Of fleur-de-lis,
Faith, hope, and charity—
I am content.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(Seventh Installment)

Naturally, I also visited the Cathedral and other churches in New York. After leaving the metropolis I traveled day and night in the same coach and did not dare to move from my place. Whenever I asked the conductor anything, he appeared not to understand me. I spoke German, French, Italian, and Spanish, but all to no avail. Finally, I said to myself: What good does all my education and schooling do me? Here I am tagged and shipped like freight. Whenever we came to a station and they called for dinner, I understood that and followed, but my European manners made me too slow in eating. I had hardly begun to eat when everybody else was finished, and the conductor called: "All aboard!" I was certainly hungry. I wondered greatly at the absence of wine. Taking a meal looked to me like a regular battle. Everybody would rush into the dining-room; after a couple of minutes you would not hear a word, nothing but the noise of the knives and forks and spoons, and, oh, how quickly everything was devoured! No wonder dyspepsia is such a general complaint in America. Arriving finally at Vincennes, Ind., I knew I had several hours to wait for a train to Evansville. Therefore, taking dinner at the railroad station with the other passengers, when the call came "All aboard!" and the negroes tried to hurry me out, I kept on eating, knowing I had plenty of time. It was my first square meal since I had left New York. Late that evening I arrived in Evansville, Ind.

I took an omnibus to go to Rev. F. Dudenhausen, pastor of the Church of the Holy Trinity. I had to sit with the driver on the box. The coach had very high wheels, as was necessary for vehicles in those days on account of stumps and other impediments. It seemed to be built very lightly, and swayed on the rough cobble stones worse than our steamer had done upon the ocean. I got really scared, whilst I had never had any fear on the water. Father Dudenhausen received me royally and tried to persuade me to remain with him until spring. That night a fire alarm was given. I heard the fire engines roaring and the people passing by. So I got up, too, but Fr. Dudenhausen called to me and told me to go back to bed; adding that here in America people did not rise for a fire until the walls of their own rooms began to be hot; that fires were of daily occurrence and only the fire department paid any attention to them. In the few days I was with him, he told me many things calculated to excite the wonderment of a "greenhorn." He told me I should not try to go on to Troy, because to travel on a river steamer was the most uncertain thing in the world; that the Ohio River was full of sand bars; that the steamer was liable at any time to strike such a bar and to be laid up there for months, even until spring, when the high waters would set it free. Therefore, he added, it would be better for me to remain with him till spring.

Nevertheless I went and landed happily in Troy, where I took the stage for Ferdinand. Hearing of the mail coach, I imagined I would find something like the stately, gilded state coaches of Europe, but in reality that coach resembled rather the canvas-covered wagons used in the old country for carrying pigs. The queer-looking vehicles made an unfavorable impression upon me. But for the rough roads these canvas-covered wagons, lightly built and high-wheeled, were the only practical conveyances. They found their way through mud, knee deep, where a regular mail coach would have floundered. The driver spoke German, but used so many English words with it that I could hardly understand him. For quite a while he spoke about the bad roads. The road we were traveling on could not even be seen on account of the fallen leaves. At first I did not know what he meant by bad roads, but when, later in the day, we lost our way, and the driver got off and took an ax to chop down some trees to make a road for us, I understood what it meant.

Passing through St. Meinrad's, Ind., I saw the monastery in the distance. I entered the parish church while the driver delivered the mail. The church, a frame building, was very pretty inside, but the outside greatly surprised me, as it was the first church I

had seen built on high stilts. In Ferdinand, Father Eberhard, O.S.B., whom I had known in Switzerland, received me with joy and hospitality. The church in Ferdinand was quite an imposing stone edifice, and the school, convent and graveyard were in harmony with it.

After a few days Father Eberhard accompanied me to St. Meinrad's. Abbot Martin Marty had just returned from his Indian missions in Dakota and received me with the greatest kindness. On the Feast of the Immaculate Conception he celebrated pontifical High Mass, and I acted as *presbyter assistens*. I regretted very much that the Abbot could not remain at home more than four weeks. I admired his zeal, his learning, and his piety, and when he was made bishop later, no one rejoiced more than I. Gladly would I have followed his invitation to become a missionary in Dakota, but I was afraid of the cold climate. I always suffered from the cold in winter, and my ideal missionary field therefore, lay in the South. For the same reason I had once volunteered to go as a missionary to South America.

I remained at St. Meinrad's Abbey for several months, teaching the *fratres* and novices. Father Fintan, later Abbot, was then prior. He was a holy religious, of insignificant stature, but in a short time won the admiration and esteem of every visitor by his phenomenal knowledge and indefatigable activity. Of course, he enjoyed the respect of the community and his exemplary management of the abbey made the frequent absence of Abbot Martin Marty, during several years, possible without visible detriment to the community. The religious of the monastery were extremely kind to me. However, the difference between our old-country abbeys and St. Meinrad's was at that time too great as not to strike a stranger forcibly. I missed the wonted uniformity and punctual order. Sometimes the monks went about in their habits and then again in civilian clothes; some wore cowls, others had none. The divine service was celebrated regularly, but always and everywhere with only plain chant, whilst we had in our monasteries at least one high Mass daily in polyphonic music, accompanied on Sundays and holidays with a full orchestra. Again our students in Switzerland all dressed alike, whereas those at St. Meinrad looked to me like a horde of independent American boys, let loose to do as they pleased. The table used to look so empty that many a time I would ask myself upon entering the refectory: "Don't they know how to serve?" Of course the beautiful wine bottles, red and yellow, placed with every plate in Europe, made a far more pleasing view. I did not say anything, but thought that some day some religious from Maria Stein might start

a house in America, and we would be more conservative in adhering to the old traditions. For quite a while I found the meat altogether unpalatable, but I relished what most Europeans do not like at first, that is, cornbread and molasses, which was served often and invariably at supper. I almost lived on that diet for quite a while. As we always had table reading, I could not ask what it was, and during recreation I would forget about it. Therefore, I wrote to our Fathers in Delle that I was living almost exclusively on cakes and honey, like an Egyptian Apis, though the cakes were somewhat coarser than those we had in Europe, and that I liked the snow-white butter and the American honey (molasses) just as well as, if not better than, the butter and honey in Switzerland.

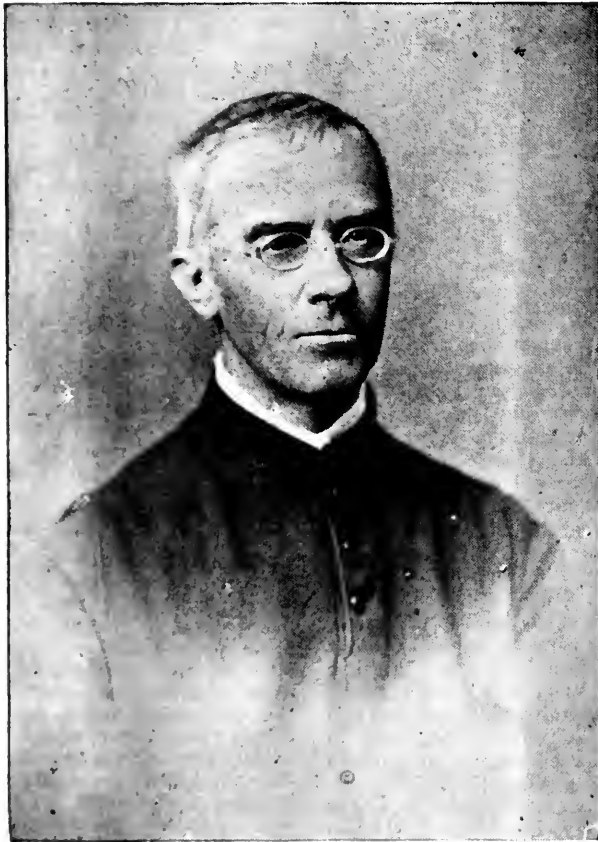
The Fathers at St. Meinrad's often spoke of their mission in Logan County, Arkansas, which had just been started by Father Wolfgang. This mission, being in a warmer climate, and a very hard and new country, attracted me. I knew Father Wolfgang's brother quite well. He was a secular priest in the neighborhood of Maria Stein. I resolved to go to the new field of work. The rector of the seminary, the Very Rev. Benno Gerber, O.S.B., had the seminarians give me a splendid farewell. I celebrated high Mass and for the Feast of St. Scholastica preached the sermon at the Benedictine Convent in Ferdinand. On February 12th I left St. Meinrad to go to St. Benedict's, Arkansas, now New Subiaco Abbey. About 7 o'clock P. M. I arrived at Troy, Ind., the guest of Father Conrad Ackermann, a schoolmate of mine from Einsiedeln. We entertained ourselves for a long time talking about our happy days at home. When I asked him about the steamer for Memphis he said he could not tell me anything definite about it, as its schedule was very uncertain. He added that Europeans had to learn a great many things here. He named a former professor of his, who lost his valuable trunks in Paris. Having heard something about checks, he thought that trunks which were checked would follow their owner automatically. Thus, after buying his tickets in Paris, he did not pay any further attention to his luggage. In New York the same learned gentleman asked for the direction to Troy, and naturally was sent to Troy, New York. Not finding Father Ackermann there, he was sent to Troy, Ohio, where he was told that a Benedictine from St. Meinrad's Abbey was pastor of a Catholic Church in Troy, Indiana. He sent a telegram to Father Conrad, apprising him of his coming, but when he arrived, no one was at the depot to receive him. A bus brought him to the rectory, where he quite indignantly let Father Conrad know he had expected more consideration from a former pupil, and the least he could have done would have been to meet him.

Father Conrad replied, "How could I know you were coming?" The Professor explained that he had sent him a telegram. "Well, I did not receive a telegram; they do not deliver them around here in the country, this being such a small place." "Where may my telegram be?" asked the Professor. "Possibly it is hanging on a tree somewhere," replied Father Conrad, laughing.

Father Conrad admonished me not to say Mass the following morning, and to take my breakfast early, as the steamer from Cincinnati might arrive at any time, and that, as a rule, it made a very short stop at Troy. Indeed, as I was eating breakfast, the whistle blew, and I left immediately to go down to the steamer. Sometimes people sat up all night waiting at a landing for the steamer. I once asked the captain of a steamer at what time his boat would leave. "Upon the honor of a captain, I tell you it will leave at 3 o'clock," he said, "but upon the honor of a gentleman," he added, "I must confess I don't know the time at all." The beauty of the fine Mississippi steamer greatly surprised me. Everything seemed so grand. When I got shaved on the steamer, the barber gave me a face massage and a shampoo, my shoes were shined, and I thought I would never get through. Up to that time I had never known or seen all these luxuries, not even in Paris. But the price charged was an equal surprise to me, for in Europe I could have paid a whole year for my simple shaving with that amount. However, I received relatively more for my money than I had received in the various depot dining rooms during my journey, where, when I had hardly begun to eat the call "All aboard" would chase me back to my coach.

We had left Wednesday and arrived the next Monday, about 2 o'clock A. M., in Memphis, Tenn., where I went to St. Mary's Convent of the Franciscan Fathers. For two years Memphis had been ravaged by a terrible epidemic of yellow fever. When I arose the next morning, I felt very sick and had a spell of vomiting, such as I had never experienced before. The superior wanted to give me quinine, but not being accustomed to medicine, I refused to take it. I asked for a bottle of good Bordeaux, my

usual medicine in Europe, and soon felt somewhat better, so that I could visit the city and the school. Thirteen of the teaching sisters had died of the yellow fever, and the Monastery also had lost several Fathers. In the parish school at St. Mary's were then teaching a lay brother and a sister. The school at that time had only about thirty pupils left out of one hundred or more, the rest having died of yellow fever. It was indeed a sad sight when the brother pointed out the children and said, for instance, "This one lost father and mother in the epidemic; that one lost three brothers; that one is the only one left of a family of eight," etc. Surely the city had



Rev. P. Wolfgang, O.S.B.

been sorely tried. It is said about 25,000 victims are buried in Calvary Cemetery, where a mound around a large cross contains the remains of a number of priests who died of the plague. When everybody, including almost all the physicians and ministers of the gospel, had fled in a panic, the priests and sisters remained at their posts to attend to the sick and dying. Whenever a priest or a Sister died, others from outside volunteered to take their place. The people of the South have not forgotten the heroic conduct of the Catholic clergy and sisterhoods during those sad days.

(To be continued)

Lafayette, Hilaire Belloc, and the Duel

In view of the discussion concerning the Catholicity of Lafayette, the following, reproduced from Vol. XIII, No. 4 (Feb. 15, 1905) of the FORTNIGHTLY REVIEW, will prove of interest: "It is still the fashion with some to claim Lafayette as a Catholic. But as Mr. Griffin points out in his [*Catholic Historical*] *Researches* (new Series, I, 1), there is no basis for this claim. Lafayette never gave any signs of the faith while in America; he attended religious services in an Episcopalian Church and fraternized with Freemasons."

Hilaire Belloc says of Lafayette in his book, "The French Revolution," London, 1911, p. 66: "In religion the man was anodyne, Catholic, of course, by baptism, but distinctly Protestant in morals and in general tone, in dogma (until the end of his life), freethinking, of course, like all his contemporaries."

This passage calls for a word of incidental comment. "Anodyne" is defined by the dictionaries as "having power to allay pain, soothing to the mind or feelings." What Mr. Belloc probably means is that Lafayette had no use for religion except as a means to soothe the feelings of distressed persons, mainly women and children. This was quite a common view among the infidels and Masons of his day.

By saying that Lafayette was freethinking in dogma "until the end of his life," we suppose Mr. Belloc wishes to insinuate that he died a Catholic. The late Martin I. J. Griffin, whom we have quoted above, in his *Historical Researches* for 1910, New Series, Vol. VI, No. 4, p. 400, established the fact that Lafayette "had a religious funeral at the Assumption Church, Paris, and was buried in a consecrated cemetery;" but in view of the conditions then existing in France, this affords no certain evidence that he died in the faith. His fellow-Masons did *not* think so, for they glorified him in their obituary resolutions.

What sort of a Catholic Mr. Belloc himself is may be concluded from the

sentence which immediately follows the one quoted above in his book on "The French Revolution." It reads thus: "He (Lafayette) was personally courageous, but foolishly despised the duel." If Lafayette really despised the duel, it shows that he had at least some Catholic principle left in him, despite his apostasy from the faith and his affiliation with Freemasonry. Mr. Belloc, in referring to this trait of the Marquis as "foolish," shows that he is not familiar with the teaching of Catholic moralists.

"It is never lawful to fight a duel by private authority, for it obviously exposes the parties to grave risk of killing or wounding, or of being killed, or wounded, and this is never lawful by private authority except under the conditions which justify killing in self-defense, and these are not verified in the duel. The Council of Trent (Sess. XXV, c. 19, de Ref.), very emphatically condemned dueling as a detestable practice and excommunicated the guilty parties, their seconds and abettors, as well as emperors, kings and princes who permit it in their territories. This excommunication is renewed in the Constitution *Apostolicae Sedis* of Pius IX." (Thos. Slater, S.J., *A Manual of Moral Theology*, Vol. I, pp. 316, sq.).

—*Catholic Book Notes* (May) recommends to students a scholarly paper by W. E. Barnes on "The Testimony of Josephus to Jesus Christ," which has been published in pamphlet form by the Society for Promoting Christian Knowledge. Mr. Barnes examines the celebrated passage in Josephus minutely and critically, and throws a new light upon its meaning and genuineness. He sums up his conclusion in these terms: "The 'Testimony' is Josephus' own, but its contents are not what they are usually represented to be. The words traverse carefully the Christian view of Jesus, and exclude the Christian affirmation concerning Him. Moreover, they suggest that the Christian sect, though 'not yet' extinct, is on its way towards a natural death."

Saving Beautiful Hymn Melodies for Our Children

A noteworthy article on "Catholic Hymns from the German" appeared in the *F. R.* of April 15, 1920. The observations of the writer voice a most sympathetic appeal. It would in truth be deplorable if, with the abandonment of the German tongue, our young people were to suffer the loss also of the beautiful German hymn melodies—those church melodies which the Rev. J. Rothensteiner justly calls "a great treasure, such as no other nation can claim—songs that are the children of a deep, strong Christian feeling, not of sickly sentimentality, and that enjoy, therefore, perennial youth."

We hail with joy the efforts of all who, like the Rev. J. Rothensteiner, are striving earnestly to save and preserve the rich treasure of German hymns. Fortunately, several hymn books have recently appeared whose authors have had this in mind. Foremost among them, perhaps, is the Rev. Ludwig Bonvin's "Hosanna," a Catholic hymn book published by the B. Herder Book Co. This work contains, besides its 28 modern church hymns, no less than 138 sterling ancient German melodies with English texts happily adapted to melody and rhythm, partly translations and partly adaptations, in language which is admitted to be not only idiomatic, but in the majority of pieces decidedly and genuinely poetical.

The enduring charm of many of the melodies is evident to anyone familiar with them. Age will not mar their original beauty. To call attention to a few, there are the hymns for Advent: "Tauet, Himmel, den Gerechten"; "O komm, O komm, Emmanuel"; for Christmas: "Im süßen Freuden-schall" (the ancient "In dulci jubilo"); "In Bethlehem geboren ist uns ein Kindelein"; in honor of Jesus: "Schönster Herr Jesu"; "Ich will dich lieben, meine Stärke"; the Lenten hymns: "Sei, heiliges Kreuz, begrüßet"; "O Traurigkeit, O Herzeleid"; "O Haupt voll Blut und Wunden"; the Easter hymns: "Das Grab ist leer"; "Freu dich, erlöste Christenheit"; for Pente-

cost: "Komm, Heiliger Geist"; in honor of the Holy Eucharist: "O Christ, hie merk"; "O heilige Seelen-speise"; the hymns in honor of the Blessed Virgin: "Ave Maria zart, du edler Rosengart"; "O Königin voll Herrlichkeit"; "Es ist ein Reis entsprungen"; "Christi Mutter stand in Schmerzen"; "Freu dich, du Himmels-königin," etc.

Upon hearing some of the insipid namby-pamby melodies, so current in our days, we positively long for the devout and soundly ecclesiastical music that characterizes the hymns I have mentioned.

(REV.) PETER W. LEONARD, S.J.

Buffalo, N. Y.

What Are We Coming To?

The corpse of the late James B. Duffy, of Brooklyn, according to the *N. Y. American* (April 16), was taken to a Catholic Church after funeral services had been conducted over it by the B. P. O. Elks. Which leads a Catholic layman to write to us:

"Could you get some of your clerical contributors to tell us lay-folk if it is in accordance with the spirit of the Church to allow a non-Catholic secret organization to hold funeral services over the remains of a deceased Catholic? I was under the impression that the Church reserved to herself all ceremonies over the former 'temples of Christ.' However, when we find a distinguished dignitary backing up the plan of a Jewish Palestine (just before the Holy Father said it was 'heart-rending' to think that anyone should plan to hand over the Holy Land to non-Christians); when we find a prominent cleric advocating a drive for Salvation Army funds, to be used for the Army's own private purposes—therefore, for supporting heresy—and when we are told (*N. Y. Staatszeitung*, March 2) that the National Catholic War Council contributed \$10,000 to the reconstruction of a Protestant church—it is hard to say what we are coming to."

Christian Solidarism

Father Joseph Wentker, of St. Louis, in an excellent and timely address delivered at this year's convention of the Catholic Union of Missouri, said:

"We Catholics believe that a satisfactory adjustment of the difficulties between capital and labor and the consequent elimination of Socialism can be brought about only by a return to our Christian ethical standards and by reforms based upon these standards. The system we advocate has been called Solidarism. It is no less opposed to the liberalistic economic system now in force than to the tenets of Socialism. It demands reforms not only in the methods of production and distribution, but also a reform in the standards of living of all classes. In short, it aims at a moral regeneration of the world in all social relations on the basis of the Christian moral law. That is what Pope Pius X meant when he spoke of renewing all things in Christ. If the peoples of the world are willing to return to Christ, we believe that the dangers which threaten our civilization can be removed. On the other hand, we believe that merely repressive measures such as the curtailment of the freedom of the press and of the freedom of speech, and the creation of political disabilities will serve no good end. If we adopt Czaristic methods, we have every reason to expect Russian results."

Masonry and the League of Nations

To the Editor:—

With all due deference to L. Ha-cault, LL.D., of Bruxelles, Man., Canada, his attempt to prove that the League of Nations is Masonic in its concept is not very convincing to me. The proofs he gives are as tenuous as those which I find in A. P. A. journals to show conclusively (?) that the recent war was planned by the Jesuits. Are we not in danger of making ourselves just as ridiculous in the eyes of sensible people, as the A. P. A. organs appear, when we pin the name Masonry on world movements that are far greater

than any organization? I have no doubt many Masons are in favor of the League, and I have no doubt that should the League ever come into successful being the Masonic order or certain of its mouthpieces will claim it as a Masonic work, since that is their custom about every big thing in the world; but the opposition to the League which has manifested itself in this country has been voiced by Masons as well as by non-Masons.

Of course I do not pretend to know the inside workings of Masonry. But if it is as secret as it is said to be, I accept with a grain of salt the revelations as to its means and methods which I see occasionally. And papers like *La Francmaçonnerie Démasquée* (whose name suggests its *raison d'être*) do not appeal to me as being the very best of authority.

DENIS A. MCCARTHY

Public Distrust of the Newspapers

Commenting on the way in which the railroad strikers treated the press (they called reporters "skunks" and refused to give them any information, preferring that the public should remain in ignorance rather than that the newspapers should totally misrepresent their real aims), the N. Y. *Nation* says that "whatever the trade statistics may show as to increasing circulations and the present unprecedented volume of advertising, the truth is that the newspaper more and more forfeits public respect." The reason is, because "the press of the country sold its prestige and degraded its conscience in yielding to government propaganda, in abandoning throughout the war its critical faculty, in freely taking part in the deliberate deception of the American public. Not even the press," adds our highly esteemed contemporary (No. 2862, p. 610), "can transgress the moral laws without paying a price for it. It may ignore if it pleases the action of the railroad strikers and call them wild radicals, outlaws, and any other name. Their action, none the less, represents a solemn vote of a large body of honest American workingmen."

Against Freemasonry

Two important communications on the subject of Freemasonry reached us almost simultaneously the other day. The first is from Father Hermann Gruber, S.J., one of the leading anti-Masonic writers of Europe and author of a number of important books, as well as of the article on Freemasonry in the *Catholic Encyclopedia*. Fr. Gruber writes in the course of a letter dated Baexem, Holland, April 25:

"An international anti-Masonic organization on a thoroughly common-sense basis, conducted with scrupulous regard to truth and ascertained facts, carefully avoiding the usual exaggerations and mistakes, would, in my opinion, be of great help to the Catholic cause. The efforts made everywhere to reconstruct all things, including the ecclesiastical measures for the repulsion of Masonic and kindred anti-Catholic and anti-social plots and undertakings, make the present time appear particularly opportune for attempting the establishment of an anti-Masonic international league or *entente* in some workable form."

The second communication came from our venerable friend, Dr. L. Hacault, the Belgian journalist and anti-Masonic writer, who has been living on a farm near Bruxelles, Manitoba, for the past ten or fifteen years, after sacrificing the better part of his life to the service of the Catholic press in his native land. He writes:—

In its issue of May 1, the *F. R.* informed its readers that French Canada has a national "Ligue Franc-Catholique," established under the patronage of the Sacred Heart to combat Freemasonry and all other forbidden secret societies. This Ligue has received the approbation of Cardinal Bégin and five Canadian bishops. It has a counterpart in France and will no doubt soon spread to Belgium, Spain, Italy, and perhaps also to Germany, Poland, Portugal, Switzerland, and other parts of the British Empire. Why not among the Catholic people of America? It is thirty-six years since Leo XIII declared in one of his great

encyclical letters: "In the course of a century and a half the Masonic sect has made incredible progress. By the help of both audacity and craftiness it has invaded all ranks of the social and political hierarchy and is beginning to exercise a power almost equivalent to sovereignty in the bosom of modern States." Addressing himself to the hierarchy and clergy, the Pontiff said: "We ask, nay, we conjure you to unite your efforts with ours and to employ all your zeal for the purpose of extirpating the contagious poison that is circulating in the veins of society and totally vitiating it." To the Christian peoples one and all he said: "Such violent attacks must be met by an energetic defence. All good people should unite (against Freemasonry) in a great coalition of prayer and effort which will make them invincible against the assaults of the sect." (Encyclical of April 20, 1884).

These exhortations were repeated by the saintly Pontiff in 1894, and again in 1902. His successor, Pius X, while yet Archbishop of Venice, said publicly on Aug. 30, 1896: "Pray and struggle incessantly against Freemasonry. Unmask the infamous sect. . . I used to think that the accusations against it were exaggerated. But in my episcopal ministry I have had occasion to touch the wounds Masonry has inflicted, and am now convinced that the whole truth concerning that infernal association has not yet been told."

On April 11, 1879, the great Belgian Cardinal Dechamps, a Redemptorist theologian, wrote to me: "Masonry is the parody of the Church. It is anti-Christianism. It is Satanism." The Belgians were at that time up in arms against the sovereignty of the sect, which they shook off in 1884, under the eyes of Leo XIII.

The Catholics of French Canada have at last awakened to the danger and are determined to do their duty and obey the pontifical injunctions. Will the Catholics of the U. S. follow their example? It may be news to many of them—though not, of course, to the careful readers of the *F. R.*, who

are kept so well informed on all important movements—that as far back as 1868, sixteen years before the encyclical of Leo XIII, a number of believing and wide-awake Protestant pastors and laymen organized against the secret anti-Christian revolutionary sects and founded the "National Christian Association," which has its headquarters in Chicago and is still active through its monthly magazine, the *Christian Cynosure*, so frequently quoted in the *F. R.*, and a constant stream of books and pamphlets. I doff my hat to this organization, for it is courageously struggling, against heavy odds, to save souls, country, and freedom from the autocracy of the occult, infamous, infernal sect.

The Lutheran Synod of Missouri, Ohio, and other States, whose headquarters are in St. Louis, is also vigorously fighting the good fight against secretism. Will not the Catholics of America, knowing the Masonic origin of the world war and the immense power wielded by the Craft throughout this continent, join hands with their Canadian brethren and organize a pan-American League against pan-American Masonry?

A Catholic Daily Press

To the Editor:—

With great interest I read the communication in your April 15th issue by the Rev. Dr. J. B. Culemans on "American Catholics and their Press."

He is right when he states: "Catholics, as a rule, do not sufficiently patronize the Catholic press," and when he further states that "it is not the fault of the Catholic press." In my opinion, neither is it entirely the fault of the Catholic people.

Twenty million American Catholics have no dailies and are compelled to patronize and read the secular press. I believe it is not an overestimate when I claim that one-fifth of all secular publications are read and paid for by Catholics; and what do we get for it? With very few exceptions, our present secular press does not give the Catholic

news. No comment is ever made on rascalities and outrages committed against our Church and its members. When, under the guise of law and order, the best friends of the people, including the members of religious orders of both sexes, with their priests and bishops were driven out of their homes and their possessions confiscated, in France and Portugal, our daily press was silent. It was silent also when, a little over a year ago, in Alsace and Lorraine Catholic institutions, including schools and convents, were confiscated. Nor did it say a word when our Catholic brethren were brutally persecuted in Mexico.

As a rule, the average American is fair; he wants to do the right thing, and does not approve of wrong. But here is where the fault lies—our press does not give the facts when there is persecution; and yet this is not the worst. Under present conditions, having no Catholic dailies, we are compelled to take the secular dailies into our homes, even though they contain much that is not fit for decent people to read. Vice, crime, divorce proceeding, etc., are given prominence, and higher aims and ideals are thereby slowly crushed.

Another reason why our Catholic press is not sufficiently patronized is that a good many of our best publications are printed in foreign languages, which are not read or understood by our young men and women.

All this proves that we must have Catholic dailies, or at least dailies controlled by Catholics and in the American language. In my opinion, it is not absolutely necessary to have dailies with crosses on their faces, or with large type on the front page saying "This is a Catholic newspaper." No, I believe it would be better not to use the name "Catholic" at all, but the news should be served up impartially and edited intelligently, and the Catholic Church given due credit when she deserves it.

In my opinion, the time has never been more favorable than it is now for establishing Catholic dailies. Many

non-Catholics realize and admit that the daily press is very much to blame for the present rotten and unsatisfactory condition of affairs.

Every city with forty to fifty thousand inhabitants should and can have a clean Catholic daily controlled by Catholics, if Catholics can only be made to realize the importance of the press. Two things are necessary to have a Catholic press: (1) To start it and (2) to maintain it. Both can be done with the proper agitation and support, and without any hardship or additional expense to Catholics. It is only necessary to take the money we spend for the secular press and use it for the support of our own.

Here is my plan: To have Catholic laymen start dailies, they must be assured of the support of the clergy. We remember from Roman history how old Cato was the immediate cause of the destruction of Carthage. Every speech he made before the Senate he closed by saying: "In conclusion, let me tell you, Carthage must be destroyed," and it *was* destroyed. If all our clergy were ordered by the bishops for a period of one year to close every sermon as follows: "In conclusion, let me tell you, it is your duty to read and support the Catholic press," we should have Catholic dailies within a short time.

This would not require much time or study, but it would work wonders. The importance of the Catholic press is not understood, but if our clergy would call attention to it at the end of every Sunday sermon, laymen and women would soon wake up.

F. W.

A Catholic English Daily

We are pleased to learn that the *Catholic Tribune*, of Dubuque, Ia., which has of late appeared three times a week, will come out daily on or about July 1, as *The Daily American Tribune*.

It is prudent not to parade the Catholic name at the head of a daily paper.

Mr. Gonner and his collaborators have great courage and are evidently willing to sacrifice themselves and all they have for the good of the cause. This is true

Christian heroism. We trust they will find cordial and adequate support. The FORTNIGHTLY REVIEW begs to be enrolled among the original subscribers of the first Catholic-American daily in the English language, and requests its readers to follow its example. The subscription price is \$8 a year. Over 4000 subscribers have already enrolled, but it will take at least 20,000 more to make the new paper really successful.

Sir William Barrett's Problem

At a Spiritistic séance held in London not so very long ago a "spirit" made the assertion that it was contrary to their aims to disclose to the scientific psychical experimenters the fact that demoniac spirits exist. "These men," it declared, "might draw certain inevitable inferences and become Christians, thus defeating our aims."

Does this explain the vague answers to questions, the tricks and contradictions which cause the scientific experimenter so much perplexity and which led so prominent a Spiritist as Sir William Barrett to write in his little work published in the Home University Library of Modern Knowledge:

"Certainly, for our part, we believe there is some active intelligence at work, and behind and apart from, the automatist—an intelligence which is more like the deceased person it professes to be than any other we can imagine. And though this intelligence is provokingly irritating in the way it evades simple direct replies to questions, yet it is difficult to attempt any other solution to the problem of these scripts and cross-correspondence than that there is an attempt at intelligent co-operation between certain disembodied minds and our own."

"If we had no other evidence than automatic writing, we might conclude that the manufacture of puzzles and enigmas is the sole faculty and employment of discarnate spirits."

Does not the teaching of the Catholic Church respecting the nature and aim of that intelligence provide us with the only true and adequate solution of Sir Wm. Barrett's problem? J. G. R.

NOTES AND GLEANINGS

—Heaping coals of fire on your enemy's head sometimes results in burning your fingers.

—A bit of a twist to the British lion's tail by Mr. Wilson is quite human—in a campaign year.

—We see that a large dairy firm has given \$5 to a small girl for a prize couplet that rhymed "cream" with "lean." This is one of the things that drive poets into *vers libre*.

—The "straw votes" taken up by different newspapers and magazines are worthless for the reason that the plain people, who do the heaviest voting at the polls, never engage in straw voting.

—The Fathers of the Society of the Divine Word announce that the usual retreats for laymen and women will be held at Techny, Ill., this season; for men at St. Mary's Mission House, July 22 to 25, and Aug. 5 to 8; for women at St. Ann's Home, July 8 to 11, July 15 to 18, July 29 to Aug. 1, Aug. 5 to 8, Aug. 26 to 29. There will also be retreats in German and Polish.

—The late Anglican Archbishop Benson (according to the London *Morning Post*), once had to face criticism of the clergy as a body. It was urged that the bishops ought to see that better candidates were brought to them for ordination. Dr. Benson, with great good humor, replied: "Well, you see, we bishops find ourselves in a difficult position, as we have only the laity to choose from."

—A pupil who was inclined to indolence, although a real humorist, failed to furnish an epigram when epigrams were asked for by the Latin professor. The professor reproached him with his "pigritia," and told him to make an epigram on that. Here it is, as solemnly produced the next day:

De Pigritia

-----piger.

—Prof. J. J. Keegan, of the University of Nebraska has made a detailed examination of three Indian brains, two of them Apache and one Sioux, and arrived at the conclusion, which he sets forth at length in the *American Journal of Physical Anthropology*, that there is no discernible difference between these brains and the average brain of the white race.

—Prof. W. M. Calder contributes to the fourth number of *Discovery*, a monthly journal of knowledge, published by John Murray, London, an article, in which he says that in his opinion the birth of Christ must be dated earlier than 6 B. C. and that several convergent lines of argument point to 9—7 and probably 8 B. C. The Patristic tradition places the birth of Christ in the year 751 after the founding of Rome. Perhaps the best recent treatment of the problem is to be found in Dr. K. A. H. Kellner's "Jesus von Nazareth und seine Apostel im Rahmen der Zeitgeschichte" (Pustet), a book that is not sufficiently appreciated among Catholics.

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—The Holy Father, writing to the Archbishop of Ravenna on the approaching Dante jubilee, says: "Dante is one of ours. He has gone to the most profound depths of the Catholic faith and has sung in a poem almost divine of the mysteries of our august religion." Yet how little we Catholics appreciate him! Are we really going to let Protestants take the lead in honoring our greatest poet?

—L. Maclean Watt, in a recently published book on "Douglas' Aeneid," recalls the medieval belief that Virgil was almost, if that could have been, a Christian—a sentiment to which the Latin hymn that records the supposed visit of St. Paul to the poet's tomb, bears moving witness:

Ad Maronis mausoleum
Ductus, fudit super eum
Pia rorem lacrymæ;
Quem te, inquit, reddidissem
Si te vivum invenissem,
Poetarum maxime!

—In a recent number of the *Catholic Gazette* (London), Miss D. Brennell studies Reade's famous novel, "The Cloister and the Hearth," showing both its strength and its weakness. Some months ago John Ayscough did the same for George Eliot's writings in *The Month*. It is to be hoped that these two essays will inaugurate a series of Catholic appreciations of our non-Catholic English classics which would make them not only harmless, but also instructive.

—Britain, too, has her Dreyfus case. The English Dreyfus is Major W. A. Adam, who has just described his experiences in a book titled "Whither?" He tells how the Army Council ruined him by persistent infraction of the "King's Regulations." To this day he has never seen the report upon which his condemnation was based. Driven from pillar to post, the Army Council finally took refuge in its power of arbitrary dismissal. "It is high time," says the *London Observer* in a notice of Major Adam's book, "that a Court of Appeal were established to protect officers from injustice and persecution." Militarism is essentially the same everywhere.

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—Only Christians can be optimists in the true sense. "Sursum corda"—"Lift up your hearts"—that we hear each Sunday, is a glorious expression. How many of us fully realize its meaning?

—Father C. Latty, S.J., in a letter to the *Tablet* (No. 4172), comments on the announced publication of supplementary volumes to the eleventh edition of the *Encyclopedia Britannica*. He says Catholics ought to see to it that a larger measure of truth and justice is meted out to them in these volumes than in the ones already published. He refers especially to the articles on "Sacrament" and "Sacrifice," and that on Margaret Mary Alacoque. It will be hard for the *Britannica* publishers to deal fairly with Catholic matters because their policy from the beginning has been one of religious intolerance.

—An English correspondent writes to a contributor of *The Freeman*: "The beauty of old England still lingers in some of the villages and in a few of the by-streets of the great cities. But the beamed houses are crumbling, and some of the old churches are to be razed. Woodland life is dying; many species of birds are now seldom to be seen. The wild ponies of the New Forest are often wounded and left to die by speeding motor cars. The tanks of civilization are bearing down on any fugitive remnant of loveliness." In making all things new, will the present generation leave anything at all of its glorious inheritance?

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Krull, V. H. (C.P.P.S.) *The Blessed Virgin Mary.* 3d ed. Collegeville, Ind. 20 cts. (Wrapper).

Lasance, F. X. *Reflections for Religious.* N. Y. 1920. \$1.50.

Pohle-Preuss. *Dogmatic Theology. The Sacraments, Vol. III: Penance.* St. Louis, 1917. \$1.25.

Hillinghaus, O. *Leopold Graf zu Stolberg; Ehses, Stephan, Neues zu Sarpi's Geschichte des Konzils von Trient; Drerup, E., Studien zur Geschichte und Kultur des Altertums. Jahresbericht of the Goerres-Gesellschaft for 1919.* Cologne, 1920. 35 cts. (Wrapper).

Augustine, Fr. Chas. (O.S.B.) *Commentary on the New Code of Canon Law. Vol. V* (containing marriage-law and matrimonial trials). St. Louis, 1919. \$2.10.

Ayrinhac, H. A. (S.S.) *Penal Legislation in the New Code of Canon Law (Liber V).* N. Y., 1920. \$2.50.

Garesché, Edw. F. (S.J.) *Your Own Heart; Some Helps to Understand It.* N. Y., 1920. \$1.

McCloy, J. A. (S.J.) *The Brazen Serpent.* (Lenten Sermons). St. Louis, 1920. \$1.30.

Young, John Russell. *Around the World with General Grant. A Narrative of the Visit of Gen. U. S. Grant, ex-President of the U. S., to Various Countries in Europe, Asia, and Africa, in 1877, 1878, 1879. To which are added certain conversations with Gen. Grant on questions connected with American politics and history.* 2 quarto vols, with 800 illustrations. N. Y., 1879. \$5.00.

Schmidt, Geo. T. *The American Priest.* N. Y., 1919. \$1.

Waggaman, Mary T. *The Finding of Tony.* (A novel). N. Y., 1919. 80 cts.

Pohle-Preuss. *God the Author of Nature and the Supernatural (De Deo Creante et Elevante).* 2d ed. St. Louis, 1916. \$1.50.

Villien, A. *Histoire des Commandements de l'Eglise.* Paris, 1909. \$1.30.

De Smet, Canon. *Betrothment and Marriage. A Canonical and Theological Treatise with Notices on History and Civil Law.* Tr. by W. Dohell. 2 large vols. Pruges and St. Louis, Mo., 1912 and 1913. \$3.

Pohle-Preuss. *Soteriology.* 2d ed. St. Louis, 1916. 50 cts. (Title page somewhat disfigured).

Hinkson, Kath. Tynan. *The Story of Cecilia.* N. Y., 1911. 50 cts.

Coffey, P. *The Science of Logic.* 2 vols. London, 1912. \$4.

Weywod, S. (O.F.M.) *The New Canon Law. A Commentary and Summary of the New Code.* N. Y., 1918. \$2.50.

Leitner, M. *Lehrbuch des kath. Eherechts.* 2d ed. Paderborn, 1912. \$1.25.

Lemius, J. B. (tr. J. Fitzpatrick). *Catechism on Modernism, according to the Encyclical "Pascendi," etc.,* London, 1908. 25 cts. (Wrapper).

Finke, H. *Briefe an Friedrich Schlegel.* Cologne, 1917. 30 cts. (Wrapper).

Sheehan, Canon. *Parerga. A Companion Volume to "Under the Cedars and the Stars."* London, 1916. \$1.60.

MacNeill, Eoin. *Phases of Irish History.* Dublin, 1919. \$3.

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Literary Briefs

—"Tractate Shanhedrin, Mishnah and Tosefta," translated by Herbert Danby (S.P.C.K.), gives the judicial procedure of the Jews as codified towards the end of the second century of our era. The subject is deeply interesting to Christian apologists as bearing, first, on the question of the legality of the trial of Jesus before the Sanhedrin, and, secondly, on the historical character of the Gospels. Incidentally, too, it throws light on what amount of authority the Jews expected to exercise over their nationals under the Roman Empire. The whole procedure of the Sanhedrin may have altered in the century and a half which elapsed from the Crucifixion to the codification of the Mishnah, and we entirely agree with the editor in recognizing the marked element of unreality in the whole code.

—The Rev. P. J. Carroll, C.S.C., has added to his previously published tales of Irish life, which have been so well received, another kindred volume titled, "Memory Sketches." It contains twenty-four charming stories, in which quiet, genial, clever people come and go over white roads and growing fields. Father John, the old Irish parish priest, who forms the central figure, is a lovable character, with "the mind of a poet and the heart of a soggarth." The author fully deserves the praise that has been given to him by *America*, and other leading journals, and he wields such a clever pen that we cannot but share the hope expressed by the *Ave Maria* that he will concentrate his powers upon the more ambitious form of the novel. (South Bend, Ind.: School Plays Pub. Co.; \$1.35).

—No new volume had been published of the "Leonine Edition" of the works of St. Thomas Aquinas for twelve years. Now comes volume XIII, containing the first two books of the "Summa contra Gentiles." The text is based upon the autographic original and accompanied by the classic commentary of Francis Sylvestris of Ferrara. The editors are P.P. Peter Makay and P. C. Suermondt, O.P. Dr. M. Grabmann, than whom there is no better authority in these matters, declares in a lengthy notice of the volume in the *Theologische Revue* (Vol. XIX, No. 31, pp. 42 sqq.), that, unlike its early predecessors, this volume of the "Opera Omnia" of the Angelic Doctor gives no occasion for unfavorable criticism, but is exemplary from every point of view. The method adopted by the editors make it possible to study the growth of this great work under the hands of its author, and thus to penetrate, as it were, into the development of his mind. It appears that St. Thomas was a painstaking writer, who read and reread his manuscript with pen in hand and pruned, corrected, and polished with infinite patience until it was as perfect as he could make it. In the opinion of the editor the "Summa contra Gentiles" was begun in Paris, about 1256 or 1257, and finished in Italy about 1264. It was intended as a theological handbook for young missionaries of the Dominican Order.

Books Received

Pragmatism Refuted. A Brief Exposition and Refutation of Some Inconsistencies of Pragmatism, in Particular a Refutation of the Assertion of Professor James of Harvard, that the Metaphysical Attributes of God Have no Practical or Moral Value or Significance. By the Rev. John H. Stromberg, D.D., Ph.D. iv. & 78 pp. 8vo. Wausau, Wis., 1919. For sale by Benziger Bros., Chicago, and the Diederich-Schaefer Co., Milwaukee, Wis. 80 cts., postpaid.

Your Own Heart. Some Helps to Understand It. By the Rev. Edward F. Garesché, S.J. 160 pp. 12mo. Benziger Bros. \$1.25 net.

Zu Füssen des Meisters. Kurze Betrachtungen für vielbeschäftigte Priester von Anton Huonder, S.J. Neunte und zehnte Auflage. xxiii & 405 pp. 16mo. Freiburg i. B.: B. Herder. 1917.

The Sacrifice of the Mass, an Inexhaustible Fountain of Grace. A Short Treatise by Rev. John Henry, C.S.S.R. 62 pp. 16mo. B. Herder Book Co. 15 cts. (Wrapper).

The Brazen Serpent. By Rev. John A. McClorey, S.J. vii & 182 pp. 12mo. B. Herder Book Co. \$1.50 net.

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"Possessed of genuine interest for readers of either sex and all ages. The work is especially timely at present, when, as the author remarks in his preface, 'the world in many different ways is seeking to turn our women from the pursuit of the Christian ideal in wifehood and motherhood.' The appetizing contents of the book may be judged by these selections from the chapter headings: Margaret Roper, Elizabeth Seton, Jerusha Barber, Mary O'Connell, Margaret Haughery, Lady Georgiana Fullerton, Pauline Craven, and 'Some Literary Wives and Mothers.'" — THE AVE MARIA.

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June 15, 1920

"In Necessariis Unitas, . . ."

The Rev. Wendelin Gillen, of Oakdale, Ill., in a letter to the *F. R.*, protests against the ascription to St. Augustine of the phrase: "*In necessariis unitas, in dubiis libertas, in omnibus autem caritas*," which the *Catholic Telegraph* carries at the top of its front page in this form: "In essentials, unity; in non-essentials, liberty; in all things, charity." Father Gillen says that this phrase, though attributed to St. Augustine in the "Dictionary of Classical Quotations" and other reference works, is not traceable in the Saint's writings, and quotes Father Denifle, O.P., who condemns it as un-Catholic in the following terms:

"It cannot be ascertained who first employed this sentence," says Denifle in his "Luther und Luthertum," Vol. I, Part 3, p. 423. "Some think it was Melanchthon (Wood, 'Dictionary of Quotations,' 188, 25), others, Gregory Frank, or the problematic Rup. Meldenius. The phrase certainly did not become proverbial before 1630. It seems to have been invented for the purpose of rendering acceptable the fatal theory of the 'fundamental articles of religion,' which formed the starting-point of indifferentism and latitudinarianism."

"If this is so," concludes Father Gillen, "we Catholics ought to avoid this dubious phrase."

The question as to the meaning and probable origin of the phrase mentioned was dealt with at some length in the *F. R.*, for Dec. 1, 1906 (Vol. XIII, No. 23, pp. 748 sq.). There the passage from Denifle's book contained in a note added to the text by his editor, Fr. A. M. Weiss, O.P., was quoted in full, and it was pointed out that the pseudo-Augustinian phrase, though perhaps heretical in its original conno-

tations, admits of an orthodox construction and may convey a much-needed and sometimes neglected lesson, to wit, that doubtful opinions should never be mistaken for necessary doctrines. We Catholics know that the Church, while requiring *unitas in necessariis*, freely concedes *libertas in dubiis*; that there are many schools of opinion within her pale; that great latitude is permitted in the authoritative expression of devotional sentiment, and that almost any amount of bad taste is tolerated; in a word, that the Church does not aim at creating a dead and soulless level of uniformity, but tolerates great liberty of opinion in matters of opinion, provided her children accept her as the mother and mistress of Divine Truth and are ready at any time to submit, should she, through her legitimate mouthpiece, see fit to pronounce a judgment.

Freemasonry and the League of Nations

Das Neue Reich, a weekly Catholic review published under the editorial direction of Dr. Joseph Eberle, at Vienna, in its No. 32, calls attention to a remarkable brochure on the League of Nations, written by the well-known French Jesuit, Fr. Yves de la Brière and published by Gabriel Beauchesne of Paris. In this brochure it is asserted that the Freemasons of France, on June 28, 1917, two years before the Peace of Versailles, held a meeting at Paris, in which M. Corneau, President of the Grand Orient; General Peigne, Grand Master of the Grand Lodge; André Lebey, a Socialist member of the Chamber of Deputies, and others, discussed the plan of a League of Nations and adopted a constitution for the same. It would be interesting to know how much of this Masonic programme was adopted into Mr. Wilson's.

Al Fresco

By EUGENE M. BECK, S.J.,
St. Louis University.

On banks of thyme and violet
Let me forget, let me forget!

Far from the uncongenial throng
I'll seek the hidden wells of song.
Here in a sanctuary remote
I'll vie the blackbird's fluted note;
Here shall my solitary hours
Computed be by sun and flowers.
In bowered sacristies I'll lie
Watching the ritual of the sky,
Until the leafy arches fade
Into a spell of murmurous shade.

Let no irreverent foot intrude
Upon my cloistered solitude;
But tiny feet and tiny eyes
Shall my companionship comprise.
Here where a hunching sumach tree
Punctures the bright monotony,
I'll bid my soul put care aside
And into green oblivion glide;
Here in the wildwood's charmed zone
I'll dream my starry dreams alone.
In many aisles of swelling sod
I'll walk the secret ways of God.



Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Ninth Installment)

Laughable incidents occurred even in the saddest circumstances. It was said that a man "tanked up" with whiskey would never catch the fever. The undertaker, Mr. Walsh, was then a very busy man. He used to go from house to house, gather up the dead, and take them out to the cemetery. At the height of the epidemic there were not coffins and graves enough, and the dead had to be buried in large trenches, about twenty-five to a grave. One day Mr. Walsh picked up a man for dead who was only drunk and laid him in the trench. Whilst the fellow was lying in the trench he sobered up and crawled out before another load had arrived. It is said he never got the yellow fever. I have the following from Mr. Eugene Badinelli, now a resident of Wynne, Arkansas: Badinelli and a friend of his remained in Memphis during the epidemic and were living in a large house, which previously had about 400 boarders. All were gone except our two men. Finally, when there were only about 5000 people remaining in the city, the rest having either died or fled, the two friends promised to stick together, and if one got sick the other would wait on him. They carried on fairly well, drinking whiskey moderately. Finally, the papers reported that the epidemic was dying out, and the two men

began to let up on drinking. Unfortunately, Badinelli's friend caught the yellow fever, and Badinelli waited on him day and night. When the sick man died Badinelli says that he was so exhausted that he could not do anything. An evening paper was thrown into their room. He scanned it, and then lay down with the dead man, covering his head with the newspaper, and slept until morning. He never took the fever.

PART II

IN THE COUNTRY MISSIONS OF ARKANSAS

MY ARRIVAL IN ARKANSAS

CHAPTER VI

I left Memphis on the evening train over the old Memphis and Little Rock Railroad. It was at that time "the slow train" in Arkansas, and was made famous by Father Quinn in his book on the "Heroes and Heroines of Memphis." I arrived in Little Rock about 2 o'clock the next morning. At the depot there stood a carriage with the inscription "German Hotel." This proved "bad luck" to me. Not being able to speak English, I said to myself, "That is your hotel," and I went there. It was a brick house on the river front. I was given a room upstairs, without windows. The bed seemed rather unclean, so I did not venture to lie down. It was a chilly morning, and I paced up and down my room, glad to have my overcoat, until 6 o'clock A. M., when I went down to the office. There was no water in my room with which to wash, and I was obliged to make use of a kind of public trough. I had never before been in such a hotel. At the office I wanted to settle my bill, and inquired for the Cathedral, where I wished to say Mass. A number of men were standing about the counter. The hotelkeeper pointed out to me a man who desired to see my papers. I replied I did not have to show my papers to everyone. Mine host said the man was a policeman and had the right to ask for such information. The policeman was dressed like a civilian and looked to me more like a tramp than an officer. Well, I decided I wanted no delay and handed him the first paper I found in my satchel. It was the Latin diploma of my reception into the Sodality of the Blessed Virgin Mary. He looked at the document and said it was all right, but he would anyway accompany me to the Bishop's house. At this he took my satchel and walked off. I had read in stories of the "wild and wooly West," that they would take away your belongings in broad daylight. I did not trust that fellow, so I followed him. On the way to the Bishop's house some people asked him who I was. He said that I was a priest and had no business to stay in the house he found me in; that the Bishop had given him orders to bring him any priest he found in a wrong place. I could understand that much, but I could not

talk, and didn't know anything better to do than to follow him.

When we arrived at the Bishop's house the Bishop and the Vicar General, Rev. F. Hennemann, O.S.B., showed great surprise. I did not seem to be a welcome guest. The policeman spoke to the Bishop, whilst I handed His Lordship my letter of recommendation. They had expected me, and both the Bishop and Father Hennemann laughed heartily and told the man I was "all right." I still see that policeman turning around once more and asking, "Is he all right?" Then I found out that the man was really a policeman and that I had been brought to my new Bishop by the police. I resented this keenly. I could not even pronounce the word *policeman* properly, but spoke of him as the *polishman*. In after years Father Tom O'Reily, assistant priest at the Cathedral used to ask me every time he met me, "Have you seen the polishman again?"

After the policeman had left, the Bishop asked me if I wanted to say Mass. I answered yes. Thereupon he himself went to ring the church bell, led me to the sacristy and came out with me to serve my Mass. A big cat sat in the Bishop's throne, and the candles and flowers on the altar were arranged without symmetry, almost as vegetables in a garden. The old sexton, Pat Donahue, later made section boss, and whom I afterwards learned to esteem as a good, sincere Catholic, had not much taste, and was certainly better qualified for a railroad man than for a church sexton.

The Bishop and the priests at the Cathedral were very kind to me. Notwithstanding that fact, I lost a great deal of my enthusiasm for the missions. I wrote to Bishop Lachat, of Basle, that I would stay about six months, learn some English, and get acquainted with the country; then I would return home. He had let me go to the missions reluctantly. I was not ordained for the diocese, but on a private title. He thought I could do just as much good at home as in the missions. Presuming I might return, he gave me a recommendation and permission to travel and to study as professor of rhetoric. I had left my trunks in Newark, and, in fact, left them there for a whole year, undecided whether to stay or not. It was through a rather strange incident that I decided not to return. After my arrival at St. Benedict's, Arkansas, Rev. Father Wolfgang soon sent me to St. Scholastica to finish the church and convent there and to attend that mission. My mail had been ordered to Paris, Arkansas. For months I did not receive any letters from Europe, and presently began to think if they did not care more for me there I might as well quit writing. Later, a Mr. Kleba told me one Sunday that my name had been continually in the county paper for months in the list of addressees of unclaimed letters. When I wrote to the Dead Letter Office in Washington, I received a stack of letters, but the answers

from Bishop Lachat and Abbot Charles were not among them. They must have been burned up before I applied. In Europe, when no more news was received from me the rumor spread that I had gone to Mexico.

In any case, the longer I remained, the better I liked missionary work. From Little Rock I went to Spadra, the transfer point for St. Benedict's and a station on the Little Rock & Fort Smith Railroad, and here I had to lodge in a small one-story house called a hotel. I told them where I wanted to go, but they could not or would not understand me. I remained there a couple of days, almost ready to take the next train, no matter which way it would go, when a young gentleman, Dominic Helmich, the son of the land agent, came to Spadra. He spoke German, and as he left on the next train for St. Louis, he lent me his big white horse, and gave me instructions how to reach St. Scholastica and St. Benedict. This was a trip of more than twenty miles. I had never been on a horse before except to drive one to water at home. Though it was the first time, I got along nicely, driving the strong animal in a steady gallop, as I had often seen it represented in illustrations. Thus I got to St. Benedict about dusk. Father Wolfgang, the prior, was not at home when I arrived, but Father Boniface Luebberrmann, O.S.B., later professor of theology at the seminary in Cincinnati, received me with great cordiality. Looking at the building I said to him, "I have to congratulate you on your success; this is quite a nice barn for a new monastery." "Excuse me," he replied, "this is our monastery and church." Well, the appearance was deceitful; the whole building was a lengthy one-story affair, built of rough planks, neither painted nor whitewashed, and looking exactly like a barn.

After this he took me inside. It was arranged that evening that I should sing high Mass the following day, Ash Wednesday. Father Boniface showed me the Lenten regulations. What a difference between our lengthy Lenten pastorals in the old country and this little sheet. He went through it with me. When I said we could not very well speak in German of nursing women, and instead, I would say mothers with small children, he replied that this would not do; that his mother was still young, but she would always have little children, as he did not think he would grow any more. Father Boniface was a very short man. At High Mass, seeing Father Boniface, who presided at the organ in front of me, looking at me, wondering what I would say, I skipped that passage altogether, but it started me laughing, so that I had to stop preaching. I had had laughing spells before, at most inopportune times, but this was the worst one I had ever experienced. I imagined the people saying, "Behold, there is another European fool let loose on us." I wondered what the prior would say. I put before my eyes death and judg-

ment and everything serious, but the more I tried to control my laughing, the worse it became. Happily, nobody mentioned it afterwards, but I am sure that everyone had noticed it.

As a young student I had to assist at the funeral of a relative. Something in the church looked very comical and started me laughing. Knowing how unbecoming this was, when almost everybody else cried, I hid my face in my handkerchief, so that I might seem to be weeping. Several years after, conversing with the daughter of the departed relative, I remarked about my having laughing fits at most unbecoming times." "Yes," she said, "I noticed it at the funeral of my mother."

(To be continued).

The International Gregorian Congress

The first days of this month witnessed an event of more than passing importance to the Church in this country. The International Gregorian Congress, the first of its kind to be held in the New World, convened in New York City, under the auspices of the Society of St. Gregory and the Pontifical Institute of Sacred Music. Three days were given over to a feast of Gregorian melody. Solemn High Mass was celebrated each morning at St. Patrick's Cathedral, and the solemn services of vespers and compline took place each evening. At all the services the sublime Chant of the Church was sung by a choir of hundreds of voices under the masterly direction of Dom A. Mocquereau, the greatest living authority on the Chant to-day. Every one who was fortunate enough to be present was so carried away by the matchless rendition of the Chant by the great chorus that all, with one accord, pronounced it music inspired from above. The Chant melodies for the different days revealed a mystic beauty that was a revelation even to the cultured church musician.

The proceedings of the congress have been closely followed all over the country by church musicians and by priests who have the beauty of divine worship at heart. The success of this great meeting has exceeded the fondest hopes of its most ardent supporters. It has brought the beautiful old Chant of the ages once more into the limelight. It

has proved, at least to all who were present, that it is the most sublime expression of the art of music, and as such is best fitted for the praise of Almighty God in our churches. It has demonstrated to all that it is the only music proper to the liturgy, that it forms one with the liturgy, and that it expresses liturgical meaning as no other music could.

It is the earnest hope of all that this congress has given a fresh impetus to the general introduction of this treasure of the ages of faith into our churches, at least into our cathedrals and large city churches. No matter what the effects of the congress may be, it has at least been the means of making the Gregorian Chant better known and worthy of investigation. Priests and church musicians throughout the country will feel themselves urged to examine its character and fitness for our holy services, which, when adequately grasped and understood, will compel them to introduce it into their churches and choirs sooner or later.

The want of encouragement which has for many years past been experienced by that species of music which called forth the best efforts and displayed the genius of the greatest masters, and the neglect into which it had fallen, have long been sources of regret to the educated church musician—a regret which, though it has hitherto proved unavailing, has not extinguished the hope that persevering exertions may yet restore to the Church those compositions of the ages of faith, the Gregorian melodies, which have excited so much religious fervor and rekindle in the mind of the faithful that taste for excellence in church music which has so long remained latent. It was the object of the International Gregorian Congress to effect just this desirable purpose, namely, to promote the performance in the most perfect manner possible of Gregorian masterpieces and thus raise the standard of appreciation on the part of the faithful to a higher level.

(REV.) F. JOS. KELLY

Catholic University of America

Presidential Candidates Who Are Masons

According to the *New Era*, an official organ of the Council of the 33d Degree of the A. and A. Scottish Rite, S.J., U. S. A., for May, 1920, page 235 sq., the following candidates for the presidency are Freemasons:

On the Democratic side: Vice President Marshall, 33°; Senator Oscar Underwood, 33° (honorary); ex-Speaker Champ Clark, 32°; Ambassador John W. Davis, 32°; Wm. G. McAdoo, 14°; Senator Hoke Smith; Wm. J. Bryan.

On the Republican side: Gov. Frank O. Lowden, 33°; Gen. Leonard Wood, 32°; Gen. John J. Pershing, Knight Templar, 32°; Senator Hiram Johnson, Senator Howard Sutherland.

Senator Harding is reported as having been an entered apprentice, but to have later dropped out of his lodge.

Nicholas Murray Butler's Masonic status is undetermined. So also is that of Gov. Cox of Ohio.

Herbert Hoover and A. Mitchell Palmer are *not* Masons.

A Correction

We are officially informed that "the National Catholic War Council did *not* contribute \$10,000 to the rebuilding of the First Reformed Church of Hoboken, N. J. The council maintained at Hoboken the Admiral Benson Club—a service club for soldiers and sailors. This club was destroyed by fire, which began in the club building itself; as a result, much adjacent property and a number of lives were lost. The fire caused considerable comment in Hoboken, and a committee was appointed from the community itself to pass upon all claims in co-operation with the War Department, under whose jurisdiction the funds are administered. Under the ruling from the War Department, we were given permission to distribute the money received from insurance we held on this building and its contents among all those who suffered loss as a result of the fire. The First Reformed Church, which adjoined the club, was burned to the ground, and the local committee, in

passing judgment on all claims submitted to them, adjusted the claim of the First Reformed Church in the amount of \$10,000, and this sum was paid, like all other claims, out of the insurance money."

The Bastille

Blanc and Michelet in France, and Dickens and Carlyle in England, have taught us to believe that the Bastille was a grewsome subterranean dungeon, the resort of toads, lizards, rats, and spiders. Mrs. Arthur Webster, in her lately published volume, "The French Revolution" (Dutton), gives a different story. According to her the Bastille at the time of the Revolution was a model prison in comparison with those of England and Germany. The rooms were all provided with windows, stoves or fire-places, good beds and other furniture, and the prisoners were given almost complete freedom. The food was excellent. Many of the menus were such as to gratify the palate of an epicure, even in the days of Louis XV. De Renneville, in a pamphlet written after his release, with the object of denouncing the Bastille, admitted that "certain people had themselves imprisoned there in order to enjoy good cheer without expense."

—In discussing Epstein's statue of Christ, R. C. Gleaner (in the *Catholic Columbian*, Vol. XLV, No. 14), once again cites the alleged description of Our Lord attributed to Publius Lentulus, the manuscript of whose report to the Roman Senate, he says, still exists. Gleaner could gain fame by producing the original of this much-discussed letter. Meanwhile we shall stick to to consentient opinion of scholars that the Lentulus letter is a forgery; first, because both the office and the name of its alleged author are grossly unhistorical, and, second, because no ancient writer alludes to this production, which was most likely composed in the Middle Ages for the purpose of authenticating a pretended portrait of Jesus. (See *Cath. Encyclopedia*, Vol. i, p. 610 b).

Franciscan Problems

A Dutch Franciscan, Fr. Fidentius Van den Borne, has published in the "Veröffentlichungen aus dem Kirchenhistorischen Seminar München" (IVth Series, No. 6; Munich: J. J. Lentner, 1917), a concise introduction to the maze of modern Franciscan literature.

He begins by drawing a distinction between the source problems and the *real* problems connected with the biography of St. Francis of Assisi. He gives an account of the work of Fr. Luke Wadding, who was probably the first scholar to familiarize himself with a considerable portion of the source materials, and of the Bollandists Stiltling and Suyskens, who courageously attacked the problems presented by the sources. These learned writers agreed that Thomas of Celano's life of St. Francis was the first, and was followed by the "Legenda Trium Sociorum" and the biographical sketch composed by St. Bonaventure. In consequence of the publication of new source material, e. g., the "Vita Secunda" of Thomas of Celano and the memoirs Jordanus à Giano, and because of the writings of K. Hase, E. Renan, and H. Thode, Protestants, too, became deeply interested in the life of the "Poverello," and the "Vie de St. François" by Sabatier had an enormous vogue. Sabatier emphasized the value of St. Francis' own writings and the "Legenda Trium Sociorum," and surprised the world by the publication of a hitherto unknown "Speculum Perfectionis," which he assigned to the year 1227.

Shortly afterward, the Bollandist, F. van Ortroy, sought to guide the stream of Franciscan research into new channels. He contended that the "Legenda Trium Sociorum" was absolutely incompatible with the undoubtedly genuine letter addressed by the three Socii to the Minister General, and rejected it as a clever forgery—a compilation made at the end of the thirteenth century from the two vitae of Thomas of Celano and that written by St. Bonaventure. The "Vita Secunda" of Thomas of Celano he regarded as the result of a

collaboration on the part of Thomas and the Socii.

After van Ortroy Fr. L. Lemmens edited the minor writings of Brother Leo and certain fragments which he believed to represent the earliest redaction of the "Speculum." W. Götz, H. Tilemann and other scholars took part in the discussion, without, however, being able to establish a definite conclusion.

Fr. Van den Borne is reserved in his criticism of Fr. Van Ortroy's hypothesis, but Fr. F. Pelster, S.J., in a review of Van den Borne's book in the *Stimmen der Zeit* (Vol. 98, No. 6), boldly declares that Van Ortroy's hypothesis is unfounded and ought to be definitively discarded. In this Jesuit critic's opinion, the "Legenda Trium Sociorum" stands unshaken and the alleged contradiction between it and the letter of the Socii to the Minister General, upon closer investigation, resolves itself into the fact that the letter refers to a second part of the "Legenda," which was, in Fr. Pelster's opinion, contained in the "Speculum Perfectionis" discovered by Sabatier, but wrongly dated by him.

Besides a critical account of the sources of Franciscan literature, Fr. Van den Borne offers a historical introduction to the real problems connected with the life of St. Francis, as, for instance, (1) "Was his institute intended from the start to be a religious order, in the strict sense of the term, or rather a lay confraternity?" (2) "What attitude did the founder take towards the ministers and towards the changes they introduced into the organization about 1219?" (3) "What were his relations to the ecclesiastical authorities?" (4) "How did the Third Order originate?" (5) "What were the relations, if any, between St. Francis and the Waldensian communities of his time?" (6) "Can St. Francis be regarded as the precursor of the 'new man' of the Renaissance?" All these questions, and several others, are discussed, or at least touched upon, by Fr. Van den Borne, and we share the hope expressed by Fr. Pelster, that the learned author will develop his brochure (106

pages) into a comprehensive introduction to the history and literature of Franciscan origins.

New Methods of Curing Scrupulosity

In the current *Irish Theological Quarterly* (No. 58), Professor Garrett Pierse has an interesting review of a recent Italian book on scrupulousness (Natal Turco, "Il Trattamento 'Morale' dello Scrupolo e dell' Ossessione Morbosa"; 2 vols.; Torino, Italy: P. Marietti).

Scrupulosity, he says, is a manifestation of psychasthenia. Turco, "a layman who is also a theologian," shows how it can be treated by building up opposite habits. After examining habit from the standpoint of biology, physiology, and psychology, he shows how it can be "starved" by drawing off its energy in another direction.

The underlying principle of the new method, says Dr. Pierse, "is the law of dispensation; it means that the increase of energy in any one line is at the expense of energy in other lines; and it is owing to the fact that man's energy is a very limited quantity. The principle is fecund in applications; the abnormal growth of memory is at the expense of the inventive intellect. The Scholastics observed the fact when they said: '*Una operatio, cum fuerit intensa, impedit alteram.*' One may, then, cure a vicious habit or a morbid obsession like scrupulosity, by assuming the opposite habit and acting as if it were present. Owing to the sympathetic action of life and mind new energies will group themselves gradually around the new nu-

cleus. One remembers the story of the good hypocrite who, from assuming a habit of sanctity, came eventually to like it."

Besides this method of gradually building up a habit of broad-mindedness instead of a narrow scrupulosity, Signor Turco recommends that the patient become absorbed with a passion for the ideal, especially the Christian ideal, which he paints in the most attractive colors. This, too, will divert the mind from the obsession of self and will make life worth living.

Dr. Pierse regrets that Signor Turco has not given his readers the benefit of a criticism of the method—it might be called the *direct* method in opposition to his own—of a modern school which relies on the teaching of Freud, and of whose work we have heard a great deal lately in connection with cases of shell-shock. This school endeavors, by means of hypnosis and other agencies, to find the disturbing cause and bring it into the full light, so that the patient himself can see it and despise it. In the case of shell-shock there is the harrowing experiment by which the patient is made to recall all the circumstances of the shock, so that it cannot any longer remain a noxious germ in the subconsciousness.

—The first annual meeting of the American Catholic Historical Association will be held at Washington, D. C., Dec. 27 to 30, 1920. There will be separate conferences on ancient, medieval, and modern church history, and papers will be read on a variety of topics.

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THE SISTER DIRECTRESS

Boy Scouts or Catholic Young Men's and Boys' Societies?

The National Catholic War Council has recommended the Boy Scouts, not, however, unconditionally, as we understand, but with the proviso that exclusively Catholic troops be organized for Catholics, under responsible Catholic control. But what about communities where Catholics constitute the minority, where the scouts exist, thanks to the efforts of non-Catholic clergymen, and Catholic troops are invited to join inter-denominational troops?

In this town, for instance, the Methodist minister was the originator of the fad, for pastime, perhaps, or for the betterment of conditions, and probably also to extend his influence. That minister moved to another State, and an ex-soldier succeeded him as scoutmaster. This good young man interrogated me why I would not permit Catholic boys to affiliate. Of many reasons he heard only one, and he quite agreed with me when told that, if fathers and mothers would make it their business to attend properly to their children, whose divinely appointed guardians they are, we should not need scouts and scoutmasters; that reform must begin from within; that the remedy must be applied in the proper place to produce results, and that the thing to do is to bind the children more firmly to the home, instead of weaning them from home life.

But, he persisted, some Catholic bishops and priests are recommending the scout system. My answer was that in this matter they are not infallible, and that, therefore, I was free to disagree.

The last argument was the Superintendent of the Public Schools had endorsed the scouts. I very frankly replied that as pastor of my flock I knew better than the Superintendent what was good for them and that I would not allow my boys to join.

Perhaps other priests have had a similar experience. How much better it would be for the individual, and for society in general, if, instead of all this nonsense, there were established in every parish a local, in every diocese a diocesan, and in every country a national young men's and boys' society with *religion* as the paramount issue. That's what our boys need, and that is what the majority of them desire. We have become too sentimental, have made and are making too many concessions to Liberalism, are too ready to meet the unreasonable demands of secularism, and to agree to compromises in which true religion must finally be the loser. Truly, to quote the prophet, we are digging cisterns that cannot hold water. FR. A. B.

Kitchener's Death

Sir George Arthur has just published an interesting "Life of Lord Kitchener," in three volumes (Macmillan). He sheds no light on the manner of Kitchener's death, and the one sentence he gives to us is quite cryptic. He writes:

"By an unhappy error of judgment an unswept channel was chosen for the passage of the cruiser; and Kitchener—the secret of whose journey had been betrayed—was to fall into the machina-

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tions of England's enemies, and to die swiftly at their hands."

This is the first definite, and, we presume, authentic statement to the effect that Kitchener was killed by the Germans and that the catastrophe is ascribed to criminal negligence on the part of the British naval authorities. The sentence suggests at least three explanations and leaves the reader to decide between them. That the cruiser carrying the Commander-in-Chief of the British army should have been despatched by a channel sown with enemy mines was more than "an unhappy error of judgment."

Masonic Secrecy

The *Masonic New Age Magazine* (Washington, D. C.), in its May issue (p. 202), gives space to an article by John C. Vivian, 32°, in which complaint is made of the carelessness with which some Blue Lodges publish the names of their initiates and other information pertaining to their work. These incautious Masons, Mr. Vivian says, forget that the words "silence and circumspection" are in the dictionary of Freemasonry, and "lose sight of the fact that the Tiler's sword reminds us of certain principles and maxims in Masonry."

Mr. Vivian sets up the Grand Lodge of Colorado as an example to the brethren. This lodge has "discontinued publishing even the names of the subordinate lodges throughout its jurisdiction" and "guards very carefully everything that is sent out from the office of the Grand Secretary."

The writer concludes by saying that, while publicity may be "a virtue of society," it is not a virtue of Masonry, but on the contrary, the outside public should be kept "entirely profane with reference to *anything Masonic*" (italics Mr. Vivian's).

Secrecy is indeed of the very essence of Freemasonry (see "A Study of American Freemasonry," edited by Arthur Preuss, B. Herder Book Co., *passim*), and it is only "Knife and Fork Masons" that disregard it in the flagrant way complained of by Mr. Vivian.

The English National Character

Dr. J. S. Mackenzie, in his book, "Arrows of Desire," just published by Allen & Unwin, seems to tell some unpleasant truths about the English, for the London *Times* says in a notice of the volume in its Literary Supplement (No. 950):

"Dr. Mackenzie, though a Scot, is not altogether free from a habit which might plausibly for once be classed under the heading of typically English—to wit, the depreciation of all or most things English. It is with a shock of surprise that we find cruelty among the twenty-seven English characteristics—a charge that is supported by the authority of Mr. Robert Sherard's account of his 'unhappy friendship' with Oscar Wilde; but surprise is changed to indignation when we find our countrymen taxed with inhumanity in their treatment of prisoners. . . ."

—The crosses which we make for ourselves by a restless anxiety as to the future are not crosses which come from God.

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True Americanism

The Rev. Joseph Wentker, of St. Louis, in a thought-provoking address delivered at the recent annual meeting of the Catholic Union of Missouri, at St. Charles, said, among other things:

"True Americanism demands that we acquaint ourselves thoroughly with the fundamental principles that underlie our political system, that we cherish our national ideals and national aspirations, and the national traditions that have been handed down to us from former generations. And, finally, true Americanism demands that we endeavor to solve all national problems on the basis of these principles and ideals. This, I think, is an Americanism to which we can all subscribe as American citizens and as Catholics as well. There is no antagonism between the Catholic moral law and the principles of democracy. The more conscientiously we fulfill our religious duties the better shall we be fitted for the fulfillment of the duties of American citizenship. I do not, however, mean to

say that the founders of our government or the great men who guided the ship of state in critical times during our short but eventful history, were infallible. Nothing human is perfect. Changes in the constitution and in our traditional policies may become necessary. Let such changes be made with careful deliberation and only when necessity demands them. Above all, let them not be made at the invitation and solicitation of a foreign country seeking to use the power of the United States for the furtherance of its own selfish ends."

How Spiritism Destroys Materialism

The late Dr. Egbert Müller's opinion (quoted by Mr. Raupert in our No. 9, p. 139) that God permits Spiritism in order to shatter Materialism, derives probability from such utterances as this of Sir Oliver Lodge, one of the leading prophets of Spiritism, reported by the Winnipeg (Man.) *Free Press*, of April 26:

"Whereas thirty or forty years ago I

was inclined to be agnostic, and to think that many things asserted by religious people were impossible, now I think differently. I find that the whole essence of Christianity, as I understand it, is confirmed by the facts being explained by science. Many of the miracles, for instance, and the appearances after death, are quite consistent with what we know of fact. Moreover, I think that the basis of all religion must be the existence of a spiritual world, and that idea can be established by science as the foundation upon which religious people can build their more detailed edifice."

It is to be hoped that men will be more receptive to religious influences after they have the mania of Materialism knocked out of them and their eyes opened to the fallacy of Spiritism.

—The London *Times*, in its Literary Supplement (No. 950), devotes more than a column to a review of "Die Wundmale," a two-volume novel by Friedrich von Gagern (Leipsic: L. Staackmann). The reviewer says that while the author had no intention of writing a *Tendenzschrift*, he "associates himself earnestly with the modern movement for the abolition of the Roman discipline of ecclesiastical celibacy." "Rome," von Gagern does not scruple to say, "points her servants to rape and adultery." Wonder what the *Times* critic would call a *Tendenzschrift*? He says Herr von Gagern is a Catholic of the liberal type; quite evidently he is 'liberal,' or, more likely still, an apostate.

Editorial Dishonesty

"Editorials nowadays carry little weight with newspaper readers generally, because the writers have no real convictions and no passionate beliefs. The great body of editors manifest in their editorials the opportunism and compromise of the politician on the hustings before a general election. They are ready at a moment's notice to change their dress to match the color of the day. Their policy is determined more by the expediency of the moment than by honesty of purpose; utility and extrinsic worth form the basis of editorial morality. Should it, therefore, happen that the cause of truth, liberty and right appear a losing issue from a monetary standpoint, it can count no champions among editors. Their influence is always thrown on the side of the heavy artillery. . . . Editors are but the mocking-birds of the managers. They advocate only what is to the interest of their owners. With them it is not so much a question of discovering facts or establishing the truth, as it is of running their metal into the moulds already prepared for it. Their editorials do not reflect what they know as much as what is required of them to write."

The above lines are from the Toronto *Statesman* (Vol. III, No. 13). They were written of Canadian editors, but apply to their American confrères with equal force, though here, as there, of course, there are a few honorable exceptions—mostly editors who own and control the journals for which they write.

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NOTES AND GLEANINGS

—The current number of the *Acta Apostolicae Sedis* (XII, 5), contains a decree of the S. Congr. of Rites, in which Our Lady of Loreto is, by Apostolic authority, appointed the principal patroness of all aeronauts. To this decree is added a Latin formula for the blessing of aeroplanes.

—The *New Age* (XXVIII, 5, p. 229), notes that those members of the Order of the Knights of Columbus who favored the erection of a monument to Lafayette at Metz "were evidently unaware of Lafayette's Masonic membership." Our Masonic contemporary says that these blind enthusiasts are being enlightened by the Catholic press, and that, in consequence, "grave doubts are entertained in various quarters" whether the projected monument will ever be erected.

—Father V. F. O'Daniel, O.P., in a paper on the history of the early Dominican missionaries in Kentucky (*Catholic Historical Review*, Vol. VI, No. 1, p. 15), completely shatters the reputation of the late Bishop C. P. Maes as a historian by proving that Msgr. Maes, in his "Life of Rev. Charles Nerinckx," doctored the documents and that this book is, therefore, unreliable. The new school of Catholic church historians grouped around Dr. Guilday at the Catholic University is doing thorough work.

—Dr. Guilday, in the editorial notes of the current *Catholic Historical Review* (VI, 1), points out the value of biography as a part of history and gives some practical rules for writing truthful and reliable biographies. He says every bishop's life ought to be written and published after his death, but adds that the episcopal biographies we possess "must be subjected to rigid critical tests before they can be accepted by the historian as materials. . . . Certainly no episcopal biography yet written seems to be deserving of a permanent place in American literature." Dr. Guilday opportunely recalls Leo XIII's remark to Manning: "If the evangelists did not conceal the fall of Peter, why should we hide the sins of bishops?"

—We gladly welcome back to our exchange table the *Historisch-politische Blätter*, of Munich, one of the oldest and most useful Catholic periodicals published in Germany, which we missed sorely during the war. The current (eighth) fascicle has a remarkable paper entitled "Crisis upon Crisis," in which the coalition government of the German Republic is bitterly arraigned for its incompetency, particularly in handling the recent difficulty with France. Other interesting articles are: "The Legend of St. Maximilian," "Intellectual Liberty and Its Extinguishment," "The Theory of the Separation of State and Church in Germany up to the Revolution." The subscription price of the *Blätter*, which appear semi-monthly, is 20 marks per annum.

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—The Apostolic Delegate, in a letter to Mr. Gonner of the *Catholic Tribune*, blesses his plan of a Catholic daily and "gladly recommends the *Daily American Tribune* to the Catholics of the country."

—That the S. C. of the Holy Office has assumed the functions of the former Congr. of the Index appears from a decree published in the *Acta Apostolicae Sedis* of May 1st, in which "all the writings of the author commonly called Guido da Verona are commanded to be inscribed in the Index of Forbidden Books." We have never heard of this author and can find nothing about him in the reference works at our command.

—The Masonic *New Age Magazine* announces (May issue, page 233) that Gen. John Joseph Pershing received the 4th to 33d degrees of Scottish Rite Masonry on April 9th, at Wheeling, W. Va. The General, we are told, "expressed himself as greatly delighted at the opportunity afforded him of receiving the degrees, which he had greatly desired for a long time." This ought to put an end to the contention that Pershing, like George Washington, "is but an indifferent Mason."

—The N. Y. *Evening Post*, in its "Book Review" supplement for May 29, concludes a notice of Sir George Arthur's "Life of Kitchener," as follows: "With him [Lord Kitchener] passed away the old order of mediæval and ruthless militarism of which he was a more brilliant and lustrous example than the Kaiser. Then over the seas enveloping him came the representative of the new order and the new era, but who can doubt that Mr. Wilson would have been fortunate as Kitchener was if he, too, had died at the moment of his highest achievement? Then he, too, would be with the ages."

—Many readers have wondered at the sensationalism introduced into the Catholic press by the National Catholic Welfare Council's News Service. They will no longer wonder when they learn that this service is being managed by two former Hearst men: Justin McGrath and Michael Williams. But how does the N. C. W. C. come to employ representatives of "yellow journalism" in its at-

tempt to uplift the Catholic press? Surely the bishops who constitute that body cannot believe that the salvation of our press lies in imitating the "yellow" journals. Our papers should be first and foremost in upholding the traditional ideals handed down to us by Brownson and McMaster.

—Joseph Fortier, of Ste. Scholastique, P. Q., Canada, has sued the Order of the Knights of Columbus for alleged maltreatment in conferring the various degrees upon him. "His action in divulging what happened to him," says the *Cleveland Catholic Bulletin* (Vol. IX, No. 46), "has 'quered' matters for the order in that section of Canada." Our contemporary chides Mr. Fortier for his "lack of sportsmanship and sense of humor." Perhaps it was something else he lacked. When a man joins a secret society he runs a grave risk, and has only himself to blame if the goat he is made to ride bucks too lustily.

—We have repeatedly expressed our disapprobation of baseball as at present conducted because of its being mainly an occasion of gambling. According to an Associated Press dispatch of May 24, Chicago made its first move to stamp out gambling at the baseball parks when the police arrested forty-seven bleacher spectators alleged to be making bets. It is said that the National League and American League authorities have joined forces in a move to stop gambling at the parks. What good will that do while gambling on the result of games is carried on openly in nearly every saloon, bucket shop, billiard room, hotel, etc.?

—From a copy (Vol. 53, No. 4) of the *Korrespondenz des Priestergebetsvereines*, published at Innsbruck, for which we are indebted to our friend, the Rev. C. H. Schlefers, of Maxville, Mo., we see that Father H. Noldin, S.J., the eminent theologian, who was reported dead about two years ago, was still alive last July and has since published a treatise, "De Iure Matrimoniali iuxta Codicem Iuris Canonici" (Linz a. D.: Kath. Vereinsdruckerei). Vol. 51, No. 3 of the same journal contains a biographical sketch of Father Emil Michael, S.J., the historian, together with an account of his last illness and his death, which occurred March 12, 1917. R. I. P.

Franciscans and the Protestant Revolution in England

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Literary Briefs

—Fr. Antonio M. Arregui, S.J., has compiled the most concise "Summarium Theologiae Moralis" extant. His little book of 953 16mo. pages, printed on thin India paper, is a marvel of condensation, both as to contents and outward make-up. Its usefulness and popularity may be deduced from the fact that, from July, 1918, when the "Summarium" first appeared, to Dec., 1919, when the present (fourth) edition went to press, 21,600 copies had been disposed of. Anyone who wants a complete, though succinct, compendium of moral theology in pocket form, for study, repetition, or casual consultation, will make no mistake in getting Arregui's "Summarium." (P. J. Kenedy & Sons; \$1.80 postpaid).

—It seems to be becoming the style for every parish to have its own prayer-book and hymnal. The latest production of this sort that has come to our notice is Father F. G. Holweck's "Parish Manual Containing Prayers and Hymns for Public and Private Devotions," published by the B. Herder Book Co. It includes besides the usual daily prayers, methods of hearing holy Mass, prayers for confession and holy communion, etc., a series of special devotions in vogue in the parish of St. Francis de Sales, St. Louis, *e. g.*, in honor of the Holy Childhood, for New Year's eve, to the Precious Blood, in honor of the Resurrection, to the Holy Family, the Little Office of the S. Heart, etc. A little over one-third of the entire volume is devoted to hymns, of which there are a hundred and ten, most of them popular with the original German founders of the congregation as the German titles: "O du liebes Jesukind," etc., show. The text is entirely in English. Like Dr. Schlarman's "Magnificat," recommended some time since in this magazine, Father Holweck's "Parish Manual" is primarily adapted for the use of German-American parishes in the transition stage, and we think it will recommend itself to other parishes besides Father Holweck's own.

—Father John Henry (Schagemann), C.S.S.R., has written a short treatise on "The Sacrifice of the Mass," in which he explains the meaning of sacrifice and shows that the Mass is "an inexhaustible fountain of grace." The brochure is written in popular language and will appeal to Catholics as well as to non-Catholic inquirers seeking information in regard to what has been fittingly called the heart of the Catholic religion. (B. Herder Book Co.; 15 cts.; wrapper).

Books Received

A General History of the Christian Era. In Two Volumes, Vol. I: From the Beginning to the Social Reformation (1-1517). A Text-Book for High Schools and Colleges. By Nicholas A. Weber, S.M., Associate Professor of History at the Catholic University of America. xxxiii + 343 pp., illustrated. Washington, D. C.: The Catholic Education Press. 1919. \$2.20 net.

Leaves on the Wind. [Poems] by Rev. D. A. Casey [editor of the *Canadian Freeman*]. With a Preface by Rev. J. B. Dollard, Litt. D. 91 pp. 12mo. Toronto, Canada: McClelland & Stewart. \$1.25.

A batch of penny pamphlets from the *English Catholic Truth Society*, 69 Southwark Bridge Road, S.E. 1, London, as follows: (1) "The Catholic Church and the Principle of Private Property," by Hilaire Belloc; (2) "A Romance of Assisi," by Ethel Mawson; (3) "The Wheat of St. Wenceslaus," by Emily Hickey; (4) "A Guest of One Day," by Emily Hickey; (5) "Nina's Patron," a Tale of St. Antony; (6) "A Guide to High Mass," with Notes by A. F. Wedd; (7) "The Epic of the 'Dark Continent,'" by M. A. Vials; (8) "A Tale of Two Abbeys," by Cecilia Oldmeadow; (9) "Brother Donatus," by Marian Nesbitt.

Franciscans and the Protestant Revolution in England. By Francis Borgia Steck, O.F.M. viii + 344 pp. 8vo. Chicago, Ill.: Franciscan Herald Press. Chicago, Ill. \$2.50 postpaid.

An Introductory Course in Experimental Psychology. A Text-Book and Laboratory Manual for the Use of Colleges and for Private Study, by Hubert Gruender, S.J., Professor of Psychology in St. Louis University. Vol. I. vi + 295 pp. 8vo. Chicago: Loyola University Press. \$1.50 net.

The Credentials of Christianity. By Martin I. Scott, S.J. xii + 257 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.60, postpaid.

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The Fortnightly Review

VOL. XXVII, NO. 13

ST. LOUIS, MISSOURI

July 1, 1920

Another Prevaricator Shown Up in His True Colors

Msgr. Stephen Ehses, who has for a number of years been engaged on the study of the history of the Tridentine Council, some time ago, in a paper contributed to the *Historisches Jahrbuch* (Vol. XXVI, pp. 299-313; XXVII, 66-74), showed that Paolo Sarpi, in writing his history of that council, used no sources that are not available to-day; that any assertions of his, therefore, which cannot be proved from the presently available sources deserve no credence, and that it is a notorious fact that Sarpi arbitrarily doctored the documents which he used and thus gave an altogether incorrect and unreliable account of the famous synod.

In the *Jahresbericht* of the Goerres Society for 1920 (Cologne: J. P. Bachem), Dr. Ehses reverts to the subject (pp. 39-68) under the title, "Neues zu Paolo Sarpi's Geschichte des Konzils von Trient." He demonstrates that even where there is no apparent reason for not telling the truth, Sarpi is unreliable, and that his history, therefore, is absolutely worthless as a source, or as a substitute for alleged lost sources, of the history of the Council.

Paolo Sarpi, born at Venice in 1552, as most of our readers are probably aware, was a Servite monk, who fell away from the Church, but hypocritically continued to perform the offices of a Catholic priest until his death, in 1623. His "Istoria del Concilio Tridentino," first published in London, 1619, later at Geneva, 1629, is a bitter invective against the papacy. It has been translated into Latin and several modern languages and, though promptly refuted by Pallavicino, has become a source of many and grave prejudices against the Council of Trent.

Dr. Ehses, who is himself editing a monumental work under the title "Concilium Tridentinum," says that the

authentic sources almost invariably bear out Pallavicino against Sarpi.

Unfortunately, the lies spread by Sarpi have found their way into books and minds which the truth cannot reach, even at this late day. But it is consoling to see the truth finally and triumphantly vindicated by modern historical science against another base prevaricator.

The Penitentes

Father Zephyrin Engelhardt, O.F.M., the well-known historian, in a letter to *El Palacio* (Vol. VIII, Nos. 3 and 4), severely criticizes a paper on the Penitentes that appeared in the January number of that magazine, and incidentally suggests a method of ending what he calls "the folly and wicked abuse" of these pseudo-religious rites. Let the Hermano Mayor and whatever rogues abet him in the nonsense, he says, be seized on Ash Wednesday and given twice a week, on Monday and Thursday, till Holy Week inclusive, twenty-five lashes each on the bare back with a rawhide, at the hands of a cowboy, to the lively tune of Yankee Doodle, and then let them be locked up and fed on bread and water, except on Sundays, when they could have their fill. As for the writers, paid and unpaid, who endeavor to bolster up "this blasphemous abuse," Fr. Zephyrin suggests that they study history a little better and stick to the facts, instead of exploiting dreams.

It is perhaps just to say that there are priests in New Mexico to-day who view the customs of the Penitentes more leniently than Fr. Zephyrin. One of them, who, as pastor of several Mexican parishes, has made a study of the subject for many years, has promised us to give the public a true picture of the Penitentes through the FORTNIGHTLY REVIEW.

The Voice

By Charles J. Quirk, S.J.

Great doubts assailed me for loved ones
dead,
Whether or no God's peace was o'er them
shed;
Then, while I prayed, His voice soft-
answered me—
"Why should'st thou judge? Know I am
Charity!"

Forty Years of Missionary Life in Arkansas

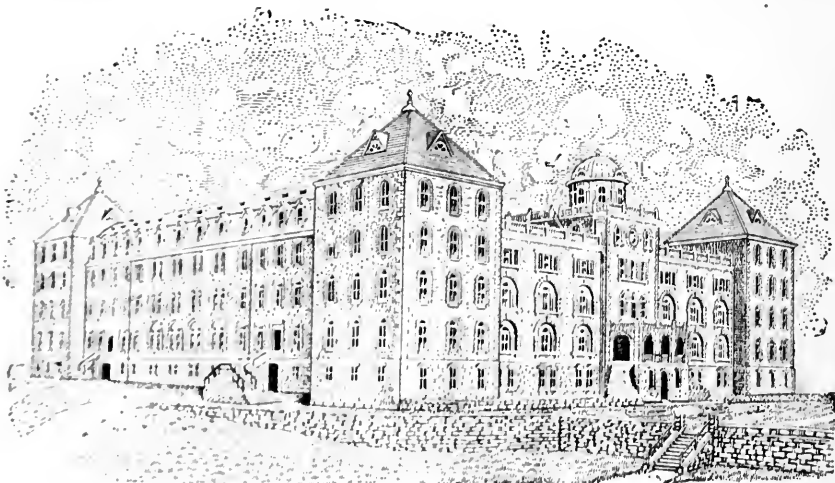
By the Rev. JOHN EUGENE WEIBEL, V.F.

(Tenth Installment)

At the small convent in St. Benedict we would rise at 3:30 A. M. and start the matins at 4. I never felt as cold as there in the early morning. The thin planks of the building were no protection against the cold. About 9 o'clock the thermometer would rise to 80 and sometimes 90 degrees. I had never experienced such intense heat. The monastery had two rooms for the priests, and the rest of the building served as church. Some distance away was an old log house, which we used as refectory and kitchen. In another small wooden building a few lay brothers lodged. We were, in all, three priests and three brothers. All helped to clear the land, attend to the crops, plant trees and start a vineyard. It was a busy place, and everything was novel and of interest to me.

Once, when Father Boniface and I were walking to the top of the mountain to the spring from which the water ran in wooden channels to the monastery, he suddenly called my attention to three snakes on the path upon which we were walking. The country at that time was full of snakes. At one time,

when Father Wolfgang was walking up and down his room, reading, he saw a rattlesnake peep from behind his books. At St. Scholastica's, where I used to play the organ in the sacristy, with the door open, a snake would often crawl up the steps and listen to the music, but leave as soon as I stopped, crawling away and hiding again under the church. I never could catch it. Of course, I was afraid of these reptiles and used to look all over my room and under the bed before retiring. However, I soon became accustomed to them like the others. I know of but two deaths from snakebite; the majority of those bitten were saved by the use of large doses of whiskey. They say, as soon as the effects of the whiskey are felt by the person becoming dizzy, the danger is past. A living chicken cut in two and the fresh flesh applied to the wound will also extract the poison, I was told. However, the snakes were little trouble compared to the numberless insects—mosquitoes, gnats and flies. Centipedes and tarantulas were also numerous. Myriads of lizzards were in the woods. They were not dangerous, but would run by the hundreds in every direction whenever I rode on horseback through the forest. In spite of all this, accidents were rare, nothing in proportion to the accidents caused by automobiles in our days. Electric lights, ice, telegraph, telephones and railroads were not within our reach, but we enjoyed a peace and quiet unknown in our present restless age. The Catholics were mostly new settlers, living on farms from one to several miles from the monastery. During the week hardly anybody was seen, and this worried me at first, for I could not see what good I could do here as a missionary. I waited anxiously for a letter from my Bishop, and was determined to return to the old country as soon as I could do so decently, for I thought I could just as well bury myself in some forest out there as here. When Sunday came and people



New Stubiaco Benedictine Abbey in Logan Co., Ark.

appeared in wagons from every part of the woods, I was surprised. I preached with great zeal and did all I could for the spiritual comfort of these settlers. Thus, by and by, I saw that a great deal of good, real missionary work was done here, after all.

One beholding the great stone building of the stately Abbey of New Subiaco, in our days, with its fine schools, gardens and lawns, can hardly realize how humble were its beginnings.

CHAPTER VII

MISSION LIFE AT ST. SCHOLASTICA

Soon after my arrival in Arkansas the saintly Prior, Father Wolfgang, sent me as pastor to St. Scholastica to finish the church and attend to the people of that new mission. There, for weeks, I had a room in the rear of the church, but no bed. I had to go about two miles over the next mountain to sleep in the house of a land agent, Mr. Antony Helmich. Beds and furniture had been

sent from Ferdinand, Indiana, for St. Scholastica and were on the way, but the steamboat was stuck on a sand bank in the Arkansas River, and we had to wait for high water that it might proceed and bring those necessary articles to our landing. The two sisters who were then in St. Scholastica, had bed-ding, but no bedsteads.

Here certainly was Apostolic poverty. We were living in the midst of the woods. In my diary I find marked down as living at St. Scholastica, on the first of April, 1879, a priest, two sisters, old Mr. Buckelmeyer, a cow, a calf, four chickens, and a cat. But improvements came, gradually.

We soon received a load of lumber from Dardanelle, the next sawmill, about sixteen miles away. With that lumber Sister Mary Joseph made some primitive bedsteads and wash tables. The worst feature about St. Scholastica in those days was the total absence of drinking water. The school children would bring each a small bucket of water along in the morning. This water was emptied into a tub and placed under the house to be kept cool. When I first came we had

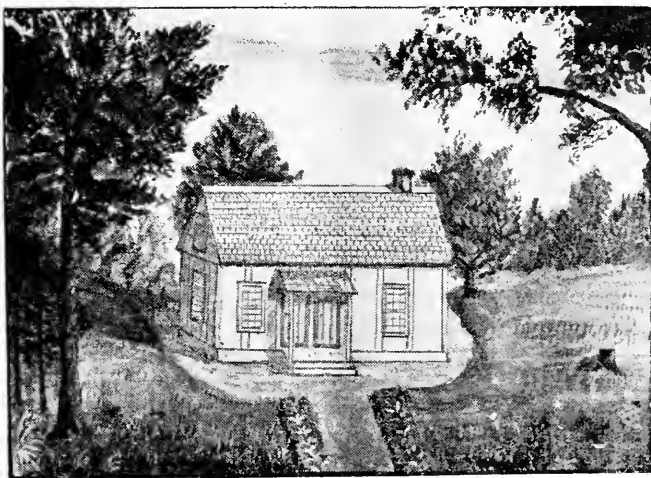
hardly anything for the church, but by and by we bought an ostensorium, a censer, etc. Sister Bonaventure's father sent a nice harmonium. There was at that time no fence around the church, and during the cold nights the pigs, running at large, would seek shelter and warmth under there. I remember often during high Mass, when the choir stopped, the music of the pigs was heard. Once, when some of the young men tried to drive them away, the effort served only to reinforce the porcine music.

One Sunday, during high Mass, I noticed great restlessness and whispering in the church. Immediately after Mass I saw all the men coming towards me, one of them with a big stick. A large snake had been hanging down over the altar painting just above me. In that threatening situation the people felt very uneasy about me, but I had not seen the reptile. The men tried to kill it, but as the church was not plastered, the snake hid behind the beams, and when we were in the sanctuary we saw it looking out again way down the aisles.

On Sunday afternoons I taught catechism. The young people brought their dinner pails along and remained until evening. On one occasion I saw the young men engaged in a battle royal with a very large snake, about 10 or 12 feet long. They enjoyed the sport and finally killed the beast.

A person

viewing the large convent of St. Scholastica to-day, with its beautiful gardens and fields, can hardly believe how wild that country looked forty years ago. Still, similar changes take place everywhere. For instance, the beautiful and famous health resort of Hot Springs was almost a wilderness fifty years ago, and queer things still happen to remind us of the olden days. Last summer, 1918, Rev. P. P. Arnd, from Elkton, Md., was in my room at St. Joseph's Infirmary, one Sunday evening. When he returned to his quarters in the fourth story, in the dusk, he saw something black moving about in the room, from time to time hissing at him. When he turned on the electric light, he found that he had an alligator in his room. How did it get there? Another guest had bought it at the



First Convent at St. Scholastica

Alligator Farm to take it home as a curio, but the box in which it was kept was not well closed, and so the animal crept out and found its way into the open room of Father Arnd.

(To be continued)

Profiteering in the Light of Catholic Moral Theology

The well-known Dominican moralist, Fr. Prümmer, contributes to the Cologne *Pastoralblatt* a paper in which he discusses the ethics of buying and selling and shows that profiteering is forbidden.

"Many merchants think that both in buying and selling any price is fair, and that the less one pays and the more one gets, the better. This view is contrary to the teaching of Catholic moral theology, which condemns profiteering as sinful. A merchant is not allowed to charge what he pleases. Some say in extenuation of their conduct: 'I do not force anyone to buy here; those who think my prices are excessive need not buy from me.' The fact of the matter is that no buyer would pay an excessive price if he were not more or less compelled to do so. The consumer needs the goods which the dealer sells and must have them, even though he knows the price demanded is exorbitant. In other words, the seller takes advantage of the buyer's necessities to enrich himself, he derives material benefit from a thing which is not his, and consequently commits an injustice. This is the consentient teaching of St. Thomas, St. Alphonsus, and the majority of modern theologians."

Unfortunately, says Dr. Prümmer, this teaching is not sufficiently known. It ought to be emphasized in catechetical instruction and from the pulpit. The people should be told that charging excessive prices is sinful and whatever is taken over and above a just and fair price is unlawful gain and has to be restored to the buyer. Catholic moral theology is inexorable in matters of justice and knows only an *either—or*. There is no getting around the duty of restitution. And this applies not only to the professional speculators who live on inflating the prices of things pro-

duced by others. It applies likewise to those business men who take advantage of the present condition of affairs and raise the prices of the goods they handle beyond the limit of fairness and justice.

The author adds that money made by profiteering cannot possibly bring any blessing. Rather will it entail upon its possessor the curse of God. Job XXIV, 9 sqq.: "They have violently robbed the fatherless and stripped the poor common people, . . . and God doth not suffer it to pass unrevengeed."

A Study in American Freemasonry

The Builder, a "Journal for the Masonic Student," published monthly by the Masonic Research Society, at Anamosa, Ia., in its May issue (p. 120), refers to the late Albert G. Mackey as an "authority on all Masonic subjects," and in a list of "standard works on Masonry" (p. 137) mentions his famous "Encyclopedia of Freemasonry" (1920. edition, in two volumes), his "Symbolism of Freemasonry," his "Masonic Jurisprudence," and his "Masonic Parliamentary Law."

Such references to Mackey and his writings are frequent in contemporary Masonic periodicals. Still, when, some twelve years ago, we published our "Study in American Freemasonry," which is based chiefly on the works of Dr. Mackey, certain Masonic critics of the book contended that this writer was no longer regarded as an authority by American Freemasons. This contention is obviously false, and we may take this opportunity to add that none of the conclusions laid down in the "Study" have ever been refuted or shown to be unfounded.

"A Study in American Freemasonry" went into its third edition in 1914, and is now sold at \$1.80 net. Publishers, the B. Herder Book Co., 17 S. Broadway, St. Louis, Mo.

—It is still time to keep that promise you made to yourself last year to help the Review along by sending in a new subscriber.

A Criticism of the Gregorian Congress

Some dissatisfaction has been voiced among our readers with the recent Gregorian Congress in New York, and we are requested to reproduce a criticism of the same by Father C. A. Sanderbeck in the *Pittsburg Observer*, of June 17th. We have not space for the entire article, but give its salient passages:

The chant offered during the congress as a demonstration of proper interpretation, was slow, mechanical and monotonous. To use the words of Dom Mocquereau, the melodic body had been almost reconstructed.

Of the thirty-five hundred children supposed to sing the Mass on the opening day of the congress, those who sang gave no heed to anything but a monotonous chant of syllables—not words. The movement was so slow as frequently to necessitate breathing when real musical rhythm and the sense and phrasing of the words would dictate otherwise. The tone was ever the same. Words lost their meaning in a slavishness to even notes. The "Et incarnatus" was the same as the "Kyrie eleison;" the "Agnus Dei" the same as the "Tu solus altissimus." One was given the impression of a great music lesson in which the first endeavor is to acquire an accurate notion of the melody without any regard to shading or expression. And yet many religious were suffering the impression that this was perfected Gregorian.

The impression of a music lesson was accentuated by the waving arms of a director in the pulpit, and similar gesticulation of eight or twelve assistant directors in various parts of the cathedral. The children gave little or no evidence of attention to this gymnastic exhibition and the distraction caused those attending Mass was unjustifiable. If it were true that so much machinery is necessary to induce the people to sing their praise of God, then the day of congregational singing would be very far distant indeed.

The seminarians taking part in the demonstration were also slaves of the notes. Seminarians, we know, understand the words which they are singing;

but here there was little evidence of such understanding in the outward expression. One body of seminarians in particular created the impression of having surrendered their wills to the guidance of some huge metronome, which demanded absolute loyalty to its incessant "tick-tock" commands.

Now all of those taking part in the singing were using musical notation marked with occasional rhythmical characters. These rhythmical characters were equally disregarded by all. There was evidence of great inconsistency between the demonstration or interpretation of Gregorian and the findings and convictions of Dom Mocquereau (*Revue Grégorienne*, I, 1). A most unfortunate impetus was given to the even-note Gregorian, which is lifeless and which is not the pure Gregorian of ancient times.

In defense of the music rendered it might be alleged that Dom Mocquereau had little time to work with the singers or to correct faulty interpretation. This is inexcusable. At a congress of such pretension, the nearest thing to perfection should have been insisted upon and should have prevailed.

An additional regrettable circumstance with regard to the congress was the exclusion of polyphonic music.

The Anti-Christ?

Occultist papers are full of hints about the coming of a "Teacher," who is to be the "New Messiah," the "Star out of the East." It seems that a young Hindu is being trained for this rôle and that he is identical with an unfortunate youth over whose body a most distressing litigation was waged in England some time ago. An Irish correspondent of the *London Universe* (No. 3088) says: "When it is possible that a repulsive heathen joss [Epstein's statue] can be exhibited in London as a sculptor's idea of our Divine Lord, it is quite within the bounds of possibility that a section of the sensation-loving public may welcome an anti-Christ in the flesh when he is presented to them. These horrors will sadden, but not astonish Catholics; for they are merely part of the devil's masquerade."

Homeopathy in the Light of Recent Research

The British Homeopathic Association has published "An Introduction to the Principles and Practice of Homeopathy," by Charles E. Wheeler, M. D., which may be taken as an authoritative and up-to-date exposition of homeopathy. The book is divided into two parts, the first dealing with the principles of homeopathy, the second with the homeopathic materia medica.

That homeopathy is based on a simple observation of fact that is as old as Hippocrates, and is confirmed by orthodox medical practice to-day, most medical men admit. That certain drugs can remove, in the sick, the very symptoms that they produce in the healthy was observed by Hippocrates—but he made no practical use of the observation. It was not until the eighteenth century that the observation was enlarged into an experimental procedure, which finally issued in the rule of "Similia similibus curantur." When Hahnemann discovered that cinchona bark, the great remedy for ague, produced in his own healthy body the chief symptoms (and some of the lesser ones) of ague, he devoted the rest of his life to direct experiment with drugs, and to research into past records to discover accidental confirmations of the likelihood of cures by "similar" remedies. As, in addition to his native German, he knew English (he was translating Cullen's *Materia Medica* when he made his famous experiment with cinchona bark), French, Italian, Greek, Latin, Hebrew, Arabic and Spanish, and had been engaged for years in translating medical works, his researches were extensive and successful. But he learned most, of course, from his direct experiments with drugs; and it cannot be too often repeated that homeopathy was based on experiment, was elaborated by experiment, is continued by experiment.

The prescription of quinine for ague, mercury for syphilis, cantharides for nephritis, opium for constipation, emetine for dysentery (the late Dr. Dyce Brown collected from general medical practice some seventy examples of such

homeopathizing); all these are applications of the homeopathic principle. Vaccine-therapy is a most obvious instance of the application of the homeopathic principle; and it is evident that a rule so often confirmed, consciously and unconsciously, has some validity.

The homeopathic materia medica is based, primarily and chiefly, on the deliberate, systematic testing of medicines on the healthy. In addition to this source of knowledge, is the knowledge derived from poisoning by drugs, accidental or intentional. Here are revealed the gross effect of massive doses and the morbid tissue anatomy produced by these drugs in quantities. Drug experiments on animals have a value only as hints of possible action to the homeopathist; although the veterinary practitioner, of course, finds them of special value. It is the effect of drugs upon human beings that it is most necessary for the physician to know, and the homeopath derives his knowledge from both the quick and the dead. It is admitted that this knowledge, although extensive and precise, is not complete; but homeopathy lives by experiment, and not until man becomes fixed and unalterable in constitution and reaction will the necessity of continual experiment be relieved.

Of the infinitesimal dose (which is all that the general public knows of homeopathy), it need only be said that it recommends itself in practice to the physician.

In antiseptic surgery Lister first applied crude carbolic to the wound and

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developed his dressing until, at last, he kept the carbolic as far away from the exposed surfaces as he could.

When Dr. Wheeler talks casually about the 60th or the 200th potency he may be talking magic, but his magic is scientific. Arndt's law, that small stimuli encourage life activity, medium to strong stimuli tend to impede it, very strong stimuli destroy it, confirms what the homeopaths since Hahnemann have practiced. But homeopathy is not limited to the infinitesimal dose; homeopaths prescribe massive doses in some cases, and their posology ranges from the massive to the infinitesimal, from the tincture to the potency—and the less you have of a drug, the less you want of it, and the longer it lasts you.

It is in prescription that homeopathy becomes an art. Dr. Wheeler admits that the discovery of the simillimum is sometimes difficult (which might be expected from the fact that no two human beings are exactly alike), and it is not made less difficult by the fact that homeopaths do not treat diseases but patients. It is not merely that the homeopath prescribes the 'simillimum to the symptom-complex presented, and varies the prescription as the symptom-complex varies; the homeopath individualizes, prescribes for idiosyncrasy, as Dr. John Weir puts it in his recently published volume, "Homeopathic Philosophy: Its Importance in the Treatment of Chronic Disease." "All that medicine can do curatively is to stimulate the patient's curative reaction," he says; "it is the ego behind the drug-disease picture that has to be reckoned with." The very exactness of knowledge of the effect of drugs possessed by the homeopaths (and the "provings" given in Dr. Wheeler's volume are bewildering in the complexity and range of their reactions) compels them to be very patient and painstaking in their diagnosis; there is no "universal specific," no "sovereign remedy," although, of course, there are enough general resemblances among cases to allow of a general classification, and to indicate a class of remedies.

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The Holy See and the League of Nations

We are confirmed in our idea of the attitude of the Holy See towards the League of Nations plan by some remarks made recently at Geneva by Msgr. Maglione, papal chargé d'affaires in Bern.

"The League of Nations," he said, "in spite of its moral, military, and economic sanctions, will not be able to prevent future conflicts unless the nations become animated by mutual charity and confidence and feel united as brethren and members of one great family. If the nations will it, war and all conflicts will become impossible, but to will this they must lay aside hatred and sincerely love one another."

The *Kath. Kirchenzeitung*, of Salzburg, to which we are indebted for this quotation, calls attention to the fact that Father Victor Cathrein, the great Jesuit philosopher, in his *Moral Philosophy* (Vol. II, 5th edition, Freiburg i. B., 1911, p. 748), pointed out the desirability of a future League of Nations, but at the same time observed that the plan was impracticable without the guaranty of a common authority which would watch over the enforcement of international treaties and, when necessary, compel obstinate governments to live up to their obligations.

In this connection it is encouraging to learn that the Italian Partito Popolare has undertaken to bring about a union of all the political groups which in different countries advocate a reform of public life through the application of Christian principles.

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REV. HY. WESTROPP, S.J.

Poona, India.

—Herbert Spencer's centenary (he was born April 27, 1820), falls amid a vast indifference. Forty years ago the man towered impressively among contemporary philosophers. Long before his work ended Spencer knew that he was defending the last ditch of extreme individualism. But he would not have admitted that his cause was hopeless, whereas to-day we all know that human society can never be held together on the basis expounded in "Man versus the State."

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Who is to Blame?

To the Editor:—

Dr. Culeman says in No. 11 of the *F. R.* that Catholics, as a rule, do not support their press, and that this is not the fault of the latter. I believe that the Catholic press is, to a great extent, to blame. The Catholic public has the right to demand that the papers that appeal to it for support be edited with ability, courage, and intelligence. Can this be said of our Catholic papers? I doubt it. Many seem to have no editors at all. Others are monotonous, if not silly. Even the farmers are longing for brain food nowadays and refuse to be satisfied with slop. A really good paper must have a first-class editor, and how many men of that kind have we? You can count them on the fingers of your hand. It is vain to plead for better support until our people are offered a better press. It takes brains, a solid general education, and a professional training to make a great editor; where are our young aspirants to get these qualifications?

FR. A. B.

The Church in Russia

A correspondent of the *Catholic Times* (London and Liverpool; No. 2753), says that the Catholic Church has gained immensely through the Russian upheaval. There is no longer any State protection of schism. Conversion to the true Church no longer involves legal disabilities. The Church has a new freedom which is worth having, even at the risk of official hostility on the part of the Bolshevik government, for such hostility is no longer, as under the czars, a necessary part of government policy.

This correspondent, who is in intimate touch with Russian affairs, says that "there is good reason to hope that, if peace were restored in Eastern Europe, the coming years would witness a remarkable movement of conversions to the Church." Unfortunately, he adds, "despite all the talk at Paris, London, and San Remo, all the signing of treaties and protocols, Eastern Europe is now in the sixth year of continuous war, and the end is not yet even in sight."

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The St. Louis Catholic Historical Review

The *St. Louis Catholic Historical Review* has issued the first number of its second volume. It is considerably "behind time," but none the less interesting. Father F. G. Holweck describes some language troubles in the early history of St. Louis Catholicity. They arose mainly over preaching in French. To-day, curiously enough, the Gospel is being preached in St. Louis in nearly every language of the European continent except French, which was the mother tongue of most of our first missionaries, but has completely died out. A paper by the editor-in-chief, Rev. Dr. Souvay, C.M., deals with efforts of the Protestant Bible Society in New Orleans, about 1813. Dr. Souvay mentions, but does not attempt to extenuate, the fact that Fray Antonio de Sedella, O.M.Cap., rector of the Cathedral of New Orleans, gave his unreserved approval to the missionaries of the Bible Society and their work. There are other valuable papers and notes. We

renew our recommendation of this meritorious *Review*. Subscription, \$2 per annum. Published by the Cath. Hist. Society of St. Louis, 209 Walnut St.

Race Suicide

Warren S. Thompson, in a paper on "Race Suicide in the United States," in the *American Journal of Physical Anthropology*, gives convincing proof that native American families are dying out, while the nation is being taken possession of by immigrants and their children. *El Palacio* calls the article "rather startling." It is not startling to those who have watched the growth of "race suicide" in this country. Unfortunately, the children of immigrants mostly fall in with the nefarious practice, so that it is only by ever new immigration that the population can be kept up.

—The Christian ideal has not been tried and found wanting, it has been tried, found too difficult and left alone.—G. K. Chesterton.

The Inevitable Revolution

Sir Philip Gibbs, the English war correspondent (who, by the way, is a Catholic), has at last broken the shackles of the censorship and in "Now It Can Be Told" (Harper's), divulges the whole unsavory truth about the war. The book must be read from cover to cover to be duly appreciated. We can quote but one or two specimen passages:

"Modern civilization was wrecked on those fire-blasted fields, though they led to what we called 'Victory.' More died there than the flower of our youth and German manhood. The Old Order of the world died there, because many men who came alive out of that conflict were changed, and vowed not to tolerate a system of thought which had led up to such a monstrous massacre of human beings who prayed to the same God, loved the same joys of life, and had no hatred of one another except as it had been lighted and inflamed by their governors, their philosophers, and their newspapers. The German soldier cursed the militarism which had plunged him into that horror. The British soldier cursed the German as the direct cause of all his trouble, but looked back on his side of the lines and saw an evil there which was also his enemy—the evil of a secret diplomacy which juggled with the lives of humble men, so that war might be sprung upon them without their knowledge or consent, and the evil of rulers who hated German militarism not because of its wickedness, but because of its strength

in rivalry, and the evil of a folly in the minds of men which had taught them to regard war as a glorious adventure, and patriotism as the right to dominate other peoples, and liberty as a catchword of politicians in search of power.

"The ideas of vast masses of men have been revolutionized by the thoughts that were stirred up in them during those years of intense suffering. No system of government designed by men afraid of the new ideas will have power to kill them, though they may throttle them for a time.

"If the new ideas are thwarted by reactionary rulers endeavoring to jerk the world back to its old-fashioned discipline under their authority, there will be anarchy reaching to the heights of terror in more countries than those where anarchy now prevails. If by fear or by wisdom the new ideas are allowed to gain their ground gradually, a revolution will be accomplished without anarchy. But in any case, or good or ill, a revolution will happen. It has happened in the sense that already there is no resemblance between this Europe after-the-war and that Europe before-the-war, in the mental attitude of the masses toward the problem of life. . . The old gangs are organizing a new system of defense, building a new kind of Hindenburg line behind which they are dumping their political ammunition. But their Hindenburg line is not impregnable. The angry murmur of the mob—highly organized, disciplined, passionate, trained to fight, is already approaching the outer bastions."

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NOTES AND GLEANINGS

—There has been a complaint that we are losing our masculinity because of the passing of the male teacher: that the generation with us is too much "school-married." The situation, says the *Catholic Citizen*, is aggravated by the daily, especially the evening papers, which are breeding "two new genders, neither of them admirable: the denatured Amazon and her cavalier, the Sissyman."

—The *Nation* (No. 2865) congratulates the House of Representatives on its refusal to enact into permanent legislation the control over passports now exercised by the Department of State. "Nothing in the career of the Wilson administration," justly says our esteemed contemporary "has been carried on with more glaring partisanship and favoritism than the issuance of passports"—before, during, and after the war. It would be a calamity to perpetuate the Wilson régime in any department.

—What Masonry is aiming at in this country appears in part from the *ceterum censeo* of the Masonic *New Age* (see, for instance, its May number, page 210), that "no person, male or female who is not a product of our public schools, should be eligible for any office of public trust in the U. S. or in any State." Quite naturally, the Masons are enthusiastically backing the movement on foot in Michigan to close the parochial schools.

—A society just established in Germany has undertaken to combat trashy films on its own hook, aside from the national censorship lately established by the Reichstag. The new society believes that a national film censorship can do away with gross indecency, but that something more is needed. It proposes to establish branches in all the larger cities to aid the local authorities in dealing with moving picture problems; to assist in distributing the productions of approved corporations that specialize in educational films, and to carry on an active campaign for film improvement by means of publicity and an information service.

—Apropos of certain comic songs, a correspondent of the *N. Y. Post* inquires how

long the public would listen if some of the songs that pleased our fathers were sung today, e. g., "Little Sweetheart, Come and Kiss Me," "Too Proud to Beg, Too Honest to Steal," "Captain Jinks of the Horse Marines," "Silver Threads Among the Gold," etc. The answer is—probably about a minute. How tastes do change! Saccharine music once ruled the stage. That was succeeded by ragtime. Now we have jazz, and it is hard to say which is the worst. The *Post's* dramatic editor thinks "one of these days someone will lead a crusade against jazz, and its death will be like that of Mexican presidents." We hope so.

—Those who are interested in a Catholic Federation of Arts, are invited to correspond with the Rev. P. Raphael, O.S.B., of St. Anselm's College, Manchester, N. H., who sent out an appeal recently for such a federation. The purpose of the movement is to bring together Catholic artists and lovers of art for consultation and co-operation; to take means to further the development of Christian art; to diffuse and foster a knowledge and appreciation of its productions, and to safeguard the spiritual welfare of Catholic art students. A monthly bulletin is to be issued. Father Raphael will gladly send a copy of his circular to any address upon application.

—The *Catholic Transcript*, the official organ of the Bishop of Hartford, Conn., is perplexed on looking into the plans of the Catholic News Bureau just inaugurated under the auspices of the National Catholic Welfare Council. The Bureau appears to our esteemed contemporary as "a sort of censorship bureau, giving forth what it considers fit, and suppressing what it does not approve." And at the head of it are two laymen, former employees of Hearst, the arch-yellow-journalist. These laymen are to be "court of last appeal, more powerful than a provincial council, the voice of Catholic America." Surely the erection of this bureau is, in the *Transcript's* words, "a tribute to the retiring modesty of our national hierarchy." But will it redound to the advantage of the Catholic press and of the Catholic cause at large?

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THE SISTER DIRECTRESS

—What with the N. C. W. C. News Service, the press bulletins of the Central Bureau, and the syndicated "editorials" of the Rev. B. X. O'Reilly, Catholic weeklies are getting so nearly alike that one can hardly be distinguished from another. Thus is originality stamped out where it ought to have its principal habitat among us. We cannot see that the Catholic cause is gaining by this bringing down of our papers to one dead level of mediocrity.

—The Rev. Dr. Preserved Smith, in a review of Dean Inge's "Outspoken Essays" in No. 2865 of the N. Y. *Nation*, says: "Cardinal Newman is denounced for the 'refined cruelty' (save the mark!) of his attacks on the Church of England, and for holding an illogical position, not intrinsically absurd but absurd when applied to justify belief in gross superstition." And what is gross superstition? What Dean Inge does not believe. What is faith? What Dean Inge does believe. There is not one argument he uses against the Catholics that the rationalist could not turn against Inge, nor one of his sneers at the Dissenters and secularists that Newman could not have retorted against its author."

—Bishop Wehrle, of Bismarck, N. D., contributes another pamphlet to the current discussion of "The Non-Partisan League, its Causes and Tendencies." As our readers are aware, the Bishop opposes the League because some of its leaders show Socialist and radical tendencies, and suggests the application of less dangerous remedies to the existing social and economic evils. His remarks on this latter subject (pp. 16 sqq.) will no doubt receive serious attention even from those who have not been able to see eye to eye with His Lordship in regard to Catholic membership in the League. To Msgr. Wehrle's plea for "a healthy public conscience" as the primary requisite of social reform, all good citizens will subscribe.

—In a pamphlet of 18 pages the Central Bureau of the Catholic Central Society (St. Louis) summarizes, under the not very felicitous title, "The Impartial Shepherd," the remarkable services rendered to humanity by Benedict XV during the war. These services are grouped under eleven heads:

Exchange of Prisoners, Efforts to Establish Communication with Occupied Districts, Assistance to Individuals, Supplying Food to the Civilian Population of Invaded Districts, Protests against Violations of International Law, Efforts to Bring About a Just and Permanent Peace, etc. The account is incomplete, but exact as far as it goes, and serves to increase respect for the person of the Holy Father and for his exalted office. (Price 10 cents).

—Dr. F. Wetzel, of Munich, in an article on political parties in Germany (*Das Neue Reich*, 11, 34), incidentally deplores the fact that practically the entire Catholic press of that country receives its news from a central bureau, which has its headquarters at Berlin and is controlled by certain leaders. This condition of affairs has proved a detriment both to the press itself and to the best interests of the Centre party. Dr. Wetzel favors a policy of decentralization. We in America should learn a lesson from the experience of our German coreligionists and try to keep our newspaper organs individual and independent instead of establishing a central news bureau with its inevitable control of the press by a few men, no matter who they may be. What we need is more independence and less centralization and control.

—One or two of our subscribers have complained about the unusually large amount of advertising in the last few numbers of the *F. R.* Would they prefer to see the subscription price raised to \$3 or \$4? The greater the volume of advertising the less the demands on the subscriber. The ideal publication would be one conducted entirely without advertising. We tried that for about ten years and found the burden too heavy. *Primum vivere*. . . . To-day it is more expensive than ever to publish a magazine, and our readers have no doubt taken notice of the almost general increase in subscription rates. We are trying to spare them a raise by taking in more advertising. Should the amount of advertising keep on increasing we shall add a few extra pages to each issue. Meanwhile the majority of our subscribers will no doubt be pleased to notice the growing appreciation of the *F. R.* as an advertising medium.

Franciscans and the Protestant Revolution in England

By FRANCIS BORGIA STECK, O. F. M.

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Literary Briefs

—Father Edward F. Garesché, S.J., has published another volume in his series of spiritual readings, under the title, "Your Own Heart: Some Helps to Understand It." Like its predecessors, this booklet is meant to minister to man's desire for self-knowledge and self-betterment. The author has the gift of keen observation and knows how to talk of men's faults so as to inspire them with a sincere resolution to do better. (Benziger Bros.; \$1.25 net).

—The *Catholic Times*, of Liverpool and London, in its No. 2747, devotes a friendly notice to the third volume of Koch's "Handbook of Moral Theology," adapted into English by Arthur Preuss. "Most treatises on Catholic ethics, being in Latin," says our contemporary, "have not the interest and facility that as a rule, pertains to a well-written work in the vernacular. This book can be taken up and perused with real entertainment, coupled with solid, up-to-date instruction."

—The fact that the successive volumes of Fr. Charles Augustine's "Commentary on the New Code of Canon Law" are appearing rapidly in new editions before the work is finished, is sufficient proof that the commentary fills a real want. Volume V has just been reprinted for the second time. It deals with marriage law and matrimonial trials, and is indispensable to the pastoral clergy. The latest decisions of the Roman congregations up to the time of going to press have been studied and, as far as necessary, cited in the text or notes. The price is remarkably low as books sell nowadays. (B. Herder Book Co. \$2.50 net).

—"Penal Legislation in the New Code of Canon Law," by the V. Rev. H. A. Ayrinhac, S.S., is a brief commentary on the fifth book of the new Code, which contains the whole legislation now in force on ecclesiastical offences and penalties. The order followed is that of the Code itself, and the text of the law is adhered to closely. Of special importance for all, especially for confessors, is that portion which concerns censures. The classified list of censures late sententiae in the appendix, with its references to the Code, is a real convenience. The index might be a little more elaborate. (Benziger Bros.; \$3 net).

—In his book "Sexual Ethics" (London: Walter Scott), Mr. Robert Michels, with some of whose principles we cannot agree, has much to say that is admirable on the question of sex education. Positive instruction on matters of sex, either in school or home, he thinks is harmful; even physiological explanation by medical men he rejects. He argues that children will grow normally into knowledge of themselves and their potentialities, provided that they are not deliberately deceived concerning their origin or

educated into unreasonable prejudices. It is natural development, not unnatural distortion into ignorance or precocious knowledge, that should be the aim; the taboo is dangerous, even to health and sanity, because it issues in initiation without preparation. Although M. maintains the single standard of morality for both sexes, and holds, as an ethical ideal, the need of male chastity before marriage, he does not fall into the delusion that chastity is a necessary qualification for marriage.

Books Received

Missionary Mass Hymns. Words by Mrs. Evelyn L. Thomas. Music by Al. Karczynski. 12 pp. 8vo. Techy, Ill.: Mission Press S. V. D. 15 cts.. Six or more copies, 10 cts. per copy, postpaid.

The Impartial Shepherd. Services Rendered the Nations by Pope Benedict XV. During the War. Timely Topics Series No. 10. 18 pp. 8vo. St. Louis, Mo.: Central Bureau of the Catholic Central Society, Temple Bldg. 10 cts. (paper).

The Non-Partisan League: Its Causes and Tendencies. By Vincent Wehrle, Bishop of Bismarck. 19 pp. 8vo. 10 cts. per copy; \$7.50 per 100 (paper). Address orders to the Rt. Rev. Vincent Wehrle, Bismarck, N. D.

Talks to Nurses. The Ethics of Nursing. By Henry S. Spalding, S.J. vi & 197 pp. 8vo. Benziger Bros. \$1.50 net.

The Foundation of True Morality. By Rev. Thomas Slater, S.J. 88 pp. 12mo. Benziger Bros. \$1.25 net.

The Official Catholic Directory. 1920. U. S. Edition. New York: P. J. Kenedy & Sons.

A Manual of the Ceremonies of Low Mass. Compiled and arranged by the Rev. L. Kuenzel, Priest of the Archdiocese of Dubuque. 191 pp. 8vo. New York: Fr. Pustet & Co., Inc. \$2.50 net.

Moods and Memories. [Poems] by Edmund Leamy. 149 pp. 12mo. New York: The Devin-Adair Co. \$2 net.

A Safe View of Spiritism for Catholics. By Rev. Joseph C. Sasia, S.J. 32 pp. 16mo. San Jose, Cal.: Popp & Hogan. (For free distribution).

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My dear ———:

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Yours sincerely,

AUSTIN O'MALLEY, M.D., Ph.D., LL.D.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

July 15, 1920

English Opinions of Koch's Moral Theology

Catholic Book Notes, published by the English Catholic Truth Society and edited by Mr. James Britten, says in its No. 253:

"The third volume of the 'Handbook of Moral Theology,' by Koch-Preuss (Herder), applies the fundamental principles already established to man's personal and vocational duties. In these days when purely materialistic views are so prevalent even Catholics need a reminder that there are other aims in life besides that of temporal success. In this volume they will find a guide to keep them on the path of strict rectitude in regard to the due care of the body and of the mind; sane views on the thorny questions of labor and wages and the relations of employers and employees; and sound doctrine in regard to property and the rights and duties arising from its possession; and practical suggestions regarding the taxation of large fortunes. There are sensible remarks on the subject of suitable recreation—the theater, cinema and dance-halls receiving their share of attention. The treatment is constructive as well as critical, and the avoidance of extreme views conduces to the adoption of conclusions that satisfy an honest conscience. There is a useful index."

The London *Tablet* (No. 4178) says of the same work: "Former volumes of this work have been well received, and this volume is even more practically useful and interesting. The matter of the volume is the duty of man to himself, including the duty of self-love, care of mind and body, vocational duties, the duty of labor, the right and duty of acquiring and holding property, the notion and value of honor, and the duty of preserving it. As in the former volumes, the bibliography is extremely full and the notes valuable. We would call par-

ticular attention to the author's—or editor's—remarks on housing, art, cinemas, dancing. . . . We are certainly looking forward to the concluding volumes of this work of Dr. Koch; the unconventional method of treating a well-worn subject is a great merit in a treatise on Moral Theology."

Themselves to Blame

Mr. Lauck's investigations show 300 per cent profiteering in sugar, 400 per cent in meat packing, 375 per cent in milling, etc., etc., and, according to another expert, the corporations of the country, after paying all their taxes, cleaned up a total net profit of thirty-four billion dollars in the last four years. The *Freeman* has no sympathy for the American people in their present plight. Our contemporary points out (I, 15) that the people might and should have foreseen all this. "What are wars for, anyway? The American people let themselves be stampeded into a war that they now see for themselves, and have President Wilson's word for it, to boot—given, to be sure, when it would do no good—was a straight trade-war. They cannot even plead that their foresight could not be as good as their hindsight, for the history of every modern war lies open to them, and they had plenty of warning about this one. They worked feverishly to produce the very conditions under which they would be fair game for the profiteer of every kind and degree; and if they are now being mulcted as Mr. Lauck and Mr. Manly say they are, and as this paper fully believes they are, they have no one but themselves to blame. They had only hard words, mobbings, lynchings and the like, for those who tried to tell them what they were letting themselves in for; and, therefore, sympathy with them under the regime of the profiteer seems misplaced and gratuitous."

Ignatius of Loyola

By CHARLES J. QUIRK, S.J.,
St. Charles College, Grand Côteau, La.

With iron strength which only those may know,
Who loving things created find at last,
Through pain and travail Love itself unmasked.
And kneeling there within that piercing glow,
Casting abroad its dauntless rays to show
To eyes and heart, clean-swept, those loves that blast
And leave the soul, 'mid ruins, Love's out-cast,
Betrayed and dying by such overthrow;
You, to the world your life-long service gave,
Fired with the love of God's sheer rhapsody,
Forever seeking, striving e'er to save—
To win again for Love immortally,
Souls snatched from Death that ends not with the grave,
And write their names on Heaven's blazonry!

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(*Eleventh Installment*)

During the month of April, 1879, we were all very busy at St. Scholastica's, preparing for the dedication of the church. We certainly did our best with the limited means we had. The front of the church and the belfry were decorated with reeds and twelve flags, five of them papal flags and one a very large United States banner. I made a number of inscriptions. In front of the church we planted cedar trees. We succeeded also in making a very decent throne for the Bishop. On April 20, 1879, the first Sunday after Easter, Bishop Fitzgerald, of Little Rock, dedicated the church, gave Confirmation, and preached a most impressive sermon. He was surprised and pleased at all he saw; however, he was easily satisfied. After dinner the Bishop took me out for a walk and told me that he needed a missionary, with Pocahontas as headquarters, for Northeastern Arkansas, and another for the Southeast. He asked me to take charge of one of those two missions; I might choose whichever I preferred. I replied that I would consider the proposition.

The first funeral I had in St. Scholastica was that of Katharine Huben, who had come from Holland in April and died May 18th following. I could hardly prepare her for death. She died with malarial fever, 95 years of age. Ever and again she would repeat: "Here I am, dying; had I only remained in Holland, I could have lived many more years."

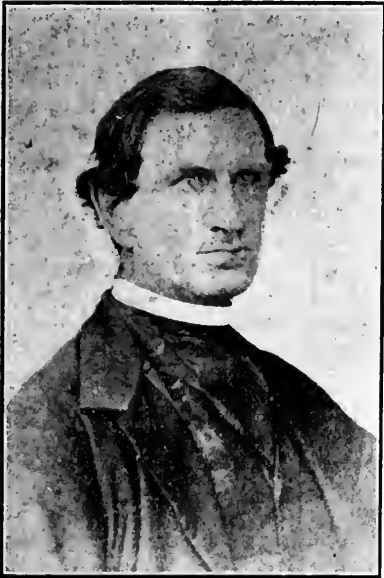
By the time the beautiful month of May arrived I was sore with boils on my hands

and back, and wearied from the heat. When I would ask, "Is it going to get still hotter?" I was told that the present heat was nothing compared to what it would be in June and July. Whenever I mentioned the painful eruptions they replied that I was fortunate, as the boils would keep away the fever. The almost tropical heat of Arkansas is certainly one of the greatest trials for anybody accustomed to the mild climate of Switzerland.

Father Fidelis Brem, another Swiss priest, had started congregations at Conway and Atkins. The former parish at that time he had given over to the Holy Ghost Fathers. In the latter place (Atkins) he had just finished a small church in honor of St. Fidelis. He invited me to preach at the dedication, but the letter of invitation arrived about a month after the celebration. It had been lying at the post office at Prairie View all that time. At my next visit Father Brem told me how he, the Bishop, and the Provincial of the Holy Ghost Fathers, V. Rev. F. Strub, had delayed the dedication services until 11 o'clock, expecting that I, the appointed preacher, would come on horseback. At the time of my visit Father Brem was in bed with a chill, covered with heavy blankets. The heat was almost unbearable, but the poor priest shook and shivered. I expressed a desire for cooler weather, whereupon poor Father Brem replied: "Wait until you get a chill, and you will never wish for more coolness." I found out he was right a few years later. I asked Father Brem about starting new colonies, as Bishop Fitzgerald had asked me to do. Father Brem was very enthusiastic, and thought I should try it by all means. He himself, after having finished his studies in Switzerland, had come as a missionary to America and worked a number of years in Ohio. Bishop Fitzgerald, on one of his visits, invited him to come to Arkansas. After establishing two missions here, he gradually lost his eyesight, and, therefore, returned to his native country, where his father had deposited twelve thousand francs for him in case he should ever return. However, even then he was not idle. For several years he was auxiliary priest in Büttikon, helping out in the neighboring parishes, though he had to be led to the altar, the pulpit, and the confessional. But once in the pulpit he preached with great enthusiasm, and the people liked to hear him. I visited him in 1882. After a few years the zealous missionary, notwithstanding his blindness, started a new parish and built a nice church and rectory in the Swiss diaspora. He died in 1901, lamented by priests and people.

Soon after I had to visit Little Rock to get a dispensation from the Vicar General, Father Patrick O'Reilly. The good priest had a kindly, winning expression; he was very affable and was held in the highest esteem by all. Unfortunately, I could not understand him well; he talked very fast.

He was just reading the *Gazette* when I came in. Informed of my wish, he tore off part of the rim of the newspaper and wrote the dispensation upon it. Those were rude days.



V. Rev. Patrick O'Reilly, V. G.

In June, 1879, I had what I then thought was a remarkable sick call. Later I had many more, far more remarkable, both as to distance and other circumstances. But I was still "green," and all new things impressed me greatly. On the 16th I was informed that there was a very sick man in Clarksville, twenty miles away. I got a big white horse from George Anhalt and rode through the woods saying my office. The old animal was rather weak in the knees and every now and then would stumble and fall. Quite naturally, I would fall over his head to the ground. However, I was still young and limber, and did not mind the falls. After riding several miles, I came to a high and long bridge. I had gone quite a distance on it when I noticed it was only a foot bridge. I realized my danger, but it was too late, and the bridge was too narrow to turn around on with the horse. Besides there was a plank missing in the bridge every now and then, and a look into the deep valley and creek below made me dizzy. I was afraid and prayed to all the saints. My chief consolation and hope was the Holy Sacrament, which I carried with me. Happily, the bridge was crossed without an accident. Finally arriving in Clarksville, in the evening, I went at once to the house of the sick man, a Catholic Frenchman, married to an American lady who was a Protestant. They were living at a hotel. It took me quite a long time to

adjust their marriage difficulties. Meanwhile the news of the arrival of a priest had spread. When I was finished with my mission to the sick man, some Catholic ladies, the Misses Hite, invited me to their house. From there I had to go with them to the courthouse, where they gave an entertainment that night. I would rather have gone to a restaurant or hotel, for I had had neither dinner nor supper that day, but no opportunity was given me to escape. No mention was made of such trivial matters as eating and drinking. I was still too "green" and too shy to mention anything about hunger and thirst. Thus, like a lamb led to slaughter, I allowed myself to listen to their singing and to admire their calisthenic exercises until midnight. One may easily imagine how much I enjoyed a luncheon, being as hungry as a wolf. The next morning, refreshed by a short, healthy sleep, I went to the house of Mr. August Mayer, who lived about two miles in the country, to say Mass. Mr. Mayer had been a school teacher and organist at St. John's Church, Cincinnati, and later in Jasper, Ind. Still later, he became my first organist in Pocahontas, Ark.

Returning on my "Rosinante" through the virginal forest, I pictured myself as the first Catholic priest traveling through this wilderness. I began to sing the vespers and different hymns which I knew by heart. I was immensely happy in the thought that I was the first one to sing the praises of God in the language of our holy Mother, the Church, in this vicinity. But in my rejoicing night overtook me in the midst of the woods, and I no longer knew the direction. However, the horse, following his instinct, headed directly for home through the woods, not minding the road at all. While going straight through the brush my spectacles were knocked off by low branches. I went a few steps farther and then bent a number of twigs in order to mark the route. In those days I was extremely short-sighted, and naturally feared I might have to go about as a blind man for some time if those spectacles were not found, as they did not carry spectacles for myopia in the country stores. Riding farther I saw a light through the woods. I directed the horse that way and found a Dutch family by the name of Simmons. They received me very hospitably, and though people of no refinement or higher education, had sense enough to offer me, first of all, some refreshments. Afterwards, an elderly man, Peter Joerrison, volunteered to bring me back to St. Scholastica. We arrived there early in the morning. This Peter Joerrison became the first settler in the colony which I later started in Pocahontas. The boys of Mr. Simmons, after daylight, followed my horse's trail and luckily found my glasses, whole and uninjured, near the broken limbs. They brought them to me that afternoon, to my great joy and comfort.

The summer of 1879 was very dry, and the Sisters had to carry water for washing quite a distance from Shoal Creek. As I said before, we had no good drinking water. A Yankee settler, living about a mile from the church, had a cistern to which we now and then went for a fresh drink. But about the middle of June, the good man, fearing his cistern would go dry, refused to give us any more water. He said henceforth nobody but the priest and the Bishop could get a drink. Under such circumstances a person learns to appreciate the blessings of good water. As in France and Switzerland the people are proud to talk about their good wines, so here the people feel proud of a good spring and boast about it. Almost daily I helped to carry water from Shoal Creek to the Sisters' house. I knew that a great deal of sickness and fever would have been prevented if the people everywhere had been provided with pure drinking water. Mr. Buckelmeyer one day went about with a peach branch, searching for water. The branch refused to turn in his hands. I had little faith in the divining rod but I took the twig into my hands, as I was told to do, and every time I passed a certain place it would be pulled downward. There must be water here, they declared. John Schröder began digging, and after a few weeks he found a spring which furnished us good and wholesome water.

Whilst Mr. Schröder was digging the well he was one day overcome by gas. In the near-by Sisters' house Mother Mary Xavier, the superior, lay sick in the garret with fever and chills. She had a keen sense of hearing and luckily heard the man groaning down in the well. She quickly gave the alarm, and Schröder was pulled out of the well. He was half dead, but soon recovered consciousness.

(To be continued)

The Pope's Encyclical on the Re-Establishment of Peace

No. 6 of the *Acta Apostolicæ Sedis*, of June 1, prints the text of the Holy Fathers' latest encyclical letter, "*De Pacis Reconciliatione Christiana*." An English translation was published in the *London Tablet* of June 12th and is now going the rounds of the Catholic press of America. No doubt most of our readers have seen it in the weeklies, but the pontifical document is so important that we cannot forbear reprinting at least a few of its salient passages:

"Christian charity," he says, "ought not to be content with not hating our enemies and loving them as brothers; it also demands that we treat them with kindness, following the rule of the Di-

vine Master, who 'went about doing good and healing all that were oppressed by the devil' (Acts x, 38), and finished His mortal life, the course of which was marked by good deeds, by shedding His blood for them. So said St. John: 'In this we have known the charity of God, because He hath laid down His life for us, and we ought to lay down our lives for the brethren. He that hath substance of this world and shall see his brother in need and shall shut up his bowels from him; how doth the charity of God abide in him? My little children, let us love not in word nor by tongue, but in deed and in truth.' (I John iii, 16—18).

"Never indeed was there a time when we should 'stretch the bounds of charity' more than in these days of universal suffering and sorrow; never perhaps as to-day has humanity so needed that universal beneficence which springs from the love of others, and is full of sacrifice and zeal. For if we look around where the fury of the war has been let loose we see immense regions utterly desolate, uncultivated and abandoned; multitudes reduced to want of food, clothing and shelter; innumerable widows and orphans reft of everything, and an incredible number of enfeebled beings, particularly children and young people, who carry on their bodies the ravages of this atrocious war."

And again:

"Venerable Brethren: We pray you and exhort you in the mercy and charity of Jesus Christ, strive with all zeal and diligence not only to urge the faithful entrusted to your care to abandon hatred and to pardon offences; but, what is more immediately practical, to promote all those works of Christian benevolence which bring aid to the needy, comfort to the afflicted and protection to the weak, and to give opportune and appropriate assistance of every kind to all who have suffered from the war. It is Our especial wish that you should exhort your priests, as the ministers of peace, to be assiduous in urging this love of one's neighbor and even of enemies which is the essence of the Christian life, and by 'being all things to all men'

(I Cor. IX, 22) and giving an example to others, wage war everywhere on enmity and hatred, thus doing a thing most agreeable to the loving Heart of Jesus and to him who, however unworthy, holds His place on earth. In this connection Catholic writers and journalists should be invited to clothe themselves 'as elect of God, holy and beloved, with pity and kindness.' (Col. III, 12). Let them show this charity in their writings by abstaining not only from false and groundless accusations, but also from all intemperance and bitterness of language, all of which is contrary to the law of Christ and does but reopen sores as yet unhealed, seeing that the slightest touch is a serious irritant to a heart whose wounds are recent.

"All that We have said here to individuals about the duty of charity We wish to say also to the people who have been delivered from the burden of a long war, in order that, when every cause of disagreement has been, as far as possible, removed, and without prejudice to the rights of justice, they may resume friendly relations among themselves. The Gospel has not one law of charity for individuals and another for States and nations, which are indeed but collections of individuals. The war being now over, people seem called to a general reconciliation not only from motives of charity, but from necessity; the nations are naturally drawn together by the need they have of one another, and by the bond of mutual good will, bonds which are to-day strengthened by the development of civilization and the marvellous increase of communication.

"Truly, as We have already said, this Apostolic See has never wearied of teaching during the war such pardon of offences and the fraternal reconciliation of the peoples, in conformity with the most holy law of Jesus Christ, and in agreement with the needs of civil life and human intercourse; nor did it allow that amid dissension and hate these moral principles should be forgotten. With all the more reason then, now that the treaties of peace are signed, does it proclaim these principles as, for example, it did a short time ago in the

Letter to the Bishops of Germany and in that addressed to the Archbishop of Paris."

The First Catholic American Daily

Mr. Gonner has kept his promise. On July 1st appeared in Dubuque, Ia., the first number of the *Daily American Tribune*, the first Catholic daily newspaper in the English language ever published in America. We hail the venture as a step in the right direction. The new daily supplies a long-felt want, and we hope it will succeed and, what is more, lead to the establishment of other Catholic dailies in some of the larger cities of the country.

THE FORTNIGHTLY REVIEW, whose twenty-six volumes are full of notes and articles on the necessity, the feasibility, and desirable features of a Catholic daily press, welcomed the *Daily American Tribune* long before it was born, and is supporting it by its subscription. The price is \$8.00 a year, and we trust all our readers, especially those residing in the Middle West, will give the new paper their active support. The issues so far published are creditable and augurs a useful and prosperous career. The paper has the International News telegraph service and an extensive mail service of its own, built up during the five years that it has appeared in semi-weekly and tri-weekly editions, together with practically all the features that distinguish the regulation American daily—sporting news, market reports, a daily short story, etc. The tone of the *Tribune* is frankly and pronouncedly Catholic, and the reading matters, news, editorial and selected, deals predominantly with Catholic subjects. Greater variety of secular information and more careful editing of the dispatches furnished by various agencies will no doubt increase the value of the *Tribune* in the future. *Ad multos annos!*

—The power of self-control means to do on all occasions the right thing because it is right. Keeping back the hard word—uttering the tender one, when every impulse of our nature tends to force us to do otherwise, is indeed hard, but it can be done.

The Holy Father and the League of Nations

The encyclical letter "Pacem, Dei munus pulcherrimum," from which we quote the most important passages on another page of this issue, contains also a reference to the League of Nations. It is as follows:

"Things being thus restored, the order required by justice and charity re-established and the nations reconciled, it is much to be desired, Venerable Brethren, that all States, putting aside mutual suspicion, should unite in one league, or rather a sort of family of peoples, calculated both to maintain their own independence and safeguard the order of human society. What specially, amongst other reasons, calls for such an association of nations, is the need generally recognized of making every effort to abolish or reduce the enormous burden of the military expenditure which States can no longer bear, in order to prevent these disastrous wars or at least to remove the danger of them as far as possible. So would each nation be assured not only of its independence, but also of the integrity of its territory within its just frontiers.

"The Church will certainly not refuse her zealous aid to States united under the Christian law in any of their undertakings inspired by justice and charity, inasmuch as she is herself the most perfect type of universal society. She possesses in her organization and institutions a wonderful instrument for bringing on this brotherhood among men, not only for their eternal salvation, but also for their material well-being in this world; she leads them through temporal well-being to the sure acquisition of eternal blessings. It is the teaching of history that when the Church pervaded with her spirit the ancient and barbarous nations of Europe, little by little the many and varied differences that divided them were diminished and their quarrels extinguished; in time they formed a homogeneous society from which sprang Christian Europe which, under the guidance and auspices of the Church, whilst preserving a diversity of nations, tended to a unity that favored

its prosperity and glory. On this point St. Augustine well says: 'This celestial city, in its life here on earth, calls to itself citizens of every nation, and forms out of all the peoples one varied society; it is not harassed by differences in customs, laws and institutions, which serve to the attainment or the maintenance of peace on earth; it neither rends nor destroys anything but rather guards all and adapts itself to all; however, these things may vary among the nations, they are all directed to the same end of peace on earth as long as they do not hinder the exercise of religion, which teaches the worship of the true supreme God.' (*De Civ. Dei*, xix, 17). And the same holy Doctor thus addresses the Church: 'Citizens, peoples and all men, thou, recalling their common origin, shalt not only unite among themselves, but shalt make them brothers.' " (*De Mor. Eccl. Cath.* I, 30).

The Holy Father's encyclical has already given rise, in France, to a movement for the revision of the peace treaty according to the pontifical suggestions and the substitution for the Wilsonic League of Nations of a Christian Brotherhood of Peoples in the sense of St. Augustine and Benedict XV.

Frequent Confession

According to Dr. O. D. Watkins, in his lately published "History of Penance" (Longmans; see *Catholic Book Notes*, No. 253), the practice of frequent confession in place of the one penance of early days, arose originally among the Irish monks; was transferred to Saxon England, where first it became the common custom; was spread, mainly by English missionaries and scholars, throughout the northern countries of Europe; established itself after much opposition in Italy and Rome, and so at last became, by papal authority in the Fourth Lateran Council, the law of the whole Church.

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Let Us Teach Our Children to Sing!

To the Editor:—

In No. 11 of the *F. R.* Father P. W. Leonard, S.J., pleads for the preservation of the beautiful hymn melodies which the Germans have brought to this country, for the benefit of their descendants. It would indeed be a loss if these stirring songs were to die out. This is the time when they should be often repeated, since many Germans are in a slough of despondency just now.

A propos, do children sing to-day? In how many churches and schools is the voice of God's little ones silent? In the past music and song was a part of the daily curriculum. Boys and girls sang in chorus, guided by the teacher's violin. Aged people still love to sing the songs they learned during their school days and renew their spirit by rehearsing them.

Let us teach our children to sing; they will thank us when we are no more.

(REV.) RAYMOND VERNIMONT

Denton, Tex.

Need of a Middle Class Movement

The Rev. Jos. Wentker, in his address to the Catholic Union of Missouri, *inter alia* regretted that we have as yet no strong national middle class movement. "We have organizations of the various middle class groups," he said, "but they do not seem to have become sufficiently conscious of the solidarity of their interests and the duties which bind them together. We have organizations of farmers, of the various groups of retailers, of small manufacturers, etc., but they do not seem to realize sufficiently that they have an important function to perform in our economic system. There are many who believe that the middle classes with the exception of the farmer are doomed to extinction and for this reason give only a half-hearted support to the middle class movement. This is a great mistake. Recent developments in other countries have shown that these groups are well able to maintain themselves against the encroachment of Big Busi-

ness by suitable organization. Furthermore, it can be easily shown that they are destined to play a very important part in the conflict between capital and labor. It would be a very deplorable development of affairs if the so-called social question would ever narrow down to a contest of strength between capital and labor. We would then have every reason to fear as a final result of this conflict either the dictatorship of the proletariat or that of plutocracy. The one is as undesirable as the other. It is quite plain that the middle classes are called to perform the function of a mediator between the warring elements by their very position and by their natural interests. It is in the interest of the middle classes to resent the encroachment of Big Business, it is also in their interest to oppose radicalism of every kind. I say, therefore, a strong aggressive middle class movement is one of the greatest needs of our day. Here is an immense field of labor for our Catholic social reform movement, which should not be overlooked."

Catholic Educational Institutions

- ¶ The Catholic Press does not reach the entire Catholic population of any given community.
- ¶ There is always a religiously indifferent and mentally slothful element that it does not reach.
- ¶ However, a Catholic paper like THE ECHO goes to Catholic families that are mentally alert and loyal to their faith.
- ¶ It is on such families that Catholic Higher Education depends for its development and extension.
- ¶ It is the sons and daughters in such families that are prospective pupils of our Catholic educational institutions.
- ¶ To reach them and their parents, use the columns of THE ECHO, whose circulation is second to that of no other Catholic paper in the State of New York outside of New York City

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Spiritism and the Scientists

Messrs. Kegan Paul, we see from the London *Times Literary Supplement*, have in press an English translation of Baron Dr. von Schrenck-Notzing's sensational work, "Materialisations-Phänomene: ein Beitrag zur Erforschung der mediumistischen Teleplastik" (Munich, Ernst Reinhardt, 1914), which has been on our table for several months and has puzzled us not a little. The book embodies the results of certain scientific experiments carried out by the author, who is a practicing physician and a scientist of considerable renown, assisted by other physicians and scientists, with two mediums—the one a French woman and the other a Polish girl, partly in Paris and partly at Munich, shortly before the war. There are numerous photographs showing "teleplastic structures" in various stages of development. The English translation is by Dr. E. E. Fournier D'Albe and will be published under the title "The Phenomena of Materialization: A Contribution to the Investigation of Mediumistic Phenomena."

Dr. von Schrenck-Notzing is the first scientist who has undertaken to ascertain whether the "ghosts" that materialize at Spiritistic séances actually exist and of what substance they are made.

The first and main series of experiments was made with a French girl, "Eva C.," whom Dr. von Schrenck-Notzing describes as having moral sentiments "only in the egocentric sense," as not a virgin, and as having "a very erotic imagination." She had interested M. Bisson, a well-known French writer of

some reputation, and especially his wife, Mme. Bisson, in her performances. Mme. Bisson became Eva's patroness and attended most of the séances. Dr. von Schrenck-Notzing took the phenomena very seriously, devised the most rigorous control of the medium, raised the lights to a high pitch of illumination, fired five cameras at a time at the "ghost," and even installed a cinematograph. The young woman was stripped before every performance and sewn into something like "tights" of black cloth. Her mouth, nostrils, ears and armpits were carefully examined. There was a superficial examination also of the lower part of her body. After three years of research under these rigorous conditions, Dr. von Schrenck-Notzing published the results in his above-mentioned book. He was convinced that the phenomena were real, but offered no explanation of the manner in which they were produced. He disdains Spiritism and claims only a mysterious teleplastic power on the part of the medium. The special value of his book lies in the 150 photographs of "materializations" which it contains. You see the "ectoplasm," as Sir Arthur Conan Doyle calls it, pouring from the medium's nose, eyes, ears, and skin. You see spirit hands reaching out and mysterious faces and figures hovering in the air, etc.

Quite naturally, the book has given rise to a lively controversy, which will now be transplanted to English-speaking countries. It is asserted (see, *e. g.*, Mr. Joseph McCabe's paper, "Scientific Men and Spiritualism: a Skeptic's

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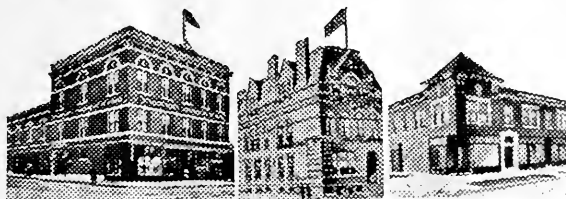
Analysis" in the *English Review*, reproduced in the *Living Age*, of Boston, No. 3962, pp. 652 sqq.), that Eva C. is identical with Marthe Beraud, who was unmasked by Prof. Richet in 1905 and 1906 in the famous "Villa Carmen manifestations," and who confessed to M. Marsault that "it was all humbug." The "ectoplasm" is said to be bits of chiffon or muslin, white gloves, possibly inflated fish bladders, and other compressible and expansible articles hanging from the medium's mouth or fastened to her hair, clothing, or breasts; or to the curtain behind which she sits. The trance (Eva was hypnotized before every session), is said to be a sham. Attention is called to the fact that whenever a real "ghost" is visible, Eva's hands or feet are not to be seen. When human forms appeared, the curtain was kept closed until the girl was ready, music was supplied at her request (to drown the noise of her movements), and she had a quarter of an hour or so to arrange the marvelous "peep-show." The faces appearing on the photographs are explained as illustrations cut out of the French papers; they are very crude and resemble flat paper surfaces. Baron von Schrenck-Notzing admits that on several occasions Eva deceptively smuggled pins into the cabinet in spite of his rigid control. Critics of his book point out that one or two of the photographs plainly show the marks of pins and that on one, which was

taken prematurely, Eva is dangling the "ghost" on the end of a string. Another doctor pointed out that there are human "ruminants" who can lower things into their gullet or stomach and bring them up at will, and he remembered that Eva occasionally bled from the mouth or gullet after a sitting. For seven sittings (four of which were quite barren), a net was put over her head, but she stipulated that her dress be left open when the net was on, and very soon forced them to lay it aside.

In short, says Mr. McCabe, "although Baron Schrenck, Professor Richet, Doctor Geley, and other scientific and medical men cling to the 'abnormal' theory, the whole three years' investigation really turned into a farce. It was admitted that 'Eva C.' was Marthe Beraud; and it is clear that she concealed her light and compressible material about her body." He adds that it has not yet been demonstrated that some women mediums may not develop an abnormal secretion of mucus and blow or trail it from the mouth, making it assume fantastic appearances in the red light.

We need not wonder that, if scientists are fooled by mediums and their tricks, the uneducated public is misled. Whatever truth there may or may not be in the alleged manifestations, it is becoming clearer from year to year that some sinister power is using them for nefarious ends.

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A Twentieth-Century Saint

In the life of "Father William Doyle, S.J." by Prof. Alfred O'Rahilly (Longmans), there is a chapter on his "holy follies." In midwinter Father Doyle went out at three in the morning and stood up to his neck in a pond, praying for sinners. He wore hot chains, and once he undressed and walked backwards and forwards through a bed of nettles until he was in a "sweet and horrible agony." To him the war was a new opportunity to achieve holiness by service and suffering. "I am learning here better every day," he wrote from the front, "that there is no life of happiness like one full of 'hard things' borne for love of God." Yet even war could not satisfy his thirst for suffering, or make him feel that he endured enough. He rebukes himself for being "irritated by the ceaseless annoyances and inconveniences of his life" in the trenches, and resolves "never to complain or grumble even to myself." Even on leave he would not relax, and when home for a week from the Somme was bitterly unhappy because he had "deliberately resisted the urging of the Holy Spirit to do many hard things," such as rising early in the morning. He might have leave from the trenches, but he would allow himself none in his fierce warfare with himself. Of his "holy follies" one need say no more than his own biographer says: "The significance of the lives of the saints does not lie in the fact that they did foolish and even whimsical things, which they themselves often regretted; it lies rather in the inner love and heroism of which these are the manifestations." Of that inner love and heroism his eighteen months' service in the trenches and that serenity which made his men think him more than mortal are the proof.

His "holy follies" may have injured his health, but they left unimpaired his kindness, devotion, and gay, almost impish humor. He saw nothing incongruous in religious fervor and a very human sense of humor going together. "Sometimes," he writes in one place, "I kneel down with outstretched arms and

pray God, if it is part of His divine plan, to rain down fresh privations and sufferings. But I stopped when the mud wall of my little hut fell in upon me—that was too much of a good joke." And the two go hand in hand in this strange story of an absolution in No Man's Land. A raiding party had been sent out unexpectedly, and Father Doyle, hurrying up to give them absolution, found them already gone. He crawled out after them towards the German trenches.

"That was a strange scene! A group of men lying on their faces, waiting for certain death to come to some of them, whispering a fervent act of contrition, and God's priest, feeling mighty uncomfortable and wishing he were safe in bed a thousand miles away, raising his hand in absolution over the prostrate figures; one boy, some little distance off, thinking the absolution had not reached him, knelt bolt upright, and made an act of contrition you could have heard in Berlin, nearly giving the whole show away, and drawing the enemy's fire."

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Mr. Wilson and Liberty of Speech

Clear proof of what the public has long suspected—that the facts of much of what is going on are withheld from the President—is afforded by Mr. Wilson's declaration in his interview with Mr. Seibold that no Republican could assert that "any citizen has been unwarrantably punished for any act of aggression or disloyalty against the nation; that any man has been punished for expressing his opinion." The statement is so far from the truth as to make it impossible, of course, to attribute it to other than utter ignorance. No man of Mr. Wilson's high position could deliberately set afloat so false a statement. The truth is that there have been 988 persons convicted under the espionage act, not one of whom was an enemy agent or spy. The great majority are American citizens, the bulk of whom are behind prison bars for expressions of opinion in print or by word of mouth. There was Kate Richards O'Hare whom the President pardoned only a few weeks ago; there is Eugene Debs himself, and there are hosts of others—one, for instance, sentenced in Minnesota to thirty years in jail for an expression of opinion *within his own home!* More than that, there has been the greatest unevenness of prosecution, some men being properly unpunished where others were unjustly convicted. So far from Mr. Wilson's statement being the truth, his administration has committed in hundreds of instances that gravest of crimes—sinning against the noble American spirit of freedom and truth-telling just

as it has permitted one violation after another of our Constitution. (*The Nation*, No. 2869).

A New History of Penance

The Rev. O. D. Watkins, an Anglican clergyman, has published (Longmans) a two-volume "History of Penance," which is favorably reviewed in *Catholic Book Notes* (No. 253). In the first volume Mr. Watkins studies all the evidence bearing upon the institution and administration of the Sacrament of Penance, throughout the whole Church, down to 450. In the second he traces the development of teaching and practice in the Western Church as far as 1215, when the Fourth Council of the Lateran fixed the modern discipline. His method is objective and practical. At the head of every chapter, each covering a convenient period, are set out in the original Greek or Latin all the passages from the sources which bear upon the matter in hand. Then follows a careful study of the material thus supplied, in the course of which most of the texts reappear in an English dress. Dr. Watkins makes it quite clear that the Church from the earliest days claimed the power of the keys, which involved the confession of sins, but when she exercised this power, forms and observances varied greatly. She used a large and wise liberty and adapted herself to the ever-changing conditions of her struggle with the forces of evil.

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NOTES AND GLEANINGS

—An old joke about statistics which deserves to be revived every once in a while is the one about an increase of 400 per cent in the criminality of the Polish Catholics in a certain town. The pastor took this report seriously to heart and investigated it. He found that in the preceding year one of his flock had been arrested once because he was drunk, but that in the year of the alarming increase, the same man had been arrested four times for the same offense.

—The Americanism the *F. R.* stands for is that so tersely and sanely defined by Father Joseph Wentker in the speech from which we quoted in our No. 12, p. 188. Needless to say, it differs *toto caelo* from that spurious kind which accepts its doctrines in the form of pink pills put up in Washington according to a formula furnished by Wall Street, and the principal tenet of which is to obey the politicians that are in power and, in the elegant language of ex-Attorney General Gregory, to "keep one's mouth shut."

—About the most foolish thing going is the pious furor over boodles. Everyone who knows his right hand from his left knows what "necessary expenses" mean in a political campaign, knows the sources that are regularly tapped to meet them, and the obligations incurred in the transaction. Why then play up an outraged morality? The spectacle of a gang of politicians engineering an investigation of slush-funds in the name of public morality is an anomaly of the first order; and the solemnity of the performance would make a brass monkey laugh.

—The Official Catholic Directory for 1920 was again late this year, but as it is completely reset and conditions in the printing trade are very much unsettled, we must not complain. The publishers Messrs. P. J. Kenedy & Sons, plainly did the best that could be done in the circumstances. If they could induce the chancery offices to furnish them complete and up-to-date information, and to supply that information promptly, the Directory would, in course of time, no doubt, become an ideal work of reference. Even as it is, it serves

its purpose as an address book admirably, and only when one turns to the statistical portions is one inclined to criticise. Why does not the National Catholic Welfare Council's press bureau undertake to give us a first-class Catholic Directory instead of supplying the weekly press with stale and sensationally "played up" news item?

—The *Nation* (No. 2868) reviews Mr. A. Mitchell Palmer's activities as alien property custodian. It shows that, whereas, with trifling exceptions, American property in Germany seems to have been kept intact, German property in America was recklessly confiscated and dissipated by Mr. Palmer on the vicious pretext that this ruthless programme of spoliation was in the interest of the owners. Even since the armistice sales of German investments have continued. This action is diametrically opposed to justice and international law, and we share our contemporary's hope that Congress will show more foresight than the executive and right the grievous wrong done by Mr. Palmer, for if the revolutionary doctrines upheld by that official should prevail, no American investment abroad would be safe and international commerce would be seriously impaired.

—Catholic street preaching has been revived at Royston, England. The pastor goes out, accompanied by members of his congregation, who alternately recite the Hail Mary or sing hymns, and preaches in the streets on simple points of Christian doctrine. The *Universe* says that "a great and favorable impression has been created, despite the audacity of the venture." It is not a more audacious venture than that of the Apostles when, at the bidding of the Divine Master, they went out to preach the Gospel to all the world. And it is a move in the right direction. An intelligent Methodist was recently quoted as saying that the main obstacle to the spread of the Catholic faith is ignorance and that Catholics ought to "come out and explain to the public what they believe." To convince the masses of the truth of our religion we must reach them, and we cannot reach them unless we go out and preach upon the highways and byways.

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THE SISTER DIRECTRESS

—The Episcopalians, according to the *Catholic Sentinel*, have established a film concern to elevate the "movies." It is called "The Historical Film Corporation of America," and has its offices at Vancouver, Wash., and its studios in Southern California. The *Sentinel* praises one of its films, "The Letter to Philemon," as "an altogether reverent and beautiful production, which retains the dramatic interest required for success in the commercial theater." It would be well if Catholics acquainted themselves with the productions of this firm, both with a view to the possible use of its films in parish theaters and for recommendation to commercial houses. The possibilities for good contained in the motion-picture business are by no means exhausted.

—*The Vineyard of the East* is a new mission magazine established by the Dominican Fathers of Rosaryville, La. These fathers came to America from the Philippine Islands about ten years ago and founded a House for Foreign Missions near New Orleans. Their field lies mainly in the Philippines, Japan, and China, where the Order of St. Dominic has been engaged in mission work for over 300 years. The new magazine tells about their work and, in general, aims to foster the mission spirit. The first number (May, 1920), is a very creditable performance and promises well for the future. The subscription price is \$2 per annum. Address, The Dominican Fathers, Rosaryville, Pontchartroula, La.

Literary Briefs

—Fathër Antony Huonder, S.J., of Exæten, Holland, has done the *F. R.* the honor of dedicating to the editor a copy of the tenth edition of his charming work, "Zu Füssen des Meisters" (Freiburg i. B.: B. Herder). As a good many of our clerical readers are aware, the little volume contains 204 very brief meditations for priests engaged in the cure of souls. These meditations average only about two small duodecimo pages each, and, though they do not follow the beaten track, contain much sound doctrine and timely advice, in language as simple as it is beau-

tiful. Several priests have told us that this is the ideal meditation book for the busy pastor and expressed the wish that it be adapted into English by some one familiar with American conditions. We hope this will be done. An English edition would be a godsend to thousands of clergymen who have neither time nor taste for the conventional meditation books.

—"A Catechism of the Religious Profession according to the Normae, Revised to Conform with the New Code of Canon Law," from the French, by a Brother of the Sacred Heart, is a handbook of information for religious communities with simple vows. The author solves many questions religious are likely to scruple about. The New Code has been made use of, but we should have wished to see it commented upon more precisely. The views expressed on formal contempt (p. 42) and poverty (pp. 77 f.), are rather severe. On p. 65 the "celebrated theologian" Bizzarri might be cited as secretary of the S. C. of Bishops and Regulars. In spite of these and a few other minor defects, the little book is worthy of careful study and will prove helpful to superiors and religious generally. (Metuchen, N. J.: Brothers of the Sacred Heart; \$1.50 net).—P. CHAS. AUGUSTINE, O.S.B.

—"The Brazen Serpent," by the Rev. John A. McClurey, S.J., is a neatly printed volume of 182 duodecimo pages, which embodies a series of six Lenten sermons preached last year in Detroit. They deal with such timely subjects as "The Profanation of Love," "The Monopoly of Wealth," "Safeguards of Marriage," "Religion and Culture," etc., in clear-cut, vigorous, and sometimes picturesque language. The author's heart is on the right side in regard to the social question, but his mind seems to be obfuscated to some extent by capitalistic prejudice. A course in the classic text-book of political economy of his fellow-Jesuit, Henry Pesch, would give him the point of view of the Christian solidarist, who knows that "greater economic proximity between rich and poor" will not solve the labor question, but that social justice must be applied radically, and that the ideas of the

Franciscans and the Protestant Revolution in England

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reformers whom the author condemns in *globo* as "the brood of Bolsheviki, I. W. W., and Socialists," are by no means all wrong. (B. Herder Book Co.; \$1.50 net).

—"The Pope and Italy," a brochure translated from the Italian of the V. Rev. N. Casacca, O.S.A., D.D., by Fr. J. A. Hickey, of the same order, is a discussion of "the Roman question" in the light of recent political developments. The author justly and convincingly contends that, while the papacy can do without the states of which it was despoiled, it must have some territory not subject to another ruler to ensure its liberty and independence. How extensive that territory should be is a detail that could easily be arranged between the Pope and the Italian government. The other nations of the world should combine to help bring about a satisfactory agreement and to make the same binding forever. The present Law of Guarantees is insufficient and unstable, as the Italian Parliament may revoke it at will. There is a commendatory preface by the Archbishop of Philadelphia. (Philadelphia: John Joseph McVey; 50 cts.; wrapper).

Books Received

A Commentary on the New Code of Canon Law. By the Rev. P. Chas. Austine, O.S.B., D.D. Vol. IV: On the Sacraments (Except Matrimony) and Sacraments (can. 726-1011, 1144-1153) ix & 571 pp. 12mo. B. Herder Book Co. \$2.50 net.

Outline of a Religious Retreat. By an Oblate of Mary Immaculate. No pagination. Aurora, Kas.: The Oblate Fathers.

St. Bonaventure's Seminary Year Book. Buffalo Number. 1920. Edited by the Duns Scotus Theological Society and published by the students of St. Bonaventure's Seminary, Allegany, N. Y. 176 pp. 8vo. Illustrated.

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The Devil's way is the divorce way; the ratio in the larger cities is one in seven to one in three—bad enough, truly; but just as surely as "you cannot be a little bit married—or a little bit dead," the thousands of thoughtless, hasty and fly-by-night war marriages will send the average of domestic upheavals to panic figures. Read GREAT WIVES AND MOTHERS, lend it to others—to your mis-matched friends and neighbors—above all send it to the youth of both sexes, graduates and undergraduates of fashionable colleges who (at the most fateful of periods—the adolescent) are being rounded into adult life on the works of male and female wantons—men and women who if alive would not be allowed within smelling distance of a cotter's cottage. The subtle hypocrisy of such impelling exemplars makes for cumulative far reaching harm—harm that fairly snuggles into church, State and society—that inspires and supports the lust-lured leading theatres with their bedroom art—their publicity barkers, flaunting "girl from a convent" for the gaze and thoughts of the tired shakedown getter. GREAT WIVES AND MOTHERS will help to turn houses into homes—will assuredly lead to marriage and happiness of the kind that's worth a picayune—the kind that lasts.

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American Masonic Systems

The systems of Freemasonry practiced in the United States, and generally known as the York Rite and the Scottish Rite, are described in an article by Bro. Jesse Whited in *The Builder* (Vol. VI, No. 2), from which we cull the following paragraphs: Properly speaking, the York Rite should be termed the American Rite, for it is peculiar in its organized proceedings to the United States.

The American Rite embraces the Symbolic, the Capitular, the Cryptic, and the Templar degrees.

The Symbolic degrees are conferred in a Lodge and are the entered Apprentice, the Fellow Craft, and the Master Mason. They are called Symbolic because their mode of instruction is by symbols.

The Capitular degrees are conferred in a Royal Arch Chapter and are the Mark Master, the Past Master, the Most Excellent Master and the Royal Arch. The supplemental and honorary degree of "High Priesthood" is conferred in a "Council of High Priests" upon those who have been regularly elected to preside over a Chapter of Royal Arch Masons. These degrees are called Capitular because they are conferred in a Chapter.

The Cryptic degrees are conferred in a Council. They are the Royal Master, the Select Master, and the Super-Excellent Master.

The Templar degrees are conferred in a Commandery and are the Red Cross, the Temple, and the Malta.

The Scottish Rite embraces the degrees from the 4th to the 33d, inclusive. In the Southern Jurisdiction of the United States (which includes all territory south of the Ohio River and west of the Mississippi) the organization of the different bodies, and the degrees conferred by them, are: Lodge of Per-

fection, 4° to 14°, inclusive; Chapter Rose Croix, 15° to 18°; Council of Kadosh, 19° to 30°; Consistory, 31° to 32°; Supreme Council, 33°.

In the Northern Jurisdiction (which includes all States north of the Ohio River and east of the Mississippi), the degrees conferred are: Lodge of Perfection, 4° to 14°, inclusive; Council Princes of Jerusalem, 15° and 16°; Chapter Rose Croix, 17° and 18°; Consistory, 19° to 32°; Supreme Council, 33°.

Overstating the Case Against Spiritism

We are glad to see the Rev. Dr. Charles Bruehl, professor of philosophy in Overbrook Seminary, reduce to proper proportions the unreserved praise that has been given by uncritical reviewers to "Spiritism, the Modern Satanism," by Thomas F. Coakley, D.D., published by the Extension Press. Dr. Bruehl says in a review of this volume in the *Salesianum* (Vol. XV, No. 3), that Father Coakley's book is "little more than a popularization of Mr. Raupert's more scientific works," and adds: "There are features about the book which do not appeal to us at all. Its method is somewhat sensational and savors of the yellow press. Exaggerations are not infrequent. The tone of assurance which the author assumes is not always sufficiently warranted and borne out by the facts. It is not well to overstate a case; a reaction may set in and arouse suspicion even with regard to the things that are certain. The worst thing that can happen to a good cause is to be bolstered up by a bad argument. We are the last to minimize the dangers attendant upon the practice of Spiritism, yet we could hardly subscribe to the author's sweeping and general statement of these perils. A warning that is overdone will defeat its own purpose."

Red Seed

By FANNIE STEARN'S DAVIS in the *Atlantic Monthly*

Now perhaps there is peace.
But dare you say that you know it? . . .
The Wind caught a wild red seed,
And is wild to blow it
Far—far—far—

Over crags, soft pastures, dead sands,
It will plunge and leap to a fire
In white frozen and hot green lands.

The Wind will fan it, and fan it.
The fierce red stems will flash.
For the secret seed that began it
Is flame—sheer flame—and no ash.

So it will snatch and devour,
And only God knows when
He will reap its rank red flower,
Lest it bite and burn all men.

Now perhaps there is Peace.
But dare you dream that you know it? . . .
The Wind caught a wild red seed—
He will blow it—and blow it—and blow it.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(Twelfth Installment)

On the 27th of June I left, at 5 o'clock A. M., with an acolyte, J. A. Smith, to visit the next mountain. It seemed very near, but we required almost the whole day to climb it. We had long sticks, which helped us greatly in ascending. Arriving on top, we found a level space about a mile wide, with a magnificent view of the valley and the church of St. Scholastica. An old German named Peters, lived on this plateau. He had settled there about thirty years before. A few times a year he would go down to the valley and sell or exchange coon skins for coffee, cornmeal and salt. He seemed as happy as a bird. He knew nothing about Bismarck and the changes in Germany, and was greatly surprised at the news we brought him. He prepared the best lodging he could for his guests. His boys had to sleep on the floor. The morning being quite chilly, he called the boys to build a fire. They did not answer and he reached out from his bed to pull them by the hair. Meanwhile they had crawled under his bed, and he said: "As I cannot get the rascals I guess I will have to make the fire myself." And he did.

Gradually I began to like the missionary life in the woods, and declined several invitations to places in towns.

In my diary, still kept in French, I read, under date of July 2nd, the following entry: "What a difference between Europe and

America! There you can hardly take a step without being confronted with an official, a policeman or the burgomaster; the Word of God is hampered by laws and regulations; to build a church, a school or a convent, you must get permits world without end, whereas here we enjoy absolute independence in all matters." However, after forty years, I may ask: "What difference now remains between Europe and America? What a great difference exists between the America of those days and ours!"

In July of that year we had a number of showers, so that our garden looked very fine. I helped planting and hoeing whenever I could. Sister, Bonaventure, the organist, looked after the flowers and vegetables. Sister Mary Xavier, from Cincinnati, the superior, who held a first-grade teacher's certificate, devoted all her leisure time to working and clearing the land. She could cut down trees as well as any woodman. By this time the Sisters had metamorphosed the place about their house and church from a wilderness into a garden. On some cleared land belonging to the Sisters they raised corn and fodder. The neighbors would lend them their horses for plowing and other heavy work. On one occasion I saw from my sacristy window a team of mules hitched to a big load of fodder running away; the teamster, John Schröder, fell between the mules and the wagon ran over him. Finally, the mules ran into some trees and could go no farther. The wagon tongue was broken. Mr. Schröder was considerably bruised, but not seriously hurt. The two Sisters, following the wagon, were greatly scared.

There was considerable sickness among the new settlers at that time, and the graveyard in front of the church already showed quite a number of interments. When I first came but one grave was there, that of Henry Kotte, who was buried in the absence of a priest by his neighbors. The sick calls were now numerous, and at times came from a considerable distance, so that I could not get along without a horse. Happily, I was always well, and though I suffered from boils and "prickley heat," the cool nights would regularly bring relief. I always enjoyed a refreshing sleep and in the morning was ready for another day's hardships.

June 24th I began, with my congregation, a jubilee mission. I preached twice daily, in the forenoon and in the afternoon, and also gave catechetical and vocational instructions. Practically the whole congregation spent the entire day, from morning until night, at the church. They brought their dinner along, and between time worked with axes and picks to clear the graveyard and the church grounds. The people also volunteered to dig a cellar for the Sisters and to clear some land south of the convent. All this was done voluntarily during the mission. The people of this new Catholic colony had come from all parts of the United States and Europe.

They were loyal Catholics, and had come mostly because the land was reserved for Catholic settlers. They desired their families to be protected against the temptations of infidelity. They were a united body, easily ruled and working in harmony. An elderly, poor and childless couple had a little farm about a mile from the church. The husband was old and weak and the wife was stone-deaf, but they eked out a living, raising the food they needed, and seemed to be as happy as "Philemon and Baucis" of old. However, they lived in a miserable little shack ready to collapse. One Sunday morning I called the attention of the congregation to that fact and appointed a day for the men to meet and build a new house for the old couple. After Mass the congregation held a meeting, elected a Mr. Schneider, who had built the church, to preside over this work, and appointed a day for all the men to meet with axes, saws, etc. A collection was taken up then and there to buy the needed flooring, doors, and windows. On the appointed day almost every man arrived, and work began. Some cut the timber, others hewed the logs, again others made clap-boards; the carpenters, whilst directing the work, also worked very hard, and that same night a small, neat log-house was finished and ready for the happy old couple. Those days of great poverty were at the same time days of neighborly love. The memory of this intense Catholic life of brotherly co-operation remains forever fresh with me. Though we had but little nobody went hungry. If we suffered many privations, they were borne patiently, and envy had no room in those simple hearts, full of good will toward their Creator and their fellowmen. The Sunday collections varied from 50 cents to a dollar, but the people had many Masses said and brought ample provisions, so that money was not much missed. Meat, flour, and all other necessities of life were cheap and could easily be exchanged. The devil, mammon, did not disturb our sleep or interfere with our happiness.

It was with a heavy heart, therefore, that I took leave of these good people, in October, to establish a Catholic colony in Pocahontas, which was to be the headquarters of Catholicity in Northeastern Arkansas. The previous September I had preached a mission in St. Benedict's, now Subiaco. It was the first mission ever given at that place and was well attended. People came not only from the neighborhood, but also from Paris, Roseville, and Morrison's Bluff. For a whole week the church was filled at every exercise. The great attendance astonished even good Father Wolfgang, who was not easily surprised. After the solemn conclusion, the whole congregation went in procession to the graveyard, where a large wooden cross was erected in memory of the event. At my leaving each one of the school children wrote a letter of thanks to me. I still have those

letters. They are good examples of beautiful calligraphy, in English, as well as in German. Almost every child with an average understanding in those days learned to write a good hand, and to write the English and the German alphabets without mixing them. And this in spite of the fact that the children could not go regularly to school except in the hot summer months. In spring they had a so-called vacation because they had to remain at home to hoe cotton. In September began the second vacation, when they must pick the cotton. But when they did attend school, in June, July and August, the heat did not bother them. They did not need the Gary system for exercise; they appreciated the bodily rest which they enjoyed in the shady school building. They did not have to learn many things, but reading, writing and arithmetic they learned well. This continued for about ten years, and the first ones to grumble about the summer school were teachers coming from the Northern States. I remarked later, when the children had to learn many more things, that they mixed their German and English letters, so that a page would remind you of a little vegetable garden with all sorts of plants. For this reason I abolished the German script in school.

The good people did their very best to show me their gratitude and love, and on the day of my departure almost the whole congregation accompanied me as far as Prairie View.

With those simple, faithful Catholics the priest means everything; he is the king of their hearts, whereas in congregations where wealth and luxury have weakened the faith, the priest is often regarded merely as a salaried officer, and you may hear them remark about their pastors, "Kelly died and then Müller came." *(To be continued).*

—The *Nation* (No. 2871) states its belief that the sins committed by the Wilson administration against liberty will steadily react upon the President's head. One of the last to say this emphatically is President Schurman of Cornell. No species of freedom, he declared in an address before the Northern Baptist convention at Buffalo the other day, has been so seriously impaired in this country as freedom of speech. "During our war the government carried suppression too far, and certainly went much farther than did the government of England in its intolerance of honest, though hostile critics. For this narrow and bigoted intolerance impartial history will hold President Wilson himself largely responsible." Meanwhile Mr. Wilson is getting one reply after another to the monstrous assertion that his opponents could not find a single case in which men had been unjustly sentenced to prison under the espionage act.

Mr. Creel and His Committee of War Propaganda

Mr. George Creel, in a book published under the excruciating title, "How We Advertised America" (Harper), gives an account of the doings of President Wilson's famous Committee on Public Information during the late war. If there had been any doubt as to the real purpose of this committee and the way in which it discharged its business, this doubt would be dispelled by the perusal of Mr. Creel's book, even though that book is an apologia. The Committee on Public Information was not an agency to spread the truth, but a government agency of war propaganda, "a vast enterprise in salesmanship," Mr. Creel calls it. He denies that it worked through corruption and deceit, but it was a propaganda, as distinguished from a pure information service in view of the fact that it did not transmit news of what was, but assertions and arguments which were designed to put America in the best possible light and to sustain the fighting morale. Any system of information which recognizes any other standard of values than that of the unswerving pursuit of truth is a propaganda and by implication a censorship. It is disingenuous to pretend that it is anything else. It is misleading to argue that the committee was devoted to information alone. If it was, why should Mr. Creel describe it as a war agency which had no function in time of peace?

A critic in the N. Y. *Evening Post* Book Review (July 3rd) says:

"I can speak with some knowledge of what the committee did in France, where the fruits of victory were to be won or lost. So far as it had any effect on French opinion, it taught Frenchmen to regard America as not only disinterested in the settlement, but as uninterested, as inexhaustibly rich and endlessly ready to make all the problems of France first charges upon the United States. Our propaganda strove to please in the easiest way. And in consequence it built up in the minds even of official Frenchmen a set of expecta-

tions that were grotesque. Parallel with this, a public opinion was developed in America which transfigured France so utterly, suppressed her normal human failings so completely, that nothing but an exaggerated disappointment could have come from contact with the realities. The *detente* between France and America is the inevitable let-down from this war propaganda. Neither nation could readjust itself to facts which conflicted with the sentimental nonsense perpetrated for the sake of morale. For the propaganda, instead of preparing shrewdly for the shock which always accompanies the meeting of alien peoples, did everything by bedazzlement to soften the fiber of both nations. The American propagandists in France must share the responsibility for creating that French opinion behind M. Clemenceau which the President had to conciliate."

The Friar of Foggia

We see from a communication addressed by Fr. Nicholas, O.S.F.C., to the *London Universe* (No. 3103), that there is living at Foggia, in Italy, a young Capuchin friar who has the stigmata. The five wounds came to him suddenly one morning in September, 1918, while he was making his thanksgiving after Mass. They are real wounds. Those in the hands and feet bleed occasionally; the wound in the side is always bleeding. His companions have frequently seen the friar in ecstasies and have taken note of wonderful things he has said during those times. He asserts that he has been attacked by the Devil and has seen our Lord many times. Those who know him intimately regard him as a great saint.

Articles on "The Friar of Foggia" have appeared in a number of newspapers, including the *London Daily Mail*, which tried to explain the case by natural causes; but, according to Fr. Nicholas, pre-natal influence and a highly sensitive subject do not account for the phenomenon.

Soothing Syrup for a Cross Baby

Mr. Nicholas Gonner devotes nearly a quarter of a page of the *Daily American Tribune* for July 12th (*act. XII dierum*) to a criticism of our assertion that the N. C. W. C. news service, which he has engaged for his paper, is "sensational," and concludes by asking for "proofs."

In our brief and casual note on the subject (*F. R.*, No. 12, p. 191) we merely meant to register an impression, not to formulate an indictment, and, therefore, omitted to collect and preserve such N. C. W. C. news items as seemed to us unduly sensational, *i. e.*, "played up" to stir the emotions without a sufficient basis in fact or without commensurate objective importance.

Some of those items, by the way, never appeared in the *Daily American Tribune*, which proves that Mr. Gonner or his editors do not print all the news supplied by Messrs. McGrath and Williams, indiscriminately, but sometimes make a prudent selection; in other words, that their practice is superior to, and, therefore, refutes their theory.

The editor of the FORTNIGHTLY REVIEW is represented by Mr. Gonner's anonymous "collaborateur" as a hermit who speaks "from the seclusion of a scholar's study," and, therefore, inferentially, has no judgment in matters concerning the daily press and its bustling life. It is true that Mr. Preuss is not at present engaged actively in daily journalism, but, as Mr. Gonner well knows, the editor of the *F. R.* is not by any means a stranger to the pro-

fession, but served on the daily press for quite a number of years, from 1890 to 1906, and had held practically every position on a newspaper staff, from police reporter to managing editor, before Mr. Gonner or any of his present associates entered upon their journalistic career. A man, even though he is a "scholar" and has to some extent retired from active life, surely may be presumed to be able to form a fairly sound judgment regarding matters with which he has been more or less familiar for thirty-odd years. Whether that judgment is worth less because it has behind it twenty-seven years of experience as editor of what Mr. Gonner's "collaborateur" is pleased to describe as "a high-class publication which appeals only to a small and select clientèle," is a question we will ask our readers to decide.

For the rest, if we were really afflicted with "the chronic weakness of attempting to find flaws in a big and good thing," of which Mr. Gonner amiably permits the same anonymous scribe to accuse us without the shadow of a "proof," the *Daily American Tribune* in its diaper days would afford us the finest kind of an opportunity for flaw-picking. But we are fortunately not addicted to the habit of "knocking" infants and shall continue to "boost" the lusty if somewhat impertinent youngster from Dubuque with all our might, because we recognize the urgent need of a Catholic daily press and admire the good will and enterprise, even though we cannot always approve the judgment, of Mr. Gonner and his associates.

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A Safe View of Spiritism for Catholics

"A Safe View of Spiritism for Catholics" is the title of a brochure by the Rev. Joseph Sasia, S.J., of the University of Santa Clara, Cal., printed for free distribution.

It is gratifying to observe that an increasing number of really learned and well-informed theologians are making it their business to point out to our people what an intelligent Catholic must hold respecting the facts of Spiritism and the errors and dangers incidental to that movement of thought. The excellent lecture delivered at Philadelphia some months ago by the Rev. Dr. Charles Bruehl, of St. Charles Seminary, the lectures and sermons by Father J. Corrigan, S.J., and other Jesuit, Franciscan, and Dominican Fathers, are illustrations of this fact. The emphatic and uncompromising tone of these various utterances make it evident that their respective authors have thoroughly informed themselves on the subject and that they have seen their conclusions to be inevitable—indeed the only possible ones. Father Sasia's pamphlet further confirms and endorses these conclusions, and it is to be hoped that its circulation will aid effectually in dispersing the fog in which some minds are still enveloped with respect to the subject, and that the simple facts of the case will become apparent to all.

Father Sasia, well known from his book on "The Future Life," makes it clear that, in view of the phenomena now so well established, independent spirit-agency must be admitted to be at

work in connection with them, and that the so-called natural explanations must be seen to be both "silly and absurd." "The mediums," he writes, "give answers which absolutely exceed the well-known limits of their culture, they speak ancient and modern languages at the bidding of the experimenters, solve intricate mathematical problems and perform other feats which only a superior intelligence could accomplish." . . . "Common sense tells us," he goes on to say, "that such things cannot be the work of any natural forces, however powerful they may be."

We are, of course, in hearty sympathy with Fr. Sasia in thus entering a further protest against a mode of thought which still attempts to see in these phenomena nothing but fraud or the display of natural, though as yet but imperfectly known, powers. It seems to us that the vague talk, at this hour of the day, of "secondary human personality" and of "unknown powers of the mind" is wholly and utterly out of place, and that it is but calculated, as the late Prof. Hyslop rightly said, to expose us to the charge of ignorance and to bring discredit upon Catholic science. The facts are too well and too solidly established to admit of the possibility of such an evasion. And, in view of what is going on all around us, the propagation of such explanations is not without its dangers to the spiritual well-being of our people. We cannot hope to guard ourselves effectually against an evil, the nature of which we do not clearly understand.

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Unfortunately, we have grown only too familiar in our day, with this kind of thing, with this attempt to make compromises with modern materialistic thought, to escape unwelcome conclusions, and to confound the issues by the employment of learned-sounding though really meaningless, phrases. It is absolutely clear from the mass of literature before us that all these natural possibilities respecting the phenomena have been fully and fairly weighed and considered by cautious experimenters of the highest standing, and that it is a sheer waste of time and a putting back of the clock to reconsider them.

Even Protestant scientists, who have no sort of sympathy with Catholic thought and teaching, are endorsing the views expressed by expert Catholic theologians. In his recently published work on "Modern Spiritism," for example, Dr. A. T. Schofield, a well-known English physician and psychologist, who has been in intimate touch with psychical research for nearly half a century, tells us emphatically that "at séances spirits other than our own constantly manifest their presence;" that "the man who denies this is not entitled to be called a scientist, but is simply ignorant;" that much of the work of Spiritism "is not only evil in itself, but full of mental and spiritual dangers of the gravest character, too often ending in the loss of reason, to say nothing of the actual physical dangers that beset it;" that "the Spiritist faith, gradually being formulated into dogmas, contradicts categorically, point by point, all the fundamentals of Christianity;" that "we must get rid of the fallacious but still popular Spiritist theory that the only spirits that populate the unseen world are those of the departed;" and that "the fact of 'possession' is at least as well established as any other fact in Spiritism." In view of such striking testimony from an eminent physician, intimately acquainted with the subject and a specialist in the various forms of mental abnormality, we are surely justified in maintaining that the theologians referred to are on very safe and solid ground, and that we may now once for

all dismiss all other explanations as inadequate and obsolete.

We can, therefore, but thank Father Sasia for his timely and instructive pamphlet, and hope that it will prove one more of those weapons against a subtle and dangerous enemy of which we are so greatly in need to-day. X.

—The German Catholic press of this country is publishing an appeal of the Rev. P. Fr. Dunkel, C.M., superior of St. Paul's Hospice, Jerusalem, which institution is favorably known to many of our readers as a home for German pilgrims in the Holy City. Connected with the Hospice is a Catholic school for girls and a villa in Emmaus. The institution is in charge of Lazarist Fathers and paid its own way before the war. Now the superior is compelled to go begging for alms. He says a loan of \$5,000 at a low rate of interest would enable him to weather the present difficulties. Further information can be had from the Rev. Joseph Molitor, D.D., professor in the Pontifical College Josephinum, who spent two years in Palestine and knows conditions there. Dr. Molitor is also willing to forward donations for St. Paul's Hospice to P. Dunkel.

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The Catholic Press

To the Editor:—

It is in no carping spirit that I desire to say a word in answer to Fr. A. B., writing in the July 1 issue of the *F. R.* about the Catholic press. He believes "that the Catholic press is, to a great extent, to blame" for the lack of support of which it is constantly complaining. I have discussed this question at some length in the November, 1919, issue of the *Ecclesiastical Review*. For a quarter of a century at least the argument has been rehearsed in practically the same terms: Our Catholic papers are poorly supported because they are poorly edited. And the editor retorts: Give us your support, so as to enable us to hire better talent. It looks like a vicious circle, and if we are going to accomplish anything in the way of Catholic journalism, we must simply break through that circle: *i. e.*, stop arguing.

Our Catholic press is not what it ought to be. But what human institution is? The past record of our press is not altogether inglorious, and in many quarters there is a serious attempt at improvement. The first Catholic daily in English began publication in Dubuque, Iowa, on July 1. No doubt a number of people will find fault with it. I am quite sure the editor is willing "to be found fault with," as he is very anxious to have the *Daily American Tribune* reach people of all classes and tastes, and, therefore, is ready to improve his paper wherever possible. Criticism comes all the more graciously from those who appreciate what is

being done right now, support it with their subscriptions, and help it along on the road to progress.

It is well to aim high, but it is also well to realize our limitations. Just exactly how is the Catholic press to be improved? And more especially Catholic weeklies and dailies? It was thought at one time that an Associated Press membership was indispensable for a daily. This is no longer the case. Other news associations are just as good, just as complete in their reports, and neither more nor less reliable. Great news associations with international connections are necessary in modern journalism, and we must depend on them to a large extent. The Associated Press is known to be unreliable in Catholic matters. Nor is it more reliable in its international news. In a recent volume, "The New Map of Africa," Herbert Adams Gibbons notes: "A study of Reuter's Agency telegrams at this period [the Moroccan trouble when France was allowed by England to get a foothold in Morocco] shows how important it is for the American press to endeavor to become independent of London in representing foreign news to the public. Our Associated Press gives Reuter telegrams to its subscribers without independent verification and with no indication of the source." Its recently established connection with *The Times* leaves us all the more at the mercy of London. The only way out of the difficulty is to establish some sort of independent control. But in order to do so we must have a powerful agency of our own; nor can this be built up in a

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day. And then, if we establish one such central agency, while the news we do get will be reliable, there is the danger that some things worth knowing will be withheld from the press. Vest much power in one individual or association, and the tendency to unwarranted censorship becomes almost irresistible.

We might improve our press by getting a few good writers and by syndicating their articles. This is done to some extent now. It leads to a deadly sameness in our Catholic papers that is not noticed by him who reads only one publication, but becomes rather disagreeably obvious to him who reads several.

We all agree on fundamentals when we speak of our Catholic press. But to outline in detail a hard and fast policy for it seems neither wise nor possible. You can train almost anything that grows, but to constrain it is to kill it. Our press is a living thing that needs some liberty if it is to expand and increase with the years. We do not cut down a tree because it grows a crooked limb; but we may prune it, the while keeping on fostering its growth. I firmly believe that with a little less criticism—although criticism there must be—and an immensely increased support in the way of subscriptions and advertising, our press will forge ahead faster than it has ever done in the past, extending its usefulness in proportion.

(REV.) J. B. CULEMANS

"El Santo Cristo de la Agonia"

For some time wonderful phenomena have been reported from Limpias, a small town near Santander, Spain, where an ancient figure of the Crucified Redeemer is said to open the eyes, turn the head, bleed from the mouth, and show other symptoms of the agony that usually accompanies the death of a human being.

We have before us a photographic copy of this figure, together with a number of clippings from Spanish newspapers containing reports of the phenomenon. These reports are enthusiastic, but uncritical. Among those who witnessed the "miracle" was the bishop of Pinar del Rio, Cuba, who has since issued a pastoral letter relating his experience.

It is too early to form an opinion on the alleged wonder. The cable says the Roman authorities are investigating the phenomenon, as something like 200,000 pilgrims are said to have been drawn to Limpias from all parts of Spain in the course of the past year.

One feature of the newspaper reports leads us to doubt the objectivity of the phenomenon, namely, the fact that the signs of agony are seen not by all present, but only by some favored persons.

The figure itself is a real work of art. The body is carved of wood with eyes of porcelain. The features are very striking.

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Telling the Truth

The *Winona Courier* (Vol. 11, No. 4, p. 39), the official organ of the Diocese of Winona, Minn., censures the *Catholic Historical Review* for publishing select chapters from Dr. Zwierlein's *Life of Bishop McQuaid*, because the documents reveal some disagreeable things with regard to the late Archbishop Ireland's political and financial transactions, in particular that it was widely asserted, and believed by many, among them the Bishop of Rochester, that Msgr. Ireland, who was a great politician, "received a large sum of money from his grateful friends in the Republican party in order to help him out of his financial difficulties, occasioned by his speculations in lands and railroad stocks." The *Winona Courier* says that this statement, quoted from a letter of Bishop McQuaid's, contains "a sinister implication," and should not have been published. It also blames the FORTNIGHTLY REVIEW for "gloating over the incident approvingly." The *F. R.* never even mentioned the incident; but it does believe in following the golden rule laid down for historians by Pope Leo XIII—always to tell the truth, the whole truth, and nothing but the truth, no matter what the "implications" may be.

We sincerely trust Dr. Zwierlein will not be discouraged by such adverse criticism, or by the "silent disapprobation" with which his work is meeting in some quarters, but will complete the life of Bishop McQuaid in the same way in which he has begun it, namely, by truthfully telling us just what he has found in the sources. *Amicus Ireland, sed magis amica veritas!*

Liberty Bonds

The American public should take careful note of the depreciation in the value of war bonds, and the psychological effect of their steady flow towards concentration in the hands of small and strong financial groups. "Perhaps eleven million of our people bought war bonds," says the *Freeman* (Vol. I, No. 18), "and it is a fair guess that ten millions out of the eleven never before

owned a bond in their lives. We all remember the reckless promises and extravagant assurances made when these bonds were hawked about our streets—that they would always be good as gold and would be at this, that and the other

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absurd premium in no time at all. Now that these bonds are obstinately below par and are being sucked up in a steady stream by the great finance companies, how can the ten million help wondering, restlessly if vaguely, whether this state of affairs was not more or less premeditated, and whether their honest emotions were not adroitly played upon for gain?"

NOTES AND GLEANINGS

—We hail with pleasure the resurrected, *St. Leo Cadet*, published by St. Leo College, St. Leo, Fla. The June number contains some interesting and valuable information about the past history and present condition of the Benedictine missions in Florida.

—The Society for the Propagation of the Faith has printed in pamphlet form an English translation of the Holy Father's Apostolic Letter "Maximum illud," of Nov. 30, 1919. Copies can be had from the office of the Society, 343 Lexington Ave., New York.

—With the cordial approbation of Cardinal Gibbons, the Baroness Elise von Rast and Father John Egger, O.S.F.C., are soliciting contributions in the U. S. on behalf of the destitute women and children of war-stricken Austria. They have been delegated by the Cardinal-Archbishop of Vienna. Contributions should be forwarded to the Baroness von Rast, c. o. the Kolping House, 165 E. 88th Str., New York City.

—*Studies*, in its current issue (IX, 34), prints an appreciative review of the first volume, recently published, of Prof. Ulrich von Wilamowitz-Moellendorff's "Platon" (Berlin: Weidmann), which, the reviewer says, is more than a literary biography and embodies an enormous amount of erudition. Unfortunately, "in his estimate of Plato, Wilamowitz writes as a Hellenist, not as a Christian," and therein, concludes the critic, "lies the tragedy of modern science."

—A subscriber calls our attention to the existence of the Clergy Casualty Company of America, which is conducted by priests for priests and insures against accidental death and other disabilities. The company has Archbishop Harty for its honorary president and is incorporated under the laws of the State of Nebraska. Its headquarters are at 6304 N. 30th Str., Omaha, Neb. Why does it not advertise?

—One of the few articles of the peace treaty that have met with general approval provides that Germany shall repair in full, so far as this is possible, the damage done to the University of Louvain and its library. We see from *Studies* (Vol. IX, No. 34) that the process of restitution has already begun and that the University has resumed the duties and responsibilities of pre-war days. Flemish courses are now offered in medicine and science, in order to prevent the exodus of about one-half of the students in the event of the foundation, by the State, of a Flemish university.

—We heartily join R. C. Gleaner, of the *Catholic Columbian* (Vol. XIV, No. 26) in his protest against theatricals as a feature of parochial school commencements and support his plea for making these exercises more literary. How vaudeville and comic songs ever came to be substituted for essays and orations at school commencements is a question we have never been able to answer. Let us hope that this abuse—for an abuse it is—will disappear as rapidly elsewhere as, according to Gleaner, it seems to have disappeared in his own neighborhood in Ohio.

—We see from the *Indian Sentinel* (Vol. II, No. 3) that the educational work of the Church among the Indians is in a precarious condition because of the advance in the price of necessities and the apathy of those who could and should support this noble cause. We know of no better means of awakening an active interest in the Catholic Indian schools and missions than circulating the *Sentinel*, which is edited with real ability by Miss Inno McGill and published quarterly by

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—The newspaper story how Senator Harding made his first speech since his nomination into the recording horn of a phonograph, surrounded by experts from the talking machine world, a secretary or two, and the necessary publicity agent, reading such purple passages as this: "America headed the forward procession of civil, human, and religious liberty, which ultimately will effect the liberation of all mankind;" "The Federal Constitution is the very base of Americanism, the ark of the covenant of Americanism, the very temple of equal rights," etc., etc., suggests the well-known advertisement of "His Master's Voice."

—The legislature of Nebraska recently passed a "foreign language law." The first case under it began June 29, against a defendant named Meyer, whose "crime" was that he had taught the German language in a Lutheran parochial school. We have not yet learned how the case was decided, but agree with the *Freeman* (I, 18) that "a good round term of imprisonment would be a splendid clincher for the accumulated evidence that we are truly a great people, worthy of leadership in world affairs, with nothing petty, childish or spiteful about us, and that our institutions are thoroughly and especially proof against 'Prussianism.'" (Later: Meyer was fined \$20 and costs!)

—"R. C. Gleaner," of the *Catholic Columbian*, while not yet fully convinced that the alleged Lentulus letter (see our note, *F. R.*, No. 12 p. 183) is spurious, grants (*Cath. Col.*, Vol. XLV, No. 28) "the great probability of its being apocryphal." The best authorities (Funk, Dobschütz, Harnack, Duchesne, etc.) say there is no doubt whatever concerning the spuriousness of the letter. Then why quote it as genuine? R. C. Gleaner says that the editor of the *F. R.* "has a distinct mania for historical microbes" which he "destroys by the Prussian acid of his pen." If he means errors and lies, we accept the compliment. We will continue the fight,

even though we readily admit the truth of Gleaner's quotation that "*Die Kritik nimmt oft dem Baume Raupen und Blüten miteinander.*"

—Mr. I. F. Marcossion has published "Adventures in Interviewing." Among the famous men whom he interviewed was Woodrow Wilson when still Governor of New Jersey. The wily journalist, in order to draw out his victim, dangled the presidency before Mr. Wilson's eyes. "I spoke of the kind of president he would make. He looked up and said: 'Perhaps you are a little previous.'" If there is one thing more than another that strikes the reader of Mr. Marcossion's book, it is that prominent men, whether writers, politicians, financiers, soldiers or actors, are very vulnerable in regard to their self-esteem. Men in high positions are mostly egotists: by warming their egotism with flattery—no matter how blatant—most people can get their way.

—Dr. John Bach McMaster has retired from the University of Pennsylvania. When he published the first volume of his *History of the U. S.*, in 1883. Hildreth and Bancroft were the only two first-rate historians whom this country was able to boast. Schouler and Von Holst were just rising into prominence. Later came Fiske, Rhodes, Channing, and the authors of the *American Nation* series. McMaster himself occupies a unique position. He laid under contribution an immense variety of sources before unused, and demonstrated the value of newspapers as historical material. He was the first, moreover, to give an account of the progress of society apart from the conventional "events" of political and military history. His eight volumes are unflaggingly interesting and show a consistent point of view; but the matter is loosely arranged and there are some surprising omissions. Also, McMaster is not always strictly accurate. The fertilizing quality of his work lay in his thorough realization of his prefatory announcement that "the subject of my narrative is the history of the *people*." His influence in democratizing American history has been remarkable.

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Literary Briefs

—"A Study in American Freemasonry," edited by Arthur Preuss, has appeared in a new, the fourth, edition. (B. Herder Book Co.; \$1.80 net).

—An English translation will soon be published of Tixeront's "Précis de Patrologie." It is much needed, as Bardenhewer-Shahan's manual is out of print.

—The B. Herder Book Co. has in preparation an Introduction to Biblical Science by the Rt. Rev. Msgr. Charles P. Grannan, D.D., former vice-rector of the Catholic University of America. The work is to appear in four volumes.

—"Ireland in Fiction," by the Rev. Stephen J. Brown, S.J., is described in the sub-title as "A Guide to Irish Novels, Tales, Romances, and Folk Lore." The author's aim has been to collect and print in convenient form a classified list of novels, tales, etc., whether by Irish or by foreign writers, bearing on Ireland, that is, depicting some phase of Irish life or some episode of Irish history, and to append to each title a short descriptive note. The work is intended for the general reader, and we have no doubt it will serve its purpose well. We are surprised at the mildness of the author's judgment of George Moore and his writings. (Dublin and London: Maunsell & Co.; St. Louis, Mo.: B. Herder Book Co. \$3.75 net).

—The Society for Promoting Christian Knowledge, London, has just published the first volume of an English translation, by J. H. Freese, of the "Bibliotheca" or "Myriobiblion" of Photius. It is the first time a complete translation of this important work has been attempted into any modern language.

—A "Devotion for the Propagation of the Faith," specially adapted for the Church Unity Octave, Jan. 18-25, has been compiled "from Holy Writ, Missal, and Breviary" by a Franciscan Father and published with the imprimatur of the Archbishop of San Francisco. Its use will aid the mission movement in more ways than one. Copies can be had at the Franciscan Friary, 133 Golden Gate Ave., San Francisco, Cal.

—The fourth volume of "A Commentary on the New Code of Canon Law," by the Rev. P. Chas. Augustine, O.S.B., has just been published. It covers canons 726-1011 and 1144-1153, and deals with the Sacraments (except matrimony, already treated in the fifth volume, which appeared before the fourth). We are pleased to learn that this commentary is finding a large sale. It is by far the best and most exhaustive work of its kind at present available in any language and will serve the purposes of both the pastor and the student of Canon Law. Volume VI of the Commentary is in press. (B. Herder Book Co. Price, \$2.50 net).

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—It has always been known that St. Irenaeus wrote "A Discourse in Demonstration of the Apostolic Teaching," but no copy of it could be found. Quite recently, however, the lost treatise reappeared in an Armenian manuscript. The text was promptly translated into German, and now we are indebted to Dr. J. Armitage Robinson for the first English translation (S.P.C.K.). The editor provides us with an illuminating exposition of Irenaeus and his relation to St. Justin Martyr. The treatise itself sets out the main points of the Apostolic teaching and seeks to demonstrate its truth, principally by an appeal to the Old Testament.

—Vol. I of "A General History of the Christian Era" by the Rev. N. A. Weber, S.M. dealing with the period from Christ to the Protestant Reformation, is intended for high schools and colleges. The book is well gotten up typographically, and embellished with a number of useful maps and illustrations. One is somewhat disappointed at first upon perusing the meagre and one-sided "General Bibliography," but the impression grows more favorable as one gets along in the well-balanced text. The author takes particular pains to show how the history of the Catholic Church is bound up with the history of nations. His textbook, in consequence, is not merely a bald narrative of facts, but at the same time an introduction to the philosophy of history. Washington, D. C.: The Catholic Education Press; 1919; \$2.20 net).

Books Received

- Adventures Perilous.* Being the Story of that Faithful and Courageous Priest of God, Father, John Gerard, S.J., who, after a Life of Adventure and Many Hair-breadth Escapes, Came at Length into a Place of Peace. By E. M. Wilmot-Buxton. iv & 230 pp. 12mo. London: Sands & Co., St. Louis, Mo.: B. Herder Book Co. \$1.80 net.
- In an Indian Abbey.* Some Straight Talking on Theology. By Joseph Rickaby, S.J. xii & 150 pp. 8vo. London: Burns, Oates & Washbourne; St. Louis, Mo.: B. Herder Book Co. \$2.40 net.
- Ireland in Fiction.* A Guide to Irish Novels, Tales, Romances, and Folk-Lore. New Edition. By Stephen J. Brown, S.J. xx & 362 pp. 8vo. Dublin and London: Maunsel & Co.; St. Louis, Mo.: B. Herder Book Co. \$3.75 net.
- St. Teresa (1515-1582) and Her First English Daughters.* (Notre Dame Series of Lives of Saints). iv & 276 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder Book Co. \$1.80 net.
- Dante, "The Central Man of all the World."* A Course of Lectures Delivered Before the Student Body of the New York State College for Teachers, Albany, 1919, 1920, by John T. Slattery, Ph.D. With a Preface by John H. Finley. vii & 285 pp. 8vo. New York: P. J. Kenedy & Sons. \$2.15 postpaid.
- The Crime of the Congo and the German Atrocities.* With an Appendix by Giovanni de Sasso Rosso. St. Louis: "Amerika" Print. (Wrapper).
- A Study in American Freemasonry,* Based upon Pike's "Morals and Dogma of the Ancient and Accepted Scottish Rite," Mackey's "Masonic Ritualist," "The Encyclopedia of Freemasonry," and Other American Masonic Standard Works. Edited by Arthur Preuss. Fourth Edition. xiv & 433 pp. 8vo. B. Herder Book Co. \$1.80 net.
- Have Anglicans Any Right to Call Themselves Catholics?* By Herbert E. Hall. 20 pp. 12mo. C. T. S. pamphlet. 2d.
- The Road Home.* By P. Rudkin. 12 pp. 12mo. C. T. S. pamphlet. 2d.

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ST. LOUIS, MISSOURI

August 15, 1920

Two More Opinions of Koch's Moral Theology

The New Zealand *Tablet* (Vol. 47, No. 22) says in a notice of the third volume of "A Handbook of Moral Theology," by the Rev. Antony Koch, D.D., adapted and edited by Arthur Preuss (B. Herder Book Co.):

"The present volume of this excellent series deals with Man's Duties to Himself, and covers a vast field of sound doctrine on matters of great actual interest. The treatment is attractive and fresh, and one reads the book with considerable interest on every topic of which the authors treat. This volume can be recommended not only to the clergy, but also to the educated laity, who will find in it valuable information on the important subjects which it discusses in the light of Catholic truth."

The Rev. Dr. Charles Bruehl, professor of theology in St. Charles Seminary, Overbrook, Pa., says in the current issue (Vol. XV, No. 4) of the *Salesianum*, a quarterly review published by the Seminary of St. Francis de Sales, near Milwaukee, Wis.:

"The outstanding feature of excellence which characterizes Dr. Koch's manual of Moral Theology is its up-to-dateness. This puts it in a class of its own and makes it a desirable complement to every other textbook. In spite of its brevity, it answers all questions about which a doubt may arise. In his decisions, Dr. Koch is conservative, cautious, and well balanced. Mr. Preuss gave evidence of his unerring sense of the fitness of things when he selected the present manual for translation. However, he has not only transplanted the original, but very wisely adapted it to our peculiar needs, lopping off here and adding there, as his practical judgment prompted. In these modifications he has also shown a happy and skillful hand. The particular volume under review touches on topics which agitate

public opinion at the present time, among them the vexing problems of social justice. It is illuminating to see these problems placed in their proper setting; it has the happy effect of reducing their overgrown dimensions to normal proportions. The bibliography is quite generous and most carefully selected. We are looking forward with eager anticipation to the concluding volumes of this excellent series."

England's Plight

While England has undoubtedly come out of the Great War with immense territorial gains, her best citizens are not exactly proud of the role she played. Thus we read in the *Saturday Review*, of London, No. 3363:

"Thinking people begin to realize that in Paris England lost one of the fine opportunities of her history. The greatness of England was not felt on that occasion, but only the exceeding cleverness of her fatally magnetic Premier. That cleverness has put England in a difficult position, whence it will be difficult to withdraw with dignity, or even with honor. We are deeply committed on the Continent. We have had to guarantee an artificial territorial settlement which will be cursed by the generations to come. Europe has been converted into a nest of small states whose governments will be as weak as the political passions of their nationals will be strong. In Germany no stable economic life can be built upon a treaty which in its financial and economic clauses was the result of a mere scramble for the spoils of war—a scramble in which England was, to the irremediable discredit of her representative, a conspicuous participator. Yet England will be unable to withdraw an inch without incurring the hatred of her late allies, and laying herself open to charges of dishonor."

A Lay Brother's Golden Jubilee

(Verses read on that Occasion)

By Charles J. Quirk, S.J.

We have a wee message
Which came for to-day,
A message from Heaven,
So far, far away.

It is written in gold
(Such missives should be);
And it brings words of cheer
For High Jubilee.

It is signed by Angels,
And Queen Mary, too,
And King Jesus Himself
Has sent it to you.

To you, dearest brother,
By one of your kin:
The good Saint Alphonsus
Has just brought it in.

And it bears on its crest
A violet and rose;
Between these, a lily
Bends whiter than snows.

Just a few simple words,
(How loyal and true!)
"Well done, faithful servant,
God's blessings on you!"

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(*Thirteenth Installment*)

CHAPTER VIII

POCAHONTAS AND NORTHEASTERN ARKANSAS, 1879-1880

Pocahontas is the county seat of Randolph County in Northeastern Arkansas. When I went there, in 1879, I certainly did not realize the trials that awaited me and the settlers. I had no idea of malaria. Northeastern Arkansas, with its many rivers and its rich, alluvial soil, was then an extremely unhealthy country. The present population can form no idea of the malaria, the chills and fevers found in almost every house, forty years ago, during spring and fall. Clearing the land, draining, and ditching have accomplished wonders since that time in a hygienic way. Had I known what swamp fever (also called slow fever or malaria) meant, I would never have had the courage to invite anybody to settle in that country. Yet it seems every new country, with rich land guaranteeing good crops, is bound to be sickly in the beginning. Kind Providence gives the young priest confidence and courage to undertake what, after long experience, he would not dare to do. To

start such a work, isolated and alone, is doubly hard. "Woe to him who is alone," says S. Scripture, and certainly the circumstance of having no suitable company, no library, etc., has made many a priest a misanthropist. When, besides this isolation, it is impossible to secure a palatable meal, or afford to keep house, or find a decent restaurant or boarding house, need we wonder if now and then a minister, like other poor mortals, takes to the bottle for his consolation and falls into the habit of drinking? Happily I never felt the solitude. I was always busy, and for pastime would draw, paint, play music or visit my neighbors. In fact, I could easily entertain myself with almost anyone, old or young, white or black, and this was my good fortune.

It was, humanly speaking, neither wise nor practical to start a settlement so far away from a railroad, without telegraphic connections or the ordinary conveniences of the age. It might have been more prudent, in any case it would have been easier for me, had I chosen Hope, situated on the Iron Mountain Road. But the hills near Pocahontas reminded me a little of Switzerland and attracted me, and I preferred, like Abraham, to go into the poor hills. Many a start has been made since for settlements along the railroad towns, and in rich lands, which did not succeed half as well as we did in Pocahontas. After all, success is conditioned upon perseverance. If a mission gets another leader every now and then, and, at times, is left altogether without a priest, it cannot prosper.

December 1, 1879, which was the first Sunday of Advent I arrived in Pocahontas. Mr. Nicholas Bach, commonly called "Uncle Nick," came with a carriage to the railroad station to bring me from O'Kean to Pocahontas. The distance was called twelve miles, but the corduroy road, usually called "Fisher's Monument," about two miles long and impassable most of the time, made the journey several miles longer, as we had to avoid long stretches of the road and navigate through the swamps, between trees. The rest of the road was just about passable, although even Bishop Fitzgerald thought that road the worst in all Arkansas. Many an emigrant family afterwards, on beholding those swamps, turned back discouraged. At the end of the corduroy road, even at that time, were beautiful large farms, with land as rich as can be found anywhere.

For ten years this road was almost the only outlet from Pocahontas to the railway. In bad weather the trip often used to take a whole day, but even in good weather, and with a good team, it would take four hours. During the spring overflows the Black River was frequently several miles wide and impassable for the automatic ferry. People coming to the river after nightfall had to stay all night without any accommodation, because no ferryman ventured to cross. Even in the daytime I had repeatedly to pay \$5 for a skiff

to take me across, amid great danger. Often the hacks would stick in the mud near O'Kean, and on one such occasion, I was among the passengers of three hacks that got stuck in the quagmire about a mile from O'Kean, where the night overtook us and we were left under a cold, drizzling rain, not able even to light a match, the ground about us like a lake, and had to remain till morning, when help came. Every one of the passengers, myself alone excepted, took sick in consequence of this exposure. No one who passed over that road will ever forget it, no matter what age he may reach.

After crossing the Black River we were met by the entire Catholic population, nineteen persons all told. At the small bridge below the hill upon which the Catholic church stands, Miss Mary Smith, a school teacher and convert, formally welcomed me in the name of the little congregation. The church was beautifully decorated, though it looked too large with the few people in it. But seeing their good will, I was hopeful, and tried to express myself as well as I could.

A few words about Pocahontas and its first church may be appropriate here. The town was chosen as county seat of the newly created Randolph County, in 1836. The country at that time was very thinly populated, but Pocahontas, being situated on the Black River, a stream navigable the whole year round, became an important point. Steamers would come up from New Orleans loaded with merchandise of all kinds. People from as far as Springfield, Mo., and other distant places would go there for goods. With only about three hundred inhabitants the town had, in the years from 1850 to 1868, quite a number of wholesale houses. Levi Hecht, a Pocahontas merchant, who had branch stores at Batesville, Corning, and other places, told me that it was not an unusual thing in those days to see as many as three hundred wagons about the place, even on a Sunday morning, and to sell fifteen hundred dollars' worth of goods before breakfast. Thus the place was then one of the most important in Arkansas.

In the summer of 1868 Rev. Father James O'Kean, who had been a pastor in Ireland, and was a relative of our present Bishop the Right Rev. John B. Morris, came here from Memphis as a visitor on a steamboat excursion. Fanatical members of the population became alarmed at the "danger" and planned to force him to leave quickly, but the more enlightened people, with Dr. James Esselman, then a Presbyterian, at their head, were determined that the priest should be treated with all possible courtesy. They invited him to speak. There were about three Catholics in the town at that time, and so far as is known, none at all in the surrounding country. A Dr. Putnam, whose wife was a Catholic, had just built a new store, which was still unoccupied. Father O'Kean was invited to speak in that store. The news spread

like wildfire, and that evening the store was crowded to its capacity. Most of the hearers had never seen a Catholic priest before. Father O'Kean was a forceful speaker. He explained the doctrines of the Catholic Church and her claim to be the only true Church of Christ so clearly and eloquently that the crowd became electrified, and begged the priest to remain, promising to build a church for him. Father O'Kean consented, provided Bishop Fitzgerald would be satisfied. The Bishop was only too glad and willing, and a week after, Dr. Esselman and a Mr. Elder, both Protestants, went around for subscriptions. They collected in that small town nineteen hundred and ninety dollars. Of the forty-nine subscribers only three were Catholics, the rest Protestants and Jews. On the 27th August, 1868, Bishop Fitzgerald came to Pocahontas. He made the place the central point for the Catholics of Northeastern Arkansas, and appointed Father O'Kean as pastor. Though beginning with but three Catholics, Father O'Kean started his missionary work with great zeal. The people had previously built a small church without designating it for any special denomination, a sort of religious building "to the Unknown God" as in Athens of old. This building was later given to the Methodists. It was in this church that Father O'Kean held services until the fall of 1868, when the new church was finished and dedicated by Bishop Fitzgerald in honor of St. Paul. Here Father O'Kean now held services every Sunday, and his eloquence drew almost the whole town regularly. Although there were no Catholic children, he had large catechism classes every Sunday afternoon, most of the leading Protestants sending their children to him. His catechetical instructions were so interesting that the grown people liked to assist at them, and many spoke to me about them with joy and gratitude twenty and more years afterwards. In course of time Father O'Kean received about a hundred converts into the church at that little place, amongst them some of the leading people of the town, for instance, Dr. Marvin, who had been a prominent Mason. He also went into the country and often preached in cotton fields and on plantations. People went almost wild when hearing the eloquent priest, and often "got religion" in true revival style, and began to shout. However, he did not mind such things, and saw rather the comical side of it. On one occasion, when he preached in his surplice, a man came up and remarked to him: "Young man, you preach mighty nice and powerful like, but you ought to put your shirt into your pants."

(To be continued)

—A \$50 Liberty Bond will make you a life subscriber of the REVIEW and procure you a place on the roster of the journal's benefactors.

How Shall We Divide History?

We are accustomed to the division of general history into ancient, medieval and modern—ancient history ending about the time of Christ, and medieval history going down to the Renaissance and Reformation. This is a natural division, because it brings out clearly the position of Jesus Christ as the turning point of history. There is a practical advantage, too, in treating the second period, medieval history, during which the Christian religion became dominant, as distinct from both the pre-Christian and the new age, which began by a break with the Catholic past. The textbook of F. Gazeau, S.J., was on this plan, its three volumes being devoted each to one of the three periods of history and destined to be gone through in three years.

However, inasmuch as practically all our institutions have been induced to confine the teaching of general history to two years, the authorities are confronted with the problem of distributing the matter over two years. Obviously it would not do to assign to the entire first year nothing but ancient history and to crowd medieval and modern history into the second year. Nor would it be advisable to eliminate ancient history altogether. *The only practical plan is to cut medieval history in two and give the first part to the first year to be taken in connection with ancient, and the second part to the second year, to precede modern history.*

But where should the incision be made in the series of events which we comprise under the name of medieval history? Charlemagne's empire probably is the best point. The centuries from the migration of nations to that great Emperor were a period of transition, during which the old conditions slowly gave way to a new order of things, which had a certain conclusion in Charlemagne's empire. Whatever good the new nations brought with them, had by this time been fairly well blended with the inheritance, political and intellectual, of older ages, and,

above all, Christianity had become the sole religion of what was then civilized Europe. This remarkable empire is also a convenient starting point for subsequent history, because all those states which were to become the chief bearers of European development—making due allowance both for the Greek Empire and the political units on the islands and peninsulas of the North—were then united in the one, Holy Roman Empire with its crowned protector of all Christendom.

A number of two-volume sets of textbooks have been written on this plan. There was little difficulty as to the matter, but the choice of *suitable titles* was not easy. In several of these works the first volume is entitled ancient history, and the second, medieval and modern history, begins with the migration of nations. Now, if the first part of the Middle Ages, as far as Charlemagne, is adequately treated in volume II, then the first section of this volume will be a reproduction of the last section of volume I, a reproduction for which there is no reason, as this part has already been studied in the first year and from the first volume. If, on the other hand, there is in volume II only a brief survey of this period, a kind of introduction to the rest of the book, the title cannot be justified. Several authors, therefore, prefer to call their two volumes simply ancient and modern history, respectively. Although the omission of the term "medieval" from the title page is an innovation, this nomenclature seems to be the best solution of the problem. It certainly has the advantage of simplicity. Nor is it without foundation, because, as stated above, modern history, in one sense at least, may be said to have begun with Charlemagne's empire. However, although this division is both plain and adapted to actual circumstances, it is open to serious objections. It does not seem, at first sight, to emphasize duly the all-important position of Jesus Christ, the Maker of the new mankind. Moreover, it tears apart two periods of history which, say what you may, belong together. But this can be ef-

fectively obviated by the treatment given to these matters. In fact, if the coming of Christ and the extension and activity of His Church are represented in a genuinely historical manner, no doubt can be left in the mind of the reader or student concerning the unique position of the Redeemer and His life work. Also, the Europe of the Middle Ages before Charlemagne, if treated correctly, will appear as in a state of transmutation, drifting away from older conditions to a new state of things. This division is certainly preferable to that of the well-known school books of the Rev. Dr. P. Fredet, whose *Modern History* begins with the time of Christ.

Theoretically, however, the triple division is more correct and natural. The new division remains a makeshift, justifiable only by considerations of a practical nature. For these reasons alone has it been adopted in the new set of Catholic school histories by FF. Francis S. Betten, S.J., and Alfred Kaufmann, S.J.

(Rev.) F. S. BETTEN, S.J.

Some Straight Talking on Theology

Under the infelicitous title, "In an Indian Abbey," Father Joseph Rickaby, S.J., in a book comprising ten "Conversations" and two appendices, offers what he himself in the subtitle calls "Some Straight Talking on Theology." It was not necessary to create the fiction of Thall Ghât Abbey to enable the author to resort to the dialogue form in discuss-

ing such philosophico-religious problems as original sin, prayer, divine omnipotence, the obscurity of faith, etc. Fr. Rickaby's speculative turn of mind is well known to his readers. He dotes on hypotheses and holds that they are a means of advancing theology no less than physical science. In theology, of course, as in physical science, a sane and useful hypothesis must proceed upon data which are absolutely settled, in this case, upon the articles of Catholic faith. A more extensive development of this idea, by the way, will be found in Prof. Dr. C. Isenkrahe's new book "Experimental-Theologie" (Bonn: A. Marcus & E. Weber's Verlag, 1919). "At Oxford," says Fr. Rickaby (p. 30), "I learnt no better lesson than this, that there is a great deal to say against every truth; and the deeper and more precious the truth, the more it is assailable: but the truth remains true 'for a' that'; and he is a fool who shifts his intellectual course for every wind of opposition. Truth comes out under manifold aspects under manifold attacks: and it is not swept away, but expanded by contradiction; at the same time we must not be scandalized at it, nor forsake it, if to our gaze for a while it is overclouded." (Burns, Oates & Washbourne, and B. Herder Book Co.; \$2.40 net).

—One of St. Teresa's nuns says the Saint was so merry that "whenever she laughed, everyone else laughed, too." St. Francis de Sales is quoted as saying that "a sad saint would be a sorry saint indeed."

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A Woman Doctor on Feminism

Dr. Arabella Kenealy has just published an interesting book on "Feminism and Sex-Extinction" (London: Fisher Unwin), in which, with the aid of biology, in which science she is evidently well versed, she demonstrates the unsuitability of book-learning and athletics as feminine pursuits. In her opinion, the key to human perfection lies in the accentuation of the natural sex differences, physical as well as mental. "Sex differentiations," she says, "become even further intensified and more complexly defined as development rises in the scale. Man becomes more man. Woman, more woman."

She deprecates with great earnestness the modern movement of girls and young women towards the gymnasium, the hockey-field and the cricket-pitch, and is no less averse from arduous forms of mental effort which tend equally to create in women an "abnormal neuterdom."

The common-sense view of female capabilities tallies in many instances with Miss Kenealy's quasi-scientific postulates. In this transitional period there is still a solid mass of opinion in favor of specialization for men and compromise for women. A compromise, that is, between the duties of home life and the exercise of talents or abilities which the modern education of girls has brought to light. Painful experiences have taught the mothers of to-day that Dr. Kenealy is perfectly justi-

fied in condemning violent exercise for growing girls, and that irremediable harm is done to young developing creatures of either sex by urging them to work or play over-strenuously. Most people who have considered the subject from an impartial standpoint will also agree that the demand for an equal wage for men and women is at least unwise. The contention is obviously sound that, owing to her naturally lesser physical strength and powers of endurance, a woman who is doing work equal in amount and quality to that of a man, "is doing more than a woman's work, and is overtaxing her strength and constitution,"—assuming, of course, that the man is doing his full quantum.

But all arguments in this connection have been worn threadbare, and at the end neither biologist nor psychologist appear to have anything to say that is so terse, so expressive, and so fundamentally true as Tennyson's oft-quoted lines, "For woman is not undevelop'd man, but diverse." And diverse, in spite of 'ologies and 'isms, she will indubitably remain.

—A Freemason writing in the *Builder* (Vol VI, No. 8), hails the League of Nations in the hope that it will bring about a world League of Freemasons and the formation of "an International Grand Lodge." He mentions as symptomatic of a rapprochement the fact that two international Masonic congresses are to be held this year—one at Rome, Sept. 20 ff., the other in Switzerland, on a date not yet announced. In 1921 there will be held an international Congress of Supreme Councils of the A. & A. S. Rite at Lausanne.

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Conditions in the Steel Industry

The Interchurch Movement has collapsed, but its existence is, to some extent at least, justified in its report on the steel strike, which has at last found its way to the public, notwithstanding the efforts of R. M. Easley of the National Civic Federation, the editors of *Industry*, and the steel companies themselves to suppress it. (Report on the Steel Strike of 1919. New York: Harcourt, Brace & Howe).

The findings of the report may be briefly summarized as follows:

More than 52 per cent of the workers in the steel industry work the 12-hour day; about one-half of these work the 7-day week. The average steel week in 1919 was 2.4 hours longer than in 1914 and 1.1 hours longer than in 1910. The 12-hour day schedules are compulsory, as is the 18-hour or 24-hour or 36-hour turn which usually accompanies the schedule.

In return for these hours, two-thirds of the iron and steel workers earn from 5 to 25 per cent less than the government's estimate for "an American standard of living" for an average family.

Conditions in the steel industry in 1919 were "materially worse" than in 1910. These conditions for the industry, as a whole, are determined by the policy of the U. S. Steel Corporation. The Corporation acts without conference with its employees. In its endeavor to keep unionism out of the plants, it discharges men for labor affiliation, uses blacklists, "under-cover men" and labor detectives, and influences the press, pulpit and police authorities.

The result of this policy is demoralization of family and community life; extreme congestion and unsanitary living conditions in the steel districts; impossibility of night school attendance; limitation of the right of free speech and of full citizenship in the steel communities.

The Commission found nothing to warrant the cry of Bolshevism in connection with the strike. "No interpretation of the movement as a plot or conspiracy fits the facts; that is, it was

a mass movement in which leadership became of secondary importance." The strike was caused by a "state of mind" among the workers. The state of mind grew out of the conditions of labor in the industry and was one of "chronic rebellion."

—The *Nuntius Aulæ* is a (presumably quarterly) review published at St. Charles Seminary, Carthagen, O., by and in the interest of the Congregation of the Fathers of the Most Precious Blood (C.P.P.S.), among whom the *F. R.* has many readers. The July issue contains a number of interesting and some valuable contributions, among them, "Eleven Years in Kansas," based on the diary of Fr. Frederick Schalk and on personal recollections of a number of others. Such articles as "The Law of Residence for Pastors," "The Bossuet-Leibniz Controversy," and "Goethe on the Sacraments" (the latter inspired by a passage in Pohle-Preuss, "The Sacraments," Vol. I, p. 44) show that the C.P.P.S. has some excellent talent among its younger members and aspirants, and that it gives them a sound philosophical and theological training. The "Chronicle" published in each issue of this magazine makes it a valuable source of historical information for future generations.

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"A Test of the News"

Under the above title the *New Republic* of August 4th presents in the form of a 42-page supplement an examination made by Walter Lippmann and Charles Merz, of the news reports in the *N. Y. Times* on aspects of the Russian Revolution of special importance to Americans, from March, 1917, to March, 1920.

The *Times* was chosen mainly because it is one of the greatest of American newspapers, has the means of securing the news, and displays it admirably.

The result of the inquiry shows that the *Times* reports on the Russian upheaval were incorrect and untrustworthy throughout the period mentioned.

Messrs. Lippmann and Merz see no hope for improvement except through an increasing supervision of the press by powerful philanthropic organizations. The report on the steel strike made by the Interchurch Movement and the report on the activities of Attorney-General Palmer by the Popular Government League are mentioned as hopeful indications.

Another Declaration of the Holy Office on the "Faits de Loublande"

Certain French papers interpreted the recent decision of the Holy Office in the Claire Ferchaud matter (cf. *F. R.*, XXVII, 10, pp. 157 sq.) as meaning, not a condemnation of the alleged facts and writings on the subject, but merely a refusal to approve them for lack of

juridical evidence. In the current number (XII, 7) of the official *Acta Apostolicae Sedis* (pp. 294 sq.) the same S. Congregation sets the matter right. To obviate further misinterpretations the following authentic French translation of the original decree is given: "Toutes choses mûrement pesées, la S. Congrégation déclare que les prétendues visions, révélations, prophéties, etc., vulgairement comprises sous le nom de *faits de Loublande*, ainsi que les écrits qui s'y rapportent, ne peuvent être approuvés." The S. Congregation furthermore expressly declares that its decree is a "reprobatio actorum scriptorumque," and not a mere "defectus approbationis iuridicae."

What Killed the C. M. B. A.?

The *Catholic Sun* (Vol. XXVIII, No. 52) says, in reply to a query what caused the downfall of the Catholic Mutual Benefit Association, that it was not extravagant salaries paid to the officers, as contended by the *Pittsburg Observer*, but "the withdrawal of the disloyal at a time when loyalty should have been the watchword."

In reality the cause of the Association's decline was the fact that the assessments paid by the older members were not sufficient to meet the death claims, and there was not enough "new blood" to make up for the losses.

This untenable condition of affairs was pointed out in the *F. R.* more than once (see, e. g., Vol. XV, Nos. 8 and 14; Vol. XXI, No. 23), but officers and members alike were blind until it was too late. The *F. R.* fought many a stiff

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battle for the reform of fraternal insurance, but it never got any thanks for it, and to-day the very papers that stood aloof or criticised us at the time, are ransacking their brains to account for the inevitable collapse.

NOTES AND GLEANINGS

—Germany has a new law under which the doctor's degree will henceforth be conferred on the strength of four typewritten copies of a suitable dissertation. Formerly doctoral dissertations had to be printed. A critic in the *Frankfurter Zeitung* thinks the U. S. should pass a similar law, though he inconsistently praises a recent American dissertation on "The Best Method of Frying Beefsteak," illustrated by chromos, which he describes as real works of art.

—A committee of eighteen prominent Knights of Columbus, in Cincinnati, O., among them the editor of the *Catholic Telegraph*, have issued a card inviting their fellow-knights to join the Benevolent and Protective Order of Elks, which they extol as a "non-sectarian, non-political institution," which is thoroughly American, "whose membership is ideal," and "whose principles we can assist [sic!] and follow." Are the Elks an organization to which good Catholics ought to belong?!

—The *Ave Maria* (N. S., Vol. XII, No. 3) notes the fact that neither of the two great political parties gave serious consideration to any candidate whose reputation was made or enhanced by participation in the late war, and that there was no sign of militarism at either of the great conventions. The simple explanation of it is, says our contemporary, "that the people of the U. S., regardless of political affiliation, are at last thoroughly persuaded that the benefits of peace are more desirable than the advantages of war."

—In a book entitled "The Idea of Atonement in Christian Theology" (Macmillan), the Rev. Hastings Rashdall traces the history of the dogma of the atonement to "its pre-Christian origins" (?) and then proceeds to bury it. Dr. Richard Roberts, reviewing the book in the *Nation* (No. 2682), "wonders whether we have not come to a point at which we should attempt a new approach to the mystery of the Cross." The Cross baffles these modern Rationalist "theologians" because they are too little Christian.

—The *Catholic Telegraph* (July 22) says that the N.C.W.C. News Service was in error when it reported that neither the Republican nor the Democratic national convention endorsed the Smith-Towner Bill. The Republican platform, our contemporary says, contains a plank embodying an out-and-out endorsement of the Smith-Towner Bill, though without mentioning it by name. The *Telegraph* is one of the few Catholic papers that sees no harm in the advocacy of federal aid to the States for the purposes of vocational and professional training.

—A fellow-editor sends us a cutting from the *Michigan Catholic*, of July 8. It is a statement reproduced from the Owosso, Mich., *Argus-Press*, of a Knight Templar (33rd degree Mason), to this effect: "One of the pleasantest things about our visit to Saginaw was the fact that our Commandery and one or two others were assigned for entertainment to the Knights of Columbus club-house, where we were cordially received and well cared for. I understand that the *Knights of Columbus and the Masons of Saginaw fraternize without restraint and are mutually helpful as the occasion arises.*" (Italics ours.—F. R.) The *Michigan Catholic* does not censure this statement, but evidently wishes the K. of C. elsewhere to imitate the example set by their brethren at Saginaw. What good can be expected from such dangerous fraternization between Catholics and Freemasons?

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—An article on "Heroes of Czechoslovakia," in the *Christian Herald* (July 10), insists that "the new republic, born in America," is essentially Protestant. "For hundreds of years," says the writer, Francis E. Clark, D.D., "the country has been under the rule of the Habsburg monarchy, and religiously under the sway of the Roman Catholic Church. Both yokes were thrown off at the same time when the tottering Austrian monarchy crumbled and fell." The *Christian Herald*, by the way, is collecting a "Fund for the Evangelization [i. e., Protestantization] of the New Republics!"

—Father John Talbot Smith, LL.D., in a paper contributed to the *Toronto Statesman* (Vol. III, No. 28), comments on Philip Francis' book, "The Poison in America's Cup." This poison in our national life is the foreign virus working through Wall Street and the innumerable agents of Capitalism. "The political parties," says Dr. Smith, "seem immune. It [the poison] is not named in their platforms. Indeed, we present a sorry spectacle to the world—the great Republic, the only one on earth drowsy with foreign poison, throwing its money into the European abyss, ruled by autocrat and slippery courtiers and secret cabals, without leaders and without spirit."

—Attorney General Groesbeck, of Michigan, in an official opinion given at the request of a Lutheran minister, decided that the proposed amendment compelling all children between the ages of 5 and 16 years to attend the public district schools is "in conflict with the Federal Constitution." The Secretary of State thereupon stated that he would not put the amendment on the ballot for the fall election. The advocates of the amendment have now asked for a writ of mandamus to compel the Secretary of State to put the amendment to a vote, and there is still time for the Supreme Court to take a hand in the matter before November. The *Michigan Catholic* (July 15) warns its readers that the fight against bigotry is not yet won, but "has just begun."

—A cable despatch from Santander, Spain, published by the *N. Y. Evening Post*, July 22, says that "Preliminary Sessions of the Congress to Substantiate the Miracles of Christ opened to-day at the Bishop's Palace. A tribunal was appointed to which proofs of authenticated witnesses [*sic*!] are to be submitted. The tribunal's investigations are expected to be lengthy." The meaning of this ridiculous cablegram probably is that the Bishop of Santander has appointed a committee to investigate the authenticity of the miracles reported to have occurred in connection with the crucifix at the famous shrine of Limplas (see *F. R.*, No. 15 p. 235). This is, so far as we know, the first official step taken by the ecclesiastical authorities to ascertain the facts in regard to "El Santo Cristo de la Agonia."

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—Dr. Albert Ehrhard, the eminent Patrologist, in the *Historisch-politische Blätter* (Vol. 165, No. 12) discusses the newly discovered apocryphal book, "Conversations of Jesus with His Disciples after the Ascension," which has been edited by C. Schmidt. The text has come down to us in a Coptic and in an Ethiopian recension, and, in Dr. Ehrhard's opinion, was written in Asia Minor no later than the second century, presumably between 130 and 140 A. D., by some private scribe for purposes of popular instruction. The author was evidently of a mystic turn of mind, as his thoughts are tinged with Gnostic errors.

—Prior Vincent McNabb, O.P., says in an article contributed to the *Catholic Times* (No. 2759) that "our schemes of social reconstruction have no other vision than to perpetuate social sores by a liberal dressing with social antiseptics." In the Prior's opinion, "the chief duty of modern social workers is not to disinfest the industrial towns, but to disperse them; not to establish expensive health centers for dealing with the millions of slum dwellers, but to restore these millions to the widowed land." He, therefore, urges that "the problem of how to give back to the land her lost millions" should be made the chief problem of all Catholic social study guilds. "Not otherwise than by making fit restitution to the land can the social evils be stemmed."

—St. Bonaventure's Seminary Year Book for 1920 (St. Bonaventure, N. Y.) is a "Buffalo Number." Besides some special reading matter about that diocese and a number of portraits of its leading ecclesiastical dignitaries, the Year Book contains the usual seminary chronicle and a series of pithy papers on scientific subjects, e. g., "Duns Scotus," "The Church and the Labor Question," "The Psychological Aspect of Actual Grace," "Darwinism," and "Medieval Summulae de Poenitentia." Among the illustrations we are pleased to see a likeness of Father Thomas Plassmann, O.F.M., who, we believe, is the intellectual *spiritus rector* of St. Bonaventure's Seminary and the inspirer of the scientific work recorded in the Year Book, which is a real credit to the Franciscan Order.

—A perusal of Euclid in the original Greek, as re-edited by Sir Thomas Heath (Cambridge University Press), reveals the interesting fact that some of the definitions given by this ancient mathematician and philosopher differ widely from those current at present. A point, for instance, is defined by Euclid as "that which is indivisible," not "that which has no magnitude;" and a straight line is that which lies evenly, not "between its extreme points," but between all the points on itself. In each case the idea is different. We hope that many an amateur will renew, in this bright and alluring volume, memories of the two branches of liberal education which in our days are sundered, to the disadvantage of both. Still more do we hope that schoolmasters will acquire and peruse it, and then use some odd half hour to try a few Euclidian definitions or a proposition on boys of the more intelligent sort, if there are any such left.

—We notice from the *Historisch-politische Blätter* (Vol. 165, No. 12) that the Rev. John Niessen, D.D., has published a book, ("A. K. Emmerichs Charismen und Geschichte"; Treves, 1918), wherein he defends Ann Catherine Emmerich and her visions against the attacks of recent critics, notably Dr. H. Cardauns in his brochure, "Klemens Brentano: Beiträge namentlich zur Emmerichfrage" (Cologne, 1915). Another important contribution to the Emmerich controversy is an article by the Rev. Jos. Rudisch, C.S.S.R., published in the review *Wissen und Glauben* (Mergentheim: Ohlinger, 1920, No. 3). Both Dr. Niessen and P. Rudisch regard the visions of Ann Catherine Emmerich as genuine and supernaturally inspired, whereas the more general view of Catholic critics, as voiced by Dr. Cardauns, seems to be that they were based upon Ann's intensive occupation with the writings of P. Martin von Cochem and acquired their weird character by passing through the imagination of the poet Brentano, who recorded them. The Church authorities have never pronounced a judgment in the matter and it is not likely that the controversy will soon be settled.

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—A writer in Vol. 105, No. 12, of the *Historisch-politische Blätter*, of Munich, deplores the fact that the members of Catholic laboringmen's organizations in Germany are slowly but surely drifting into radical Socialism. That is precisely the thing, or, at least, one of the things, these organizations were established to prevent, and we cannot help wondering why and how it is that they are missing their purpose. The Munich writer fatalistically intimates that this perversion is an inevitable result of the industrial development of the nineteenth century. He seems himself to have absorbed some of the evolutionism of Karl Marx and his school. Surely the ancient Church is still able to devise ways and means of protecting her children against the dangers that threaten the very existence of society!

—The Interchurch Movement seems to have broken down completely. Only three million dollars were collected, whereas from forty to sixty million had been expected. *Leslie's* suggests that the reason was the public dislike for "drives." But there must have been other reasons. The managers of the movement were charged with gross extravagance. Many orthodox Protestants opposed the movement because of its "liberalism." Others combatted it because they believed, rightly, we think, that the Protestant churches were to be used by Capitalism to fight the labor movement. Early in the season the *Buffalo Echo* warned against the launching of a similar "drive" by Catholics. The warning will no doubt be heeded, now that the Interchurch Movement has failed so egregiously.

—Father Herbert Thurston, S.J., who has been rather sceptic as to diabolic influences in Spiritism, is contributing a series of papers on "Spiritualism and Its Dangers" to the Irish quarterly *Studies*. In the third installment, published in the June issue, he arrives at the conclusion that "there is every reason to believe that contact with spirit influences nearly always exposes the rash experimenter to some danger of being dominated by unknown forces, which may monopolize his energies and absorb him to the point of neglecting all other duties and interests." The

difficulty lies in determining precisely what kind of forces these are; and yet it cannot be difficult to determine the nature of an intelligent force that causes a man to neglect his duties.

—The July number of the *Catholic Historical Review* contains scholarly papers on "Franciscan Exploration of California," by H. I. Priestley, "The Beginnings of the Church in Little Rock," by the Rev. F. G. Holweck, and "Archbishop Purcell," by Sister Mary Agnes McCann. Also a batch of documents concerning the appointment of John Carroll as Prefect Apostolic (1783-1785), edited by Dr. Guilday, and other interesting matter. From "Notes and Comment" we see, with genuine pleasure, that Dr. Guilday's Church History Seminar at the Catholic University will soon publish its first-fruits in the form of six volumes dealing with the historiography of Hispanic America, Catholics in the American Revolution, the Leopoldine Association reports, conciliar legislation in the U. S., English Catholic refugee movements to the U. S., etc. We advise those of our readers who are not yet subscribers to the *Catholic Historical Review* to apply to the Catholic University of America for a sample copy.

—The first issue of *The Psychic Research Quarterly* has just appeared in London. The attitude of the editors is extremely cautious. They summarize the evidence for communication with the dead, pointing out that it is not yet conclusive. On the other hand, they contend that "our knowledge of what the incarnate human mind can achieve on occasion is not yet sufficient to warrant our assigning definite limits to its powers—powers which modern psychology has already shown to be much more extensive than we suspected. Until we can fix these limits with reasonable precision, it is rash to claim that a given phenomenon transcends them and must, therefore, be ascribed to discarnate influences. Among the topics treated in the first number of the new review are: "Further Evidences of Supranormal and Possibly Discarnate Agency," "Scientific Method in Psychical Research," and "Psychopathology and Psychic Research."

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Literary Briefs

—Those who like the style and manner of Father C. D. McEnniry—and there are many such—will be pleased to learn that he has added a third volume to his popular work titled "Father Tim's Talks With People He Met." It deals, in the author's usual easy and convincing manner, with such knotty problems as the refusal of absolution, mixed marriages, the seal of confession, no salvation outside the Church, daily communion, etc., etc. (B. Herder Book Co.; \$1.50 net).

—A recent C. T. S. pamphlet by Mr. Hilaire Belloc is devoted to "The Catholic Church and the Principle of Private Property." The author contends that there is but one remedy for the abominations of industrial Capitalism—which abominations arise ultimately from the revolt against the Catholic Church—namely, "the better distribution of property and the working for as large a proportion of families as possible to be possessed of their share in machinery and in land, both inalienable and alienable, until the number so enfranchised determines the character of the whole State."—"If we do not begin this reform in time," he predicts, "this welter of our great towns will drift into anarchy or servitude." (London: C. T. S.).

—The delayed arrival of another volume of the "literal translation" of the "Summa Theologica" of St. Thomas, by the Fathers of the English Dominican Province, reminds us that this useful work is nearing its end. The

present volume contains QQ. XLVII to LXXIX of the 2a 2ae, comprising the treatise on prudence and part of that on justice. There still remain to be translated volumes IV and V of the 2a 2ae (the conclusion of justice, fortitude, gratuitous graces, states of life) and volumes V and VI of the Pars Tertia, comprising holy orders, matrimony, and eschatology. We sincerely hope that the venture will meet with a financial success worthy of the courage of the Dominican Fathers in undertaking, and their skill in carrying out, this monumental work. (Benziger Bros.; \$3 net).

—The new publishing firm of Matré & Co., Chicago, presents as its first-fruits "The Brides of Christ," a posthumous booklet by the late Mother Mary Porter, foundress of the Little Company of Mary. It is a guide to the daily duties of religious women, richly interspersed with quotations from S. Scripture. The directions are such that they apply equally to all religious communities. In three parts the authoress (an attractive sketch of whose life by Ruth Lindsay is prefixed to the volume) treats of the nun as the Bride of Christ, who must portray in her life the life of her Divine Bridegroom, which was a life of sorrow and suffering for the welfare of others, and thus become closer to, and finally united with, Him—"The Spouse of Jesus Glorified." The book is written for Sisters and their directors and confessors. It is deeply spiritual in tone, simple in language, and practical in its directions. We cordially

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and the editor would seem to offer ample guarantee that the book will meet all requirements of a SAFE AND SOUND STATEMENT of what the Church teaches on the subject.

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recommend it to religious as well as to women in the world, who are striving after spiritual perfection. (Chicago: Matré & Co.; St. Louis, Mo.: B. Herder Book Co.; \$1.35 postpaid).

—A praiseworthy American contribution to the approaching Dante centenary is the handsome volume entitled, "Dante, 'The Central Man of All the World,'" by John T. Slattery, Ph.D. It embodies a course of lectures delivered by Dr. Slattery before the student body of the N. Y. State College for Teachers and constitutes a popular introduction to the great poet's life and writings that can be put into the hands of Protestants as well as Catholics. The author first gives a sketch of "Dante and His Time," then describes "Dante, the Man," and finally presents an analysis, in three chapters, of the three parts of his great work, the "Divina Commedia." The interpretation is Catholic throughout and the text interspersed with apt quotations from Brother Azarias, Ralph Adams Cram, Dr. Zahn, Dr. James J. Walsh, and other able writers. We miss Hettinger perhaps the greatest of modern Dante scholars. An index would enhance the value of this excellent work, which we heartily recommend to all. To make Dante better known is a work of praiseworthy Catholic propaganda, for, in the words of Benedict XV, "Dante is ours." (P. J. Kenedy & Sons; \$2.15 postpaid).

—A new popular handbook of apologetics is perhaps the best description of "The Credentials of Christianity" by the Rev. Martin

J. Scott, S.J. The author presents a brief, matter-of-fact account of the authenticated facts which prove the Christian claim. We presume there will be a supplementary volume on the credentials of the Catholic Church. Fr. Scott writes with great clearness and avoids unconvincing and ambiguous arguments. (P. J. Kenedy & Sons; \$1.60, postpaid).

Books Received

A batch of separate reprints of articles on Masonic subjects contributed by the Rev. Herman Gruber, S.J., as follows: "Die Freimaurerei als Kultur-macht;" "Der Doppelmord von Serajevo als Ergebnis der verbrecherischen gross-serbischen Wühlereien der Narodna Odbrana;" "200 Jahre Freimaurerei im Lichte des freimaurerischen Grundgesetzes von 1723;" "Präsident Wilson und die Freimaurerei der Ver. Staaten unter besonderer Berücksichtigung der Kriegsziele der Washingtoner Hochgradbrüder 33 . . .;" "Der religiöse und politische Charakter der Freimaurerei im Lichte der Ausführungen Dr. Bischoffs, des Präsidenten des Vereins deutscher Freimaurer," "Das grosse Völkerlebnis" von 1914 und die 'unsichtbare Kirche' der 'Freimaurer mit und ohne Schutz'; a review of "Der französische Geist und die Freimaurerei," by W. Ohr, and a reprint from another magazine (name not given) of a paper entitled "Das Lateinische Kulturideal, die Freimaurerei und der Ententefrieden."

"And You Shall Find Rest to Your Souls." A First Guide Book to Christ's Holy Catholic Church. By Francis Jerome. 54 pp. 32mo. London: Catholic Truth Society. 6d.

The National Religion of Japan: Shintoism. By the Rt. Rev. Msgr. Joseph Frerri, D.C.L., Missionary Apostolic. 24 pp. 8mo. New York: Society for the Propagation of the Faith. (Wrapper).

NEW AND IMPORTANT

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Bishop of Paderborn

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Revised and Edited by the REV. HERBERT THURSTON, S. J.

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The Fortnightly Review

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September 1, 1920

F. W. Foerster's Fundamental Errors

The Rev. F. X. Kiefl, D.D., formerly a professor in the University of Würzburg, has published a book, "Christentum und Pädagogik" (Ratisbon: Manz), in which he shows the basic fallacy of the philosophical and pedagogical system of Dr. F. W. Foerster, whose sound ideas on some subjects have gained him a host of admirers among Catholics. In a paper contributed to the Munich *Allgemeine Rundschau* (XVII, 26) Dr. Kiefl gives a short synopsis of his argument. Dr. Foerster's fundamental errors, according to him, are:

1. He proceeds from Schopenhauer's doctrine that a man's inborn character is unalterable;

2. He holds with Pestalozzi that love of God is not the best means of inducing a child to do his duty, and substitutes what he calls "Lebenskunde" for the ten commandments;

3. Education, according to Foerster, is biological and must be biogenetic in the Haeckelian sense, *i. e.*, the education of the individual must be a recapitulation of the education of the race, in which religion figures as the product of man's moral experiences and needs;

4. The dogmas of religion are pure symbols arising from the experience of specially gifted men; revelation is "internal vision," and heaven, hell, and judgment are "images" in which men clothe the dictates of conscience;

5. Morality is the crystallized experience of generations in regard to the results of human actions;

6. The highest authority in religious and moral questions is the consensus of the wise men of all nations and ages.

Students of the writings of William James and other Americans of the same school will recognize these tenets, which are not original with Dr. Foerster, and no Catholic theologian or

philosopher need be told how absolutely at variance they are with the teaching of the Church. If Prof. Foerster really holds these notions, he is a dangerous writer—all the more dangerous because in a number of minor questions he seems to share the Catholic point of view.

The Ouija Board and Its Dangers

Father Hubert Gruender, S.J., professor of psychology at St. Louis University, contributes to No. 8 of the *Queen's Work* an instructive paper on the ouija board. He says there are three forms of ouija-board writing, of which two can be explained physiologically, as ideomotor actions. He gives a few simple tests to illustrate the process. Of the third form of ouija-board writing he says that it is undoubtedly traceable to preter-natural agencies, and as these, according to Catholic doctrine, cannot be the spirits of departed men, they must be evil spirits.

Fr. Gruender warns strongly against the use of the planchette and summarizes its dangers under six heads: The first danger lies in the surrender of the voluntary control of bodily actions; the second, in the possibility of betraying one's innermost secret thoughts, fancies, and suspicions; the third, in the harm arising to others from the revelation of these secret thoughts, etc.; the fourth, in the fact that continued dealing with the ouija board gradually undermines the health; the fifth, in the craving for the mysterious which is created by the practice and which grows stronger and stronger until it becomes almost irresistible; the sixth and gravest danger is that of losing the faith through the falsely so-called "New Revelation" of Spiritism.

The article is timely and instructive, and we advise its republication as a brochure, say in "The Catholic Mind."

The Ninety and Nine

By CHARLOTTE PERKINS GILMAN

There are ninety and nine that work and die
In want and hunger and cold
That one may revel in luxury
And be lapped in the silken fold!
And ninety and nine in their hovels bare
And one in a palace of riches rare.

From the sweat of their brow the desert
blooms,

And the forest before them falls;
Their labor has builded humble homes,
And cities with lofty halls,
And the one owns cities and houses and
lands,

And the ninety and nine have empty hands.

But the night so dreary and dark and long

At last shall the morning bring;

And over the land the victors' song

Of the ninety and nine shall ring.

And echo afar, from zone to zone,

"Rejoice! for Labor shall have its own!"

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(*Fourteenth Installment*)

The late Bishop John J. Hogan, of Kansas City, Mo., had established in the pineries about ten miles from Doniphan, Ripley County, Mo., a colony of Irish Catholics. The place was called the "Irish wilderness." Some Catholics settled about Doniphan, and others along the Fourche Creek at Gatewood, and in both places chapels were erected later. At the time Father O'Kean came to Pocahontas, Father Hogan had already left those missions and they were without a priest. From time to time he would visit them, a trip on horseback of thirty or forty miles through the wooded hills to the nearest settler. For the great feasts of Easter and Pentecost the whole "Irish wilderness" used to come in wagons to Pocahontas to take part in the celebration. The people would spend the night in their wagons, and in cold weather Father O'Kean assigned to them a well-heated side chapel of the church for a lodging. Such a trip, as a rule, took at least three days, and often more.

In 1866 the present Catholic cemetery was established near Pocahontas, and from that time on the Irish brought their dead from their "wilderness" in Missouri to Pocahontas for burial. For many years it was the only Catholic burying ground for 100 miles around, and there are buried in it people from Carter and Ripley counties and other places in Missouri, and from Peach Orchard, Corning, Mintern, Walnut Ridge, and other places in Arkansas.

Father O'Kean had great influence all over

the State. At one time it was proposed to make him governor, but the provincial council of New Orleans, then assembled, would not permit it. In order to show him their appreciation the House of Representatives elected him Chaplain. Father O'Kean was a man of wonderful magnetism, of a stern and uncompromising attitude in religious matters. As an illustration of this I may mention the fact that, for a long time after he had established a new congregation, he wound up every sermon with: "For the rest I hope this little congregation will never be disgraced by the blunder of a mixed marriage." That was his "ceterum censeo." And for months again he would conclude his sermon with: "For the rest I trust you will rather let your children grow up in ignorance than send them to one of those godless schools." These exhortations made a deep impression. Several Protestant families sent their girls to the Sisters of Mercy in Little Rock or to the Ursulines at St. Louis.

In 1869 the Iron Mountain Railway was built as far as Delapleine and O'Kean, a station named in honor of Father O'Kean. Pocahontas, which had refused the large bonus asked by the railroad company, was left twelve miles to the west, and in consequence lost its importance, as almost everything went to the railroad. The people used to say that even the river would be moved away if it could be done. However, the steamboats still came up regularly every week from Newport. The worst thing that happened, for the Catholics, was when, in 1871, Bishop Fitzgerald called Father O'Kean as rector to the Cathedral at Little Rock. A number of his faithful converts followed him, amongst whom I may mention William Jarrett, still an active member of St. Andrew's Cathedral. Others went to Ft. Smith and other places, so that but a handful were left in Pocahontas. Even from the Cathedral Father O'Kean tried to attend his faithful flock in Pocahontas. His attachment to them was so intense that he confessed at every visit to his beloved church and kind people, that his leaving caused him a feeling of home-sickness and heartache after every visit. He became greatly beloved also in Little Rock, and when he died, in 1874, not yet forty, the whole city was in mourning. Little Rock had never before witnessed such a funeral. After his death Father Tom O'Reilly, assistant at the Cathedral attended Pocahontas about four times a year, until 1879, when I took charge of the mission and adjacent territory.

My beginning in Pocahontas was rather difficult. Bishop Fitzgerald had assured me that I would get along famously and that the people would understand my broken English easily. But I soon found out that I could not speak English and, when I tried, the people did not understand me. Already at the welcome I desired to respond to the address of Miss Smith, but found it impossible. Having a good memory, I could learn a speech by

heart. In reading I understood everything, and I also could write tolerably well, but my pronunciation was wretched, as I never had had any lessons in English. It was not surprising, therefore, that after I had delivered what I thought a very instructive sermon, with the most careful preparation and lively delivery, a good old Irish lady came to me one day and, congratulating me on my preaching, said: "Father, you preached a beautiful sermon; if I only could have understood it." I thought the reading of the stations might be easier, and that devotion always had a great charm for me, but after I had read the stations for the first time, and asked my acolyte, Leo Boissière, whether I had made any mistakes, he replied: "Yes, Father," and when I asked, "How many?" he said: "There is no telling how many." Naturally I felt somewhat cooled in my zeal. Mr. Mayer and Miss Smith years afterward would remind me of the fact that when they asked me whether I would remain, I had answered, "If it is possible, but I fear it will be impossible," with the accent on the *i*. As a preparation for reading the epistle and gospel in church, I read them beforehand to a young neighbor, Nick Cazart, that he might correct me. When in doubt about a word, I would ask him, "Is that the way to pronounce it?" And he would say: "Oh, yes, Father," but when I would say the same word altogether differently, he would also say it was all right. Going about I at first took Peter Joerrisen, the Dutchman, along as interpreter, not knowing that he spoke English no better than I. On one occasion, when he spoke quite eloquently and to the point, as I thought, to a certain party, the lady replied, "Speak English," whereupon he said, "Me speaks English." Then it dawned upon me that I had chosen an incompetent interpreter. His speech was mostly Dutch, but to me it sounded like English. I should have liked to get someone to teach me, but it was an impossibility. I could not find any person knowing English and German, or English and French, or English and Italian. One who spoke English only could explain nothing to me. Thus I passed the first few weeks.

The winter of 1879 to 1880 was unusually severe, with snow on the ground for weeks, but my small flock of a dozen Catholics attended the church regularly. During the cold weather they would all sit around the large stove in church. The sexton, Mr. Baco, would also be at the stove and from there would recite the Mass prayers. He used to keep the crucets in his pocket, so that they might not freeze. When preaching or instructing, I also would approach the stove. It sometimes happened that, when I could not express myself well, someone would say, "Oh, yes, we know what you want to say," and I profited by this at times to make remarks which I thought quite necessary, but which were of a rather delicate nature. On Christmas, 1879, we had extremely cold

weather with snow and ice in abundance. On account of the ice the climbing of the hill upon which St. Paul's stands, was impossible. A young man amongst us, John Schröder, the one who had come from St. Scholastica, got the blacksmith to put nails into his shoes and then carried our Catholics, one by one, up to the church. There were about a dozen. The church looked large and empty with so few people in it, yet it was a happy Christmas. The people brought me cakes and candy, and other presents. Dr. Moran came with a bucketful of egg-nog, that I might treat my visitors. People then were certainly democratic and sociable, but they would be called "common" by a certain class now. I never before had seen or tasted egg-nog. I asked everyone to help himself, but no one got drunk.

I was living in those days in a room attached to the church. The first Sunday night I spent there as I was alone in my room, three natives came in without knocking. Without saying a word they squatted down and began to whistle. I could not say anything, but felt rather strange. After some time they left again without a word, as they had come. Probably I was considered an object of public curiosity. On the eve of the New Year a band came at midnight to serenade me, in front of my room. I got up and thanked them as well as I could, but on account of the inclement weather I contracted a severe cold, so that I could not speak above a whisper for a whole week. On New Year's Day, 1880, Miss Mary Smith, for my benefit, gave an entertainment at the court house, which was well attended. The next day she brought me the proceeds—\$100.

I was determined to learn English, and the best way I thought I could do so was by opening a school. I hoped to learn from the children. Therefore I announced that after New Year's I would begin to teach school. Thus the first Catholic school was opened, in 1880, with twenty-five pupils, mostly of Protestant parentage. As I could explain the words and their derivation and meaning quite easily, I soon won the confidence of my scholars. They imagined I knew Webster's Dictionary by heart. Watching the pupils in their reading and talking, especially during arithmetic, I soon learned to speak English tolerably well.

A month later, in February, 1880, Bishop Fitzgerald informed me that henceforth I was to visit the railroad stations along the Lion Mountain, where a number of Irishmen were employed, and to say Mass at the different section houses. Therefore I left the school at the beginning of March in charge of Miss Smith. She was a convert. In 1860 Rev. James O'Kean had met her on the public square in Pocahontas weeping. He asked her why she was crying. She replied that she was an orphan and had no home. Father O'Kean told her he would be her father. He sent her to school to Little Rock, where she became a Catholic.

(To be continued).

Life and Writings of a Modernist

In "La Vita di Antonio Fogazzaro," just published at Milan by Baldini & Castoldi, we have the authoritative life of the great Italian novelist, who died in 1910, written by his friend, Tommaso Gallarati-Scotti, to whom he confided all his private papers before his death.

It is impossible to read this book without keen feelings of sympathy for a man who suffered much, mainly from his own weaknesses, and who struggled so hard to overcome them and to follow the highest impulses and the loftiest ideals.

Fogazzaro was a true *heautontimoroumenos*, a torturer of himself, intensely responsive to all sensual attractions, yet appalled at his own failure to resist them; moved, after his first recovery from a temporary religious indifference, by a passionate desire for the mystical union with God, yet agonized by the appeal of mortal loves and by the convulsions of conflict between the two sides of his nature. His heroes, Conrado Silla, Daniele Cortis, and Piero Maironi, are himself, and the very passions which cause the tumults in their breasts have their counterparts in Fogazzaro's real life.

Towards the end of his career, after many tempestuous struggles, he became convinced that he had a definitely religious mission in the Church. The election of Pius X caused the keenest disappointment to him who had ardently longed to see Liberalism enthroned at the Vatican. On the condemnation of Loisy's books Fogazzaro wrote him a letter of sympathy; but it was Father Tyrrell rather than Loisy who inspired the central figure of "Il Santo." Yet, in truth, Piero Maironi, passing through this book as Benedetto, the Saint, is but Fogazzaro himself, wounded in his religious susceptibilities and passionately protesting. Therein lies the secret of its failure as a work of art. The strong and simple character of a saint was not Fogazzaro's, nor could he give it to his hero. "The Saint" is not convincing and there is an air of officiality over the whole book which weakens its structure and makes it far too feeble to carry the

fiery convictions with which it is charged.

And now for its writer the sun was entirely darkened behind the clouds. A chorus of disapprobation immediately arose from both sides. To the one he seemed a heretic, to the other a traitor, and his cup of grief was filled when the book was placed upon the Index. Mindful of his advice to Loisy, he submitted formally, but not sufficiently to spare him suspicion and persecution. In spite of some warm friendships, he felt himself in isolation. Though he supported *Il Rinascimento*, the new journal of the reformers, he had really little in common with the more convinced of them; and Signor Gallarati-Scotti records the fact that Fogazzaro went away from a reunion held at Molveno by a small band of them intensely dissatisfied. His impulse came wholly from the heart, and he found them too occupied with the claims of the intellect. Misunderstood by the Modernists and ignored by the Anti-modernists, he was turned back upon himself. Deeply pained by the Encyclical "*Pascendi*," he could not for a moment excuse the defiant attitude adopted by the Modernist leaders to the authority of the Church. In his loneliness he took up his pen once more to write his last novel, "Leila," which only accentuated his isolation. Both sides were equally offended, for he criticized them both. Though his intentions were conciliatory, the result was a polemic, judged, according to the views of its critics, as damnable rebellion or feeble surrender. He realized, at last, what Signor Gallarati-Scotti shows to have been always true, that in all his ideas he had been isolated from his fellows. He was the last "romantic Catholic" of an age that had passed away, and upon the new age in which he was a survival he left no mark. He ceased to struggle, and prepared for the great release. As ill-health laid hold upon his body, a new serenity illuminated his mind, disturbed neither by bitter memories nor physical pain. He died in a hospital, after a serious operation, with his troubled spirit at peace. The best of his work is worthy to endure beside that of the great nov-

elists of Italy, but he founded no school, either in letters or ideas. What he left behind was the memory of a passionate soul with profound artistic sensibilities who strove valiantly, if sometimes foolishly and sometimes blindly, for high ideals.



The Sages of Zion

British and Continental newspapers have recently discussed certain revelations alleged to disclose the existence of a vast international conspiracy by a Jewish Masonic organization to overthrow the established order in Europe, and to substitute for it eventually a Jewish plutocratic hierarchy or monarchy. The evidence of this fantastic design is said to be embodied in so-called "Protocols of the Sages of Zion," a little pamphlet published by a Russian nobleman, in 1902—eighteen years ago. The editor asserted in his preface that the documents had been obtained through a confidential agent; and in one of his conflicting reports of their derivation states that they are the secret records—incomplete—of the Zionist Congress held in Basle in 1897. This pamphlet, which appeared in two editions, was rapidly bought up, and practically vanished. Written in an apocryphal style with a large infusion of mystical thought and jargon, it would probably have been forgotten were it not for the recent discovery of a copy in the British Museum, deposited there in 1906. Indeed, it bears much resemblance to the work of the "Illuminati" a few generations earlier. Attention has been attracted to it, however, by some striking coincidences between the prophecies and plans which it contains, and the extraordinary events which followed fifteen years later—especially the Bolshevik Revolution. These are assumed by some to indicate that the present wave of revolutionary agitation in Europe has been promoted and guided in accordance with pre-arranged Jewish plans.

According to the *Living Age* (No. 3970), two or three English editions of the "Protocols" have been printed abroad, and one is about to appear in this country.

A Pipe Dream

We were wondering whether the curious article by the Rev. Frederick Siedenburgh, S.J., in the July *Catholic World* would remain unnoticed by the Catholic press, when we came across an editorial entitled, "An Optimist Indeed," in the Hartford (Conn.) *Catholic Transcript* (Vol. XXIV, No. 4), which we will synopsise because it expresses our own view. Fr. Siedenburgh, says our confrère, "begins with the motley Pentecost mass that had assembled in Jerusalem and comes down to the Catholic Welfare Council. From that Council he hopes for rich results—'truly a universal, that is a Catholic Federated Society.' What admirable unity! One tongue, one mind, one heart, perfect! Before arriving at that hopeful condition of mind the writer has much to say about co-operation and nationwide movements, about societies with tremendous membership and dioceses with marvelous equipment. . . . He has handled his Directory statistics cleverly and convincingly. But when he comes to federation and unity, or to federated unity, he is not so convincing. Indeed, we are inclined to think that, in this respect, he is an optimist and holds out false hopes and unfounded promises. The 'one tongue,' 'one mind,' 'one heart,' of which he speaks, are as baseless as any dream and as illusory as any shadow. The 'seven bishops' of whom he speaks may work wonders in seven sees—each bishop in his own see, however—but there are a hundred sees in the U. S. Each one of the seven bishops is as powerless in the other ninety-nine sees as he was before the foundation of the National Catholic Welfare Council. The publication which is issued by the Council is not impressive and promises very little. Has it a reason for existence? Will it long survive? The country at large—its aims and interests are varied. There will never be a united national federation, before we have upited diocesan and provincial federations. . . ."



—If you do not bind your REVIEW, hand the copies to others after you have read them.

Catholic Ascendancy in Holland

The second chamber of the Dutch Parliament, which corresponds to our House of Representatives, is divided equally between the Right and the Left parties. The latter, made up mostly of radical Socialists, a sprinkling of Communists and the sorry remnants of the once all-powerful Liberals, were unable to agree on a cabinet, and hence the reins had to be taken up by the Right wing, which consists of Catholics, anti-Revolutionaries and "orthodox Protestants."

The general election of 1918, held for the first time on the principle of proportional representation, resulted in a gain of five members for the Catholics. They are now thirty in number, and being numerically the strongest faction, were asked to form a cabinet. Of the nine members of the latter, five are practical Catholics. The Premier, Jonkheer Rhuys, in a public address, emphatically expressed his thanks to the Almighty for having mercifully kept the country out of war, and gave no small credit for this favor to the fervent prayers of the Catholic population, especially the little children.

The members of the present cabinet are able and skillful leaders and statesmen of high purpose, who are putting Holland in the front rank of European countries. They have established the eight-hour day, increased the premiums paid under the old-age pension law, made provisions for the unemployed, etc. The Socialists, quite naturally, do not like to see their thunder stolen and are bitter against the Catholics. What enrages them more than anything else, perhaps, is their inability to capture the Catholic laboring men. The latter, for years past, have been carefully organized in exclusively Catholic unions, and thus, in the main, safeguarded against radicalism.

Despite their endless troubles during the war the Dutch have carefully worked out a new constitution, under which the Catholics, after an uninterrupted struggle lasting over half a century, have secured justice for them-

selves in the matter of education. Their schools henceforth will be on an equal basis with the public schools.

There is now pending before the Second Chamber an anti-sedition bill for the purpose of curbing revolutionary speech and punishing acts of rebellion against the established order. The Radicals and the Communists, led by Jews of the Hungarian and Russian type, are infuriated at what they style "political strangulation." They have resorted to all kinds of unparliamentary obstruction, but the government is standing firm and the bill is certain of being enacted. Holland's rulers for some time have in various ways been strengthening themselves against radical propaganda, which mostly emanates from abroad. "Civil Guards" have been organized in all parts of the country. They are being drilled regularly in military tactics and the use of firearms, and hold themselves in readiness to squelch any overt act of rebellion. Catholics are prominent in this organization, and in some places make up as high as eighty percent of the membership. Thus, by a strange irony of history, those who till half a century ago were looked upon and treated as social and political outcasts, are now counted as the strongest props of law and order and the most resolute defenders of constituted authority.

V. S.

—By paralleling "The Crime of the Congo and the German Atrocities," reported in the late war, Father John Rothensteiner, of St. Louis, writing under the pen name of Giovanni de Sasso Rosso, makes it appear probable that the latter are a wholesale plagiarism of the former. Both legends are of British invention and served their respective purposes well. Fr. Rothensteiner hopes, by pointing out the facts, to make sensible and justice-loving Americans appraise at their true value the frightful stories of German atrocities in the World War, and to prepare us for the revival of these same lurid stories, thinking, not without reason that some day in the perhaps not distant future, they "will be resurrected from their dusty tomb in some library, to do duty against our own people of America." In that possible hour of need, he adds, "we may be glad to find a friend in the nation we now affect to despise and hate."

A Controversy Regarding Indulgences

We see from the *Civiltà Cattolica* (quad. 1670) that the late Father Joseph Hilgers, S.J., lived long enough to complete his new (the fourteenth) edition of Beringer's work, "Die Ablässe, ihr Wesen und Gebrauch" (Paderborn: Schoeningh; Vol. I, 1915; Vol. II, 1916).

This new edition of an old classic is, of course, based on the very latest decisions and grants of the Holy See; but what distinguishes it mainly from its predecessors is the fact that Fr. Hilgers has added an extensive history of indulgences, of which the *Civiltà* says, it would be difficult to find the equal anywhere.

In the preface to the second volume Fr. Hilgers defends his teaching, which is that of the majority of Catholic theologians, against the attacks of that learned Catholic historian, Msgr. Nicholas Paulus, of Munich, who, in a critique of the first volume, in the Innsbruck *Zeitschrift für kath. Theologie* (1915, pp. 219 sqq.) contended that the Church for many centuries knew nothing of indulgences in the present-day sense of the term; that it is, therefore, wrong to speak of a univocal and continuous development of her teaching and practice with regard to indulgences; that there is no authentic example of a general indulgence earlier than the eleventh century; that the custom of mitigating or condoning the punishments imposed upon individual penitents, as practiced *e. g.* by some popes in favor of pious persons who made the pilgrimage to Rome, cannot be positively traced beyond the ninth century; that certain earlier examples alleged by Hilgers and other writers have nothing to do with indulgences, etc.

To these assertions Fr. Hilgers opposes the conclusions of the great masters of scholastic theology, Alexander of Hales, Albertus Magnus, St. Thomas, St. Bonaventure, etc., which were shared by such eminent representatives of "that other classic age of theology," Pstius, Lainez, and Peter Canisius, down to Pope Benedict XIV, and are still upheld by practically all leading

theologians of to-day, whose teaching is succinctly stated by Fr. Adhémar d'Alès in the *Paris Etudes* (1915, t. 144 and 145). Fr. d'Alès says that confidence in the effect of indulgences in the next world "is an absolutely primitive belief, which dates from the very beginning of the Church's penitential discipline;" that "the doctrine of the thesaurus of the Church is traceable to most ancient times," and that, "when Pope Calixtus, in view of the intercession of certain confessors of the faith, consented to shorten the prescribed penance, I recognize in this act of mercy the classical notion of an indulgence." He concludes that when the Council of Trent said that indulgences were granted in most ancient times, these "*tempora antiquissima*" are none other than the first centuries of the Christian era.

The Private Library

Modern conditions make the private library almost a physical impossibility, and one need not wonder, therefore, to see the campaign for public book collections carried on with special reference to this fact. How many books can the household in a three-room flat accumulate? And how many can a family that annually seeks a kinder landlord, drag with it? The vast multiplication of books is another reason for giving up the effort to keep pace with them. Why accumulate books which can be consulted at any time in the public libraries? Yet decay in book ownership is regrettable. The man who prizes a book enough to buy it is likelier to make good use of it than the Lydia Languish who sends round to the circulating library. It is an incentive to read merely to have books at hand, and their absence means wasted moments. The adolescent whose curiosity is not stimulated by family shelves, and who cannot browse there at whatever random moment he chooses, misses more than he knows. Above all, Bacon's injunction that some books are to be tasted, some chewed, and some swallowed and digested, is pertinent, for digestion without long possession is impossible.

A New Critical Edition of the Greek New Testament

The *Theologische Revue* calls attention to an important new work, published by Schwann, of Düsseldorf. It is nothing less than a new edition of the "Novum Testamentum Graece," edited according to the most approved principles of modern textual criticism, by a Catholic scholar, the Rev. Henry Joseph Vogels, D.D., well known to Biblical students by his critical treatise on the ancient Syriac versions of the Gospels in their relation to Tatian's Diatessaron, and by other works.

The only recent Catholic edition of the Greek New Testament is that of F. Brandscheid, which, both in scholarship and typographical make-up, is so inferior to Nestle's, the most popular Protestant edition, that it has never found favor with scholars.

Vogel's "Novum Testamentum Graece" is equal to Nestle's typographically and surpasses it from the point of view of textual criticism, for while Nestle gives little more than a more or less mechanical compilation from the editions of Westcott and Hort, Tischendorf, and B. Weiss, Vogel presents the results of independent critical research. To give an idea of his work we will only mention that such texts as Luke XXII, 19 sq., XXII, 43 sq., XXIII, 34, XXIV, 12 and 36, John V, 3 sq., Eph. I, 1, and others, which Nestle gives within brackets or leaves out of the text altogether, in Vogel's edition resume their proper and legitimate place in the text, whereas the spurious Comma Ioannicum (1 John V, 8), which Brandscheid passed as unobjectionable, is here relegated to the foot notes.

The scientific value of the new edition lies mainly in the critical apparatus, which is all the more interesting as it is the first to appear since the publication of Von Soden's monumental work. Dr. Vogels does not adopt the theory of three text recensions construed by Dr. Von Soden, nor the new names which the latter gave to the various manuscripts. But the influence of Von So-

den's studies is evident throughout, especially in the estimate put upon Tatian's Diatessaron.

If Dr. Vogels could be induced to print in a later edition the text of the Latin Vulgate (say, in Hetzenauer's recension), opposite his Greek text, his edition of the New Testament would no doubt soon supplant all others in the libraries of Catholic students of the Bible.

[*Novum Testamentum Graece. Textum recensuit, apparatus criticum ex editionibus et codicibus manuscriptis collectum addidit H. J. Vogels.* 676 pp. 16mo. Düsseldorf: L. Schwannsche Verlagsbuchhandlung. 1920.—On some (minor) defects of Vogels' edition see the notice by Josef Frings in the *Theologische Revue*, Vol. XIX, double number 9/10, col. 168 sqq., Münster, i. W., June 30, 1920].

The Oxford Dictionary

The "New English Dictionary," having got over the difficult time of the war, is making satisfactory progress. With the exception of "U," the alphabet has tackled down to the end of "V," finished by Dr. Craigie in the section "Visor—Vywer," which has just reached us. In the words beginning with "V" adoptions from the Latin and French are predominant, and several scientific words of recent origin occur, such as "volt" and the airman's "vol-plane," first used in 1910. Native English is represented by "vixen," the feminine of "fox," which one would expect to begin with the same letter. "Volapuk" originated in 1885, but is practically obsolete to-day. As a small point of definition we note that "voucher" may be printed as well as a "written document," and that "vulture" is not necessarily "a person of vile and rapacious disposition," but may be a person with a beak.

—Mr. Parley P. Christensen, the presidential candidate of the Farmer-Labor Party, according to the *New Republic* (No. 296), is "a great joiner." He belongs to the Elks, to the Odd Fellows, and, presumably, also to other secret and semi-secret societies. Whether he is a Freemason we have not been able to ascertain.

A New Book on the History of the Devotion to the Sacred Heart

Father Carl Reichstätter, S.J., has published the first volume of a historical account, based largely on hitherto unedited sources, of the devotion to the Sacred Heart of Jesus as practiced during the Middle Ages in Germany. ("Die Herz-Jesu-Verehrung des deutschen Mittelalters;" Vol. 1: Predigt und Mystik. Paderborn: Bonifatius-druckerei, 1919). It will surprise many to learn that the cult of the Sacred Heart, which was revived by St. Margaret Mary Alacoque, existed all through the Middle Ages. Its centre in Germany was the Cistercian monastery of Helfta, where Mechthild of Magdeburg wrote an account of a vision of the Sacred Heart vouchsafed to her; where Bl. Mechthild of Hackeborn composed her beautiful hymns, and where St. Gertrude united her heart with that of her Divine Lover. In an appendix the author traces the history of the cult outside of Germany up to the year 1500.

Father Jerome Wilms, O.P., in a review of Fr. Reichstätter's book in Herder's *Literarischer Handweiser* (1920, No. 5, col. 228 sq.), notes two curious facts: (1) that it is not true that St. Gertrude predicted the revival of the devotion to the Sacred Heart of Jesus in our time, and (2) that in none of the many medieval texts quoted by the author is the Sacred Heart invoked directly as a person, or personified, as in our Litany of the Sacred Heart and in many of our hymns and prayers. Fr. Wilms thinks that the distinction here implied should be emphasized, as it explains the unsympathetic attitude taken by many Catholics towards this devotion when it was revived in modern times.

Spiritism and Fakery

The Rev. Father C. M. Heredia, S.J., whom I have heard lecture on Spiritism, conveys this eminently sensible and sane idea regarding that subject: Mediums *may* have communication with evil spirits, but for the most part their manifestations are pure jugglery or sleight-of-hand. In other words, Father

Heredia holds that most mediums are liars and their manifestations fakes. That there may be some with real powers, through traffic with evil spirits, he admits; but (if I quote him right) he says that expert sleight-of-hand people can duplicate most of the apparently mysterious demonstrations of the mediums. I have seen himself do some things which, in the mystic atmosphere of a cabinet, would appear to be possible only through the aid of spirits. Yet it was all pure jugglery—sleight-of-hand helped out by suggestion.

Catholics need to be warned against evil spirits, but they need also to be put on their guard against being fooled by fakers. The appeal to common sense against Spiritism is, I believe, the better way in most cases, without minimizing, of course, the possibility of a real danger of contact with "the devil and the other evil spirits who wander through the world seeking the ruin of souls," to quote the prayer of the Church after Mass.

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at once a supernatural explanation for things that may be accounted for in a purely natural way. I myself have had experiences which, for the time, puzzled me exceedingly, and which appeared explicable only from the supernatural standpoint; yet they turned out to be perfectly natural happenings; all it required was a little reasoning and reflection to set them down where they really belonged. DENTIS A. MCCARTHY

Jacopone da Todi and the "Dominae Carnosae" of His Day

The London *Times*, in No. 952 of its Literary Supplement, prints a lengthy notice of "Jacopone da Todi: A Spiritual Biography," by Miss Evelyn Underhill (Dent), from which we extract the following curious passage:

"Dante makes his grandfather's grandfather contrast the ladies of his day, who wore no bracelets or diadems or high-heeled shoes and who came from their looking-glasses unpainted, with Cianghella and other shameless contemporaries of the divine Beatrice, whose low dresses would have shocked even their Saracen sisters. They must have degenerated rapidly. Jacopone inveighs fiercely against them, and tells how they decked themselves bravely to allure the eyes of all men—with adornments which were the merest 'make up.' They wore high heels, like the 'donnae contigiate' of Cacciaguida, and hid them with trailing robes; they rouged if they were pale, and used washes if they were dark—to the damnation of many. The rich bands of hair upon their heads never grew there. They polish their faces with pomades; they shape their noses. They say they do it all for their husbands. They do not. It is to attract others, or to 'show off' and crush rivals with superior splendor and, perhaps, with poisonous words. Alas! beneath all this fine attire there were unpleasant guests—with their eggs, the remorseless Jacopone insists; and they left men—and doubtless Salimbene's 'dominae carnosae'—no rest."

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The Aftermath

The mills of the gods must have put in some modern machinery lately, for they grind as small as ever—and much faster. Not a year passed, after the armistice, before the grist began to pour. First, long ago, the secret treaties; then Bullitt; then Loreburn; then Keynes and Fisher; and now Dr. Dillon in "The Inside Story of the Peace Conference" (Macmillan) gives a comprehensive review of the mêlée of Paris. He does not spare the idols of the victors. For sublime incompetence, according to Dr. Dillon's estimate, the hucksters of Versailles surpass anything raised in the purlieus of statecraft; and Dr. Dillon, having been familiar for nearly thirty years with all the European chancelleries, may be rated as a fair judge of diplomatic performances and of the necessary qualification of European delegates. "In the old days we had men who not only knew something of European countries and their peoples, but something of the men who kept them under control," said an ambassador of the old school, on leaving Paris, in disgust, last summer. The sum of the matter is that there was not a single representative leader who rose above the mediocrity of a narrow nationalism when he reached the stage of peace-making. Nor is this remarkable; for if they had all been men of conspicuous wisdom and ability, their wisdom would have been sapped by the long exercise of irresponsible power, which conscription and the confiscation of public opinion had kept in their hands throughout the

war. What, then, could be expected from such types as were assembled in Paris, all of whom were under this absolute disability?

NOTES AND GLEANINGS

—The *Builder*, "a Journal for the Masonic Student," published at Anamosa, Ia., in its current issue (Vol. VI, No. 8), devotes a page and a half to a notice of Albert G. Mackey's "Symbolism of Freemasonry." There is nothing in the notice to indicate that the book was copyrighted as long ago as 1860, but it is treated as if it had just left the press for the first time. The reviewer makes a few mild reservations with regard to some of Dr. Mackey's theories, which are not in accord with evolution and the conclusions of the modern science of comparative religion; but he treats the book with profound respect and recommends it warmly. Mackey's writings form the chief groundwork of "A Study in American Freemasonry" by Arthur Preuss (B. Herder Book Co.), in which the true nature of the lodge is exposed.

—Mr. Arthur Bennington, in a paper contributed to *America* (No. 546), comments on the "informal" behavior, in church, of Italian Catholics, which is in such strong contrast to our own formal, ceremonious way, that we are often shocked by it. He quotes Ugo Ojetti as saying to an American lady who reproved the Italians for their free and easy way at Mass: "You are God's servants, we are his children." This reminds us of what an Italian priest once told an American confrère who was scandalized at what he saw in a church. Asked how it was possible that the Italians dared to take such liberties with Almighty God, the priest said: "*Sumus domestici Dei*." Ojetti further reminded his American friend that the behavior of Italians in church "has behind it the traditions of 2000 years," whereas American Catholics learned how to behave in church from their Protestant fellow-citizens (?). But what about the rubrics? Were they made only for "us others"?

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—Mr. Denis A. McCarthy, the well-known poet and publicist, who occasionally contributes to the *F. R.*, has written a poetical satire, "The New History," from which we quote the last four stanzas for the delectation of our readers:

I useter learn—I allus thought
It was with England that we fought,
But naow it seems the men were crooks
Who made the old-time history books.

Well, maybe not so bad as that,
They didn't mean to lie so flat,
But German propaganda made
Them say those things, I'm much afraid.

While naow, historians are free
To write things as they reely be.
No propaganda now misleads
Our writers as to England's deeds.

And so old fogies like myself
Must place our old books on the shelf,
An' learn how England saved us then—
An' how she's ready to, again!

—In our No. 12 (page 183) we quoted the *New Era*, of Washington, an official organ of the 33d Degree, A. & A. S. R., as saying that Senator W. G. Harding was at one time an Entered Apprentice, but later dropped out of his lodge. The *Buffalo Evening News* recently answered the question to what lodge the Republican nominee belonged by saying: "He belongs to the Moose, Odd Fellows, Hoo Hoo and is a first-degree Mason." The *Christian Cynosure* (August) reproduces this information, and adds a letter from the Senator's secretary, Geo. B. Christian, Jr., wherein it is stated that "the only orders of which Senator Harding is a member are the Elks, Moose, and Knights of Pythias."

—Presumably as a "welcome" to the K. of C. "pilgrimage" from America, the *Revue Internationale des Sociétés Secrètes*, Paris, publishes (Vol. IX, No. 4, pp. 425-442) a paper on the ritual of that organization, as reprinted by Thos. C. Knight (see *F. R.*, XXV, 21-322). The author contends that this ritual has a Masonic cast and the coat-of-arms on its cover was evidently drawn up by some one intimately familiar with the symbolism of the lodge. "The great majority of the Knights," he concludes, "even among those who regard themselves as leaders, including a number of

Catholic priests, know nothing of all these things and are deluded by the false notions concerning secret societies that are current in America and elsewhere." The *Revue*, which is the principal international organ of the anti-Masonic movement, adds that "neither the constitution of the K. of C. nor their ritual has ever been approved by the Church."

—Unlike some religious (even Catholic) papers in this country, the *Manchester Guardian* does not think that religion has gained anything by the World War. "Look where you will," says our contemporary (weekly ed., Vol. III, No. 3), "there is no sign among the masses of the people that the religious idea has advanced one foot during and since the war. The war which, according to some ingenuous minds, was to reestablish religion in the people's mind, has left no change of heart, no spiritual impetus, no new generous aspirations. It has left religion where it was, but surrounded by a greater public apathy." A glance at the current war literature confirms this pessimistic view. The human race has not drawn from the war the lessons evidently intended by Divine Providence, and hence there is reason to fear that greater chastisements are in store.

—Prof. Adolph Harnack, in a recent number of his "Texte und Untersuchungen" (XXXIX, 1), investigates the question, raised by Norden and others, "Is St. Paul's speech in Athens an original part of the Acts of the Apostles?" (Ist die Rede des Paulus in Athen ein ursprünglicher Bestandteil der Apostelgeschichte?) His conclusion is that the speeches of St. Paul reported in the Acts are integral constituents of that work and none of them can be removed without serious injury to the whole, least of all the one delivered at Athens. It is not likely that the text of this speech has been inserted by a later redactor. Moreover, style, contents and vocabulary point to St. Luke, whose authorship of the Acts is indisputable. Harnack's brochure is reviewed favorably in the *Theologische Revue*, of Münster i. W., by a competent Catholic critic, the Rev. Dr. Alphons Steinmann.

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Literary Briefs

—"A Manual of the Ceremonies of Low Mass," by the Rev. L. Kuenzel, priest of the Archdiocese of Dubuque, is intended for seminarists. The rubrics are presented diagrammatically and so arranged as to enable the student to retain them with comparative ease. (Fr. Pustet Co., Inc.; \$2.50 net).

—"Moods and Memories" (the Devin-Adair Co., \$2 net), is the title of a collection of verse of more than ordinary merit by Edmund Leamy. "Love Songs" are the best. The author is also interesting in his "lighter vein," as when, for instance, he assails the prohibitionists:

"Go, kill-joy prohibitionists,
Ye bigot prohibitionists,
Forever be ye thirsty, lads,
With only wine to drink!"

—"And You Shall Find Rest to Your Souls," a 54-page booklet, 32mo., by Francis Jerome, is intended as a first help to inquirers into the truth of the Catholic religion. It was written for an aged person who, throughout a long life, had never before been brought into contact with Catholic teaching, and through the grace of God converted that person. The author deals, in five chapters, with "Christ and His Church," "The Gift of the Holy Ghost to the Church," "The Petrine

Office," "The Rule of Faith and the Infallibility of the Church," and "Divisions in the Church." (B. Herder Book Co.).

—"Pragmatism Refuted" is the title of a doctoral dissertation, in which the Rev. John H. Stromberg, Ph.D., D.D., from the standpoint of scholastic realism, examines some curious contentions of Prof. Wm. James's pragmatic teaching, especially his assertion that "the metaphysical attributes of God have no practical or moral significance." The author's analysis of James's confused conception of knowledge and truth is good and the refutation of them strong and convincing. (Benziger Bros., Chicago, and Diederich-Schaefer Co., Milwaukee, Wis.; 80 cts. post-paid).

—Under the rather large title, "The Foundation of True Morality," Father Thomas Slater, S.J., in a slender duodecimo volume of 88 pages, discusses "Man as a Moral Agent" "Legalism," "Casuistry," "Counsels and Precepts," "Sin," and "Grace." The *raison d'être* of the booklet is to set forth the difference between the Catholic and the Protestant conception of Christian morality. Fr. Slater pleads for a sound and universally accepted code of ethics "which could be introduced into all schools. "The world would then have, at least, a moral standard by which human actions could be judged. It would go a long

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way toward forming a healthy public opinion on all moral questions." (Benziger Bros.; \$1.25 net).

—In a well-written C.T.S. pamphlet, "Have Anglicans any Right to Call Themselves Catholics?" Mr. Herbert E. Hall, of Corpus Christi College, Cambridge, shows that Anglicans, because of their separation from Rome and the Catholic episcopate throughout the world, are not entitled to the use of the term Catholic, either in its historical or its institutional sense, and that moreover, not even in their own application of this term to their church which, though separated from all others, has retained valid orders and the Catholic faith, have they any right to the title. The reason is the Elizabethan origin of their sect, the deliberate alteration of religion made at the time, and the loss of apostolic succession. "Devout Anglicans," he concludes, "if really in good faith, and especially if baptized, may belong to the Church by *desire* and *intention*, but outwardly they are separated from her and so may not rightly call themselves by her name." (B. Herder Book Co.; 10 cts.).

—"Talks to Nurses," by the Rev. Henry S. Spalding, S.J., fills a real want. The subtitle, "Ethics of Nursing," describes the object and character of the book more precisely. We have had plenty of books for nurses filled with practical advice and wholesome admonitions. But this is the first, so far as we know, which instructs them in their rights and duties on the secure basis of Christian ethics. The author stresses especially the principle, often lost sight of now-a-days, that one innocent person may never be killed to save another innocent person. His application of this principle to such questions as euthanasia, birth control, etc., is as uncompromising as it is convincing. We are glad to see the recommendation of Fr. Charles Copen's "Moral Principles and Medical Practice," a book which has not been as widely circulated as it deserves to be. "Foester," on p. 76, is a misprint for "Foerster." Dr. F. W. Foerster (who by the way, is no longer

"of the University of Vienna"), is an author whom Catholics should be exceedingly cautious in following, because his entire world-view, as the Rev. Dr. F. X. Kiefl shows in a recent volume, is based on the erroneous doctrines of Schopenhauer. (Benziger Bros.; \$1.50 net).

Books Received

Almanach Catholique Français pour 1920. Préface par Mgr. A. Paudrillart. 448 pp. 12mo. Paris: Bloud & Gay, 5 fr. net.

Grundsätzliches zur Charakteristik der neueren und neuesten Scholastik. Von Franz Ehrle, S.J. iv & 32 pp. 8vo. B. Herder Book Co. 25 cts. net. (Wrapper).

Soll die Religion national sein? Erläuterungen und Unterscheidungen von Otto Zimmermann, S.J. iv & 121 pp. 8vo. B. Herder Book Co. 45 cts. net. (Wrapper).

Das Jesuitengesetz, sein Abbau und seine Aufhebung. Ein Beitrag zur Kulturgeschichte der Neuzeit. Nach den gleichzeitigen Quellen von Bernard Duhr, S.J. viii & 166 pp. 8vo. B. Herder Book Co. \$1.20 net. (Wrapper).

Die Grundlage des Völkerrechts. Von Viktor Cathrein, S.J. viii & 108 pp. 8vo. B. Herder Book Co. 60 cts. net. (Wrapper).

Vom Sozialismus zum Priestertum. Von Ilmo Camelli. Deutsch von Dr. Carl Müller. iv & 180 pp. 12mo. B. Herder Book Co. \$1.10 net.

My Rosary, or "The Beads." 32 pp. 32mo. Columbus, O.: John W. Winterich, 59 E. Main Str. (Wrapper).

Catholics and the Pope. Augusta, Ga.: Publicity Department of the Catholic Laymen's Association of Georgia. 30 pp. 32 mo. (Wrapper).

Arthur Preuss: Étude sur la Franc-Maçonnerie Américaine. D'Après Différents Ouvrages Faisant Autorité. Traduit, avec l'Autorisation de l'Auteur sur la Seconde édition Américaine par Mlle. A. Barrault. xiv & 324 pp. 8vo. Paris: Bureaux de la Revue Internationale des Sociétés Secrètes, 96, Boulevard Malesherbes.

Music.

Lyra Angelica II'. Motets in Honor of the Bl. Sacrament and the Bl. Virgin Mary. For Three Equal Voices (Women or Male), with Organ Accompaniment. By Joseph Vranken. New York: Joseph Fischer & Bro. Score, 80 cts.

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September 15, 1920

How the English Channel Was Guarded

In his somewhat technical book, "The Dover Patrol, 1915-1917" (Doran), Admiral Sir Reginald Bacon relates the doings of the small sea force which throughout the war protected England's narrow channel of communication with her French allies and her army overseas.

To most readers it will be a revelation to learn how meager were the forces that guarded the English Channel. A few almost obsolete destroyers, half a dozen monitors, and a miscellaneous assortment of odds and ends of vessels, drifters and trawlers, and so forth, not only protected England from invasion at her most vital point, but protected the vast quantity of shipping that passed through the channel and convoyed safely back and forth between the English and French ports the huge armies and their stores and provisions. At no time, according to Admiral Bacon, was the force at his disposal anything like equal to that which the Germans could have sent out from the Belgian ports under their control.

If only the positions had been reversed, is the Admiral's constant cry, what wouldn't we have done! If the Germans had been led by a Jean Bart, according to Admiral Bacon, they could have sallied forth from the Belgian coast, smashed up the Dover Patrol, and done incalculable damage to the shipping in the channel and the port of Dover itself. But the Germans were not alive to their opportunities; they were not a hereditary sea power, and their traditions were military, not naval. The essence of naval warfare is to take risks, to act on instinct; the essence of military warfare is to wait for a sure thing, to act on accurate information. That, in Admiral Bacon's view, is the explanation of the Germans' failure at

sea—they lacked the *flair* for sea warfare which is the hereditary possession of the British; they applied to the ever-shifting sea the principles which are valid on the unchanging land.

Erasmus of Rotterdam

The *English Historical Review* publishes in its Vol. XXXV, issue for January and April, a sympathetic paper by the Rev. Dr. Whitney, an Anglican minister, on Erasmus of Rotterdam, the friend of Blessed Thomas More, whose wit he rivalled when he said that the Reformation began like a tragedy and ended like a comedy—with a marriage. Dr. Whitney discusses the connection of Erasmus with the Brethren "of the Common Life," or, as he justly prefers to style them, "of the Common Lot," and with the various great men of Europe, including his old schoolfellow, Pope Adrian VI. He lets us see how the great scholar, who had for a long time entertained hopes that the work of Martin Luther would be productive of good, at length realized that salvation lay not that way, and showed how thoroughly he had mastered Luther's fundamental errors by writing against him on free-will. His parleyings with the so-called Reformers had not unnaturally brought upon him from some quarters the accusation of being a heretic; but, avers Dr. Whitney, "nothing caused Erasmus more pain than to be charged with heresy, or even with a leaning towards it. And this was because he was so sure of his own full acceptance of the Church's teaching." "Accordingly he took great, perhaps unnecessary, pains to defend himself [from the charge of unsound teaching about Christ]—not from timidity, for he never hesitated to speak his mind, but because he valued the truth."

The Critic

By JOHN BLACK

I sit upon a little stool,
My feet beneath me curled,
And weigh the winds that come and go,
The flowers that burst, the snows that blow,
The whys and wherefores of the rule
By which this yellow leaf was furled.
I sit upon a little stool,
My feet beneath me curled;
I sit upon a little stool,
Upon a very little stool,
And pass upon the world!

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(Fifteenth Installment)

In March I started for the railroad missions committed to my care. I first visited the roadmaster, Jerry Crowley, at Walnut Ridge. He told me I would first of all have to learn to talk English. I went from there to say Mass in Corning, Peach Orchard, and other places. When I returned, a week later, the roadmaster remarked: "You are awfully slow in learning; you can't speak English yet." Seeing my colored handkerchief, he gave me a white one, and said, "Don't use any more of those colored flags."

When I first came to Pocahontas I boarded for some months with Dr. Esselman. Afterwards I started to keep house for myself, living in a loghouse near the church. The first Catholic child born in Pocahontas had been baptized in this house by the late Bishop Hogan of Kansas City.

I was not very successful in cooking and had all kinds of mishaps. I would drop whole omelets into the fire when I tried to turn them as I had seen cooks doing. Soon, therefore, I engaged a housekeeper. It was not hard to get people to work, and the wages were low. About that time I wrote a booklet inviting German Catholic immigrants to Arkansas. After a few years' experience I would not have had the courage to write another. In the spring of 1880, the first immigrants arrived. Amongst them was August Meyer, who had been teacher and organist at St. John's Church, Cincinnati, and at Jasper, Ind. Mr. Meyer tried to gather all the musical talent he could find, and soon we had a good choir that sang Mass for four voices. Encouraged thereby, I bought a small pipe organ from the firm of Pfeffer in St. Louis. All the money which I paid for it, with the exception of \$75, given by Catholics, was contributed by non-Catholics living in the little city of Pocahontas. The natives were very kind to me, which fact I attributed largely to the popularity of my predecessor, good Father O'Kean.

However, everything did not go smoothly.

My congregation had hardly got a start when bigots put all kinds of obstacles in our way. The stories of "Maria Monk" and other similar calumnies were freely circulated. Every anti-Catholic prejudice was called into play. A preacher wrote a series of articles against the Catholic Church, which, in our day, would not be printed by any paper in Northeastern Arkansas. From a large collection of the *Randolph County Scalpel* of those days, I shall quote but one article, and from this the reader may judge the rest: "It is admitted that Catholicism is increasing in the United States from the following causes: First, the natural increase of the population; second, the immense Catholic emigration. In the absence of accurate statistics, I will venture to suggest that there are as many Irish Catholics in America as in Ireland itself. Third, by artful representation and the offer of cheap tuition, thousands of silly Protestants are induced to send their daughters to Catholic schools. The Sisters, knowing that the future mothers will control the fate of the coming generation, see to it that at least 99/100 of their pupils shall become devout Catholics before they leave the school. Fourth, a few people here and there, either too indolent or too intent on worldly ends, to investigate the religion of the Bible, find it very convenient to join the Catholic Church, which generously proposes to take upon itself the whole of the business of religious thought and investigation. It is such an easy thing to search the Scriptures by proxy, that in my lazier moods I am almost tempted to join the Catholic Church myself. Instead of striving to enter the straight gate praying night and day, believing and living for saving grace, the Church would impart it to me through her sacraments. The Catholic Church is such a great labor-saving machine. Protestantism holds the Apostles' Creed even more sacredly than Catholicism does. It protests only against the glaring corruption and sacrilegious assumptions of Roman Catholicity. It protests against receiving the traditions of man in place of the word of God. Believing that the priestly office and headship of the Church pertain to Christ alone, it rejects with horror the very idea of all priestly and papal assumptions. The unchangeable Catholic Church forsooth! Why every tyro in ecclesiastical history, whose thinking powers are not wholly mortgaged to the Church, knows that Catholicism changes if not with the syllabus of every Pope, at least with the assembly of every ecumenical council. Like the chameleon, it has borrowed from every religion that it has touched. Like an empty barrel which has been tarred and rolled through a heap of rubbish, it has through the ages gathered the odds and ends of all that is corrupt in religion. From the Hindoos it has taken the celibacy of the priesthood, monasticism, penance, and purgatory. In its ceremonies it has appropriated from paganism all that is calculated to catch the gaping multitude. It caught the idea of mariolatry and

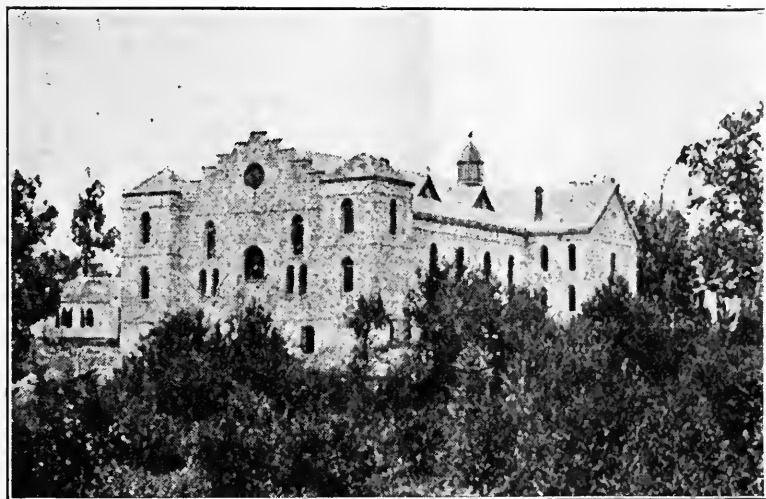
saint worship from the hero worship of the pagans of ancient Rome and Germany. Catholicism is unchangeable only in its persistent maintenance of the supremacy of the Pope and in its undying opposition to the progress of human thought. This unity it has preserved in all the ages of its existence, either by the sword or by the voluntary departure of those who chose to think for themselves."

A priest from Missouri answered some of these diatribes. I was opposed to such a controversy. I did not reply and asked my congregation not to argue but to refute the attacks by leading exemplary lives. In course of time the better elements among our non-Catholic friends took upon themselves our defense, and the controversy died a natural death.

The year 1879 was a very prosperous one, cotton and corn growing in abundance and the

would hear confessions, say the beads with the men, and give them instructions. After Mass and breakfast the section men would generally bring me on their hand car to the next section house, where I would hold services in the same way the following day. Thus I soon learned to speak English, after a fashion, and if, to-day, my English is not exactly classical, my readers can guess the reason.

During the year 1880 about one hundred and fifty new immigrants came into my parish. I built a schoolhouse that fall. Whilst I was at work making shingles for the same, Father Henry Groll, of SS. Peter and Paul's Church, St. Louis, at present the venerable senior of the priests of that archdiocese; V. Rev. Dean F. Stick, of the Diocese of Alton; Mr. Nicholas Büchler, teacher at SS. Peter and Paul's School, St. Louis, and Mr. Bergs, a merchant and former teacher from the same city, came



St. Paul's Church, Pocahontas, Ark.

cotton brought 14 cents a pound, the highest price that had been paid for years.

Chapter IX

WORK AND TROUBLE IN THE MISSIONS

I used to be absent about two weeks every month, visiting the different stations along the Iron Mountain Railroad, from Moark, on the Missouri line, down to Bald Knob, saying Mass in the section houses near Corning, Knobel, Peach Orchard, O'Kean, Walnut Ridge, Minturn, Alicia, Swifton, Newport, Tuckerman, Russell Oliphant, Judsonia, etc. I would send a card to each foreman, informing him of my coming. Usually the two next section gangs would come on hand cars. Mass had to be said at 6 o'clock because the men had to go to work at 7. The evening before I

would visit me. Everyone of them helped to cut a few shingles. On their way from O'Kean, over the rough corduroy road, these gentlemen made all kinds of fun about Arkansas and its people, but I got even with them. It was in the fall, during the cotton-picking season. North of Randolph County, Arkansas, are Carter and Ripley Counties, Missouri, lying in a hilly and poor country. That part of Missouri was then settled very thinly by natives, who lived mostly by hunting and fishing. They were then, and, to a great extent, are to-day a very ignorant and very poor people, no more civilized than the poorest in Arkansas. That day a couple of wagons approached us. The horses were so thin and lean that Don Quixote's Rosinante would have seemed like a race horse at their side. The harness baffled description. Sitting upon the wagons, and following on foot, came

long-haired, unkempt men in rags and tatters, with women and children matching them, and a number of half-starved dogs. My visitors made all kinds of fun about these wagons and people. I kept silent until they were within talking distance. Then I greeted them and asked: "Where do you come from?" They replied: "We come from Ripley County, Missouri, and we want to make some money by picking cotton in Arkansas." I had my revenge on the Missourians!

(To be continued)

The Junior High School

I

What is this "new movement," so much written about in educational journals, and so much talked about at the last meeting of the Catholic Educational Association? An article on the subject by Principal E. P. Wiles of Evansville, Ind., states that "a junior high school is made up of the upper grades (usually the seventh and eighth) of the elementary school and the lowest grade (the ninth) of the secondary school, and organized after the general plan of the secondary school as regards curriculum, nature and method of recitation, instruction, and supervision."

This definition does not apply to all schools of this type, but Mr. Wiles believes it "will not fall far short of this school of to-morrow."

As all discussion about the junior high school involves the six-and-six plan of dividing the field of elementary and high school work, the relation of this plan to the junior high school idea must be kept in mind.

In the first place, there is, as a prominent educator has said, "a breach between the elementary and the high school." Nor is there anything so sacred about the eight years of the present elementary school that the system cannot be changed. As a matter of fact, in Maine, except in the large cities, the nine-year school is the standard school, while in many of the Southern States the seven-year school flourishes.

The eight-year school is a European importation and was a "complete unit" for those for whose benefit it was devised. The children who attended it were not supposed to go further,

and the school itself was "sharply marked off from the higher school."

But the eight-grade schools of our country are not a unit, as shown in the fact that "the present-day course of study is different from that offered in the old-fashioned unit school." Hence there is so much discussion among teachers of re-arranging the entire curriculum of the elementary school. Prof. Judd speaks of the uncertainty now characterizing the relation of the grade school to the high school. For "harsh words are sometimes passed down by high school teachers who find that Julius Caesar and other strictly high-school characters have been kidnapped" by elementary school teachers.

But what does this duplication and conflict of standards really mean? "It means that you can surround the common people of the U. S. by an eight-year school, but they will break out as soon as they can. In America there is to-day in reality no eight-year school. The shell is broken, save only in those unfortunate countries where some arch-conservative is holding it together by devices which repudiate nature."

Some educators assert that twelve is a more important turning point in the life of the child than fourteen. But at twelve the pupil is generally in the sixth grade. It is at this point that the child "begins to look into the larger world" and "is growing into an individual."

Considerations of this kind have been influential in the movement for reorganizing the entire curriculum of the primary school. The favorite plan is to take the seventh and eighth grades from the elementary school and add, or rather prefix them, to the high school. Thus, the traditional eight-and-four years would be re-arranged into the six-and-six years' course. "What is really hoped for in this change," says Principal Wiles, "is a reorganization of the first six grades in order to introduce the secondary school subjects and methods at the beginning of the seventh grade. By such an arrangement the seventh, eighth, and ninth years (the junior high school) constitute an easy transition from elementary to sec-

ondary school studies, methods, and supervision. The shock that has so long been felt by pupils in passing from the traditional eighth grade of the grammar school to the first year of the high school is now no longer present. The transition through the junior high school is easy and natural. A pupil should experience no more difficulty in passing from the eighth to the ninth grade than in passing from the third to the fourth. The entire course of eleven or twelve years should be traversed by a standard gauge of steps."

ALBERT MUNTSCH, S.J.

Elks and K. of C.

To the Editor:

In your Notes and Gleanings, Vol. XXVII, No. 2, you ask: "Are the Elks an organization to which good Catholics ought to belong?" I could not reply as to the "ought," but that many Catholics *do* belong to the Elks is unquestioned. I once lived in a town, the leading Catholics of which took more interest in the local lodge of Elks than they did in the local council of the Knights of Columbus. Members of the Knights, who were also members of the Elks, wore the emblem pin of the latter organization even in church, whereas it was seldom one saw the K. of C. pin on the lapel of a Catholic. Being an Elk was supposed to give one social prestige and to be a help in business also. No doubt the work of the K. of C. in the war has evened matters up a bit, and in the eyes of many timid Catholics has placed the Knights on the same plane with the Elks, so far as prestige is concerned. It ought to have this effect at least. For the Elks were nowhere, as compared with the K. of C., in regard to work done in the war.

By the way, apropos of all this, I find in the latest "Who's Who in America" Charles James McCarthy, Governor of Hawaii, writing himself down thus: "Odd Fellow, K. P., Elk, Democrat, Roman Catholic." That's some combination, isn't it?

DENIS A. MCCARTHY

Arlington Heights, Mass.

How Stories Grow

To the Editor:

One of the stories told about Commodore John Barry, of the American Revolutionary Navy, is that when he was hailed by a British vessel with the query, "Who are you?" he made this reply: "I'm saucy Jack Barry, half Irish, half Yankee—who are you?"

The late Martin I. J. Griffin, of Philadelphia, but for whose passion for the truth, combined with unflagging industry, we should know very little about Barry, used to say there was no evidence whatever to support the foregoing story. The dignified character of Barry, Mr. Griffin used to assert, rendered it highly improbable that he ever referred to himself as "saucy," while the name "Yankee," which in our day has become a title of honor, in those days referred only to New Englanders and was looked upon as a reproach.

The most recent version of the story is to be found in the *Sinn Feiner*, a new publication, issued in New York. It varies the story by making Barry reply: "Who's *tyrant's slave* are you?"

It is interesting to note how the story grows with the years. But meanwhile it is well to remember that Mr. Griffin, who made an exhaustive study of all the material bearing on the life and character of Barry—who, indeed, may be said to have discovered Barry to the present generation, declared that there is no contemporary warrant for the story, and that the personality of Barry was such as to make it quite improbable that he should have expressed himself in those terms.

Mr. Griffin used to say, regarding statements about historical characters and events: "If it is dramatic, it is very likely not true."

DENIS A. MCCARTHY

—The supplementary volumes to the Encyclopaedia Britannica, promised long ago, are now being prepared under the editorial direction of Sir Hugh Chisholm. They will be three in number and will be issued in editions uniform with both the large-size volumes and the Handy Volume imprint of the work.

Hindenburg's Memoirs

Marshal von Hindenburg is a much livelier writer than Ludendorff, and there is ample evidence in his biography ("Out of My Life," by Marshal von Hindenburg; translated by F. A. Holt) that he has the making of a capital journalist. That, however, is hardly the main interest of a book by Hindenburg, to which people look rather for enlightenment on the events of the war than for a display of the literary graces. As history Hindenburg's book is, especially when compared with Ludendorff's, frankly disappointing. Ludendorff did give a scientific account of the war so far as he understood it, but in Hindenburg's book the party pamphleteer overpowers the military historian. This is no frank presentment of the military events of the war, but an engaging pamphlet in defence of the militarist party and of its conduct of the war.

Hindenburg follows Ludendorff extremely loosely in his argument. The argument is in brief this: Up to 1916 the war, in spite of the heroism of German troops, went ill for the Germans, and when Roumania at the end of that year came in on the side of the Allies, German military fortunes were almost at their lowest ebb; it was then that Hindenburg and Ludendorff were called in to repair the mistakes that had been made, but it was too late; after great achievements they were defeated not by the enemy's superior skill or bravery, but by the outbreak of revolution at home, due to the failure of the political rulers of the country.

That is the militarists' apology for the defeat of Germany in the war, and the main argument common both to Hindenburg and to Ludendorff. But whereas Ludendorff sticks very doingly to his text, Hindenburg handles it with greater freedom and also in much better temper. Ludendorff hardly relaxes for a moment from the stern business manner of a Chief of Staff; Hindenburg, on the contrary, indulges the romantic and the sentimental vein, and rather poses as the man who can understand an opponent even though he cannot agree with him. There is little in this

book of Ludendorff's intense bitterness against Austria, though he does say of Count Czernin that his processes of thought ran to a mania for self-abnegation. As examples of Hindenburg's sentimental vein may be quoted his story of an English private soldier—a prisoner employed in carrying German wounded to the field hospital:

"A severely wounded German private far nearer death than life raised his stiffening arm and groaned to his bearer who was bending over him, 'Mutter, Mutter.' The English ear understood the German sound. The Tommy knelt down by the side of the grenadier, stroked his cold hand, and said, 'Mother; yes, Mother is here.'"

Hindenburg tells us a great deal more of his early life than Ludendorff, and after all that has been written about him as the plain regimental officer, it is rather surprising to discover that he had seen so much of court life. He fought with some distinction in the war with Austria and at St. Privat and Sedan in the French War. In 1878 he was transferred to the General Staff, and came under the influence of Verdy du Vernois. Among his friends were Freytag-Loringhoven and von Bronsart, the younger. When the Great War broke out he was in retirement. On August 22 he was sent for by the Emperor and put in command of the operations on the East Prussian front, with Ludendorff, whom he had not hitherto met or heard of, as his Chief of Staff. As Commander of the Eighth Army he obtained the wonderful victory of Tannenberg, which made him the most famous man in Germany.

But, invidious as these comparisons may seem, no one can read Ludendorff's and Hindenburg's books without feeling quite sure that the real author of the plans that led to that victory was not Hindenburg, but his Chief of Staff. Hindenburg always speaks of him in terms of affection. Their relations, he says, were like those of a happy married life. One suspects that Ludendorff supplied the ideas and Hindenburg their prestige. Yet the pair did not get their own way. After Tannenberg, Hindenburg

burg believed that if he had been given sufficient reinforcements he could have inflicted blows upon Russia from which she would never have recovered. He does not go so far as to say that if Germany had at the beginning of the war remained on the defensive against France and attacked Russia, the war might have ended differently, though that proposition evidently had crossed his mind; but he does hold very strongly that after the trench war had set in in France, Germany ought to have given her whole offensive energy to the Eastern front.

The attack on Verdun he evidently regards as a crowning mistake. "Why should we persevere with an offensive which exacted such frightful sacrifice and, as was already obvious, had no prospect of success? Instead of the purely frontal attack on the northern arc of defence, which was supported by the permanent work of Verdun, would it not be possible to use the configuration of our lines between the Argonne Forests and St. Mihiel to cut the salient off altogether? It must be left to the future and unprejudiced examination to say whether these questions were right."

Hindenburg on this point can hardly be said to be unprejudiced. He believed that he could have overthrown Russia in the winter of 1915 if he had been properly supported, and up to the end of 1916 this belief evidently dominated his views on the strategy of the war. He was prepared, if fresh troops could not be raised, to take them away from the Western front, even though that meant evacuating part of the occupied territory. From this point of view it is interesting to remember that the first strategic movement of Hindenburg on the Western front, after he had succeeded to the Supreme Command, was the retreat from the area of the Somme battlefield.

Hindenburg is much less full than Ludendorff on the events of 1917; and he has much less to say, perhaps for reasons of discretion, about their politics. But he does add one or two contributions of great interest. He greatly admires Byng's conduct of the opening

stages of the Battle of Cambrai in the late autumn of 1917. His compliments to the British Army are not without their sting; but it is interesting to find him recognizing the greatness of a battle, the true significance of which has never quite been realized.

Hindenburg adds very little to our knowledge of the events of 1918. Like Ludendorff, he gives October 8th as the date on which the German star definitely waned. Neither he nor Ludendorff seems to have suspected how serious the German position was becoming; for Hindenburg tells us that the whole object of the offensive against Reims was to clear ground for a final attack on the British army in the North, which was to put England out of the war. When, therefore, the British, Canadian and Australian troops showed in front of Amiens that they were capable of a successful offensive, he seems to have made up his mind that the war was as good as lost. The probability of defeat was converted into a certainty by the energy with which the British followed up this victory; and though Hindenburg does not do justice to the amazing succession of British victories that followed, he is fairer on the whole than Ludendorff. As a convinced "Easterner," he naturally makes the most of the Bulgarian surrender and the British victories in Turkey as contributing causes to the definitive defeat.

He ends the book by expressing his firm belief in the restoration of the monarchy.

—Mr. Matthew J. W. Smith who edited the *Denver Catholic Register* for the past seven years, has given up the position and entered St. Thomas Seminary to prepare for the priesthood. In announcing the change the *Register* says: "Perhaps some day he may return to editorial work as a priest, for there are not many men trained both in journalism and ecclesiastical science, and the need of Catholic editors is very great." But a man need not study for the priesthood in order to acquire the theological knowledge necessary for a Catholic editor, does he? We trust Mr. Smith has a true vocation for the priesthood and hope he will return to the journalistic profession, for he made a good editor even without being trained in ecclesiastical lore.

Virgilian Legends

It is common knowledge that during the Middle Ages Virgil was held to be sometimes a prophet, sometimes a sorcerer, sometimes a philosopher, but the full richness of these tales can only be realized by reading the essay in which M. E. Rodocanachi ("Études et Fantaisies Historiques," 2nd Series; Paris: Hachette) has gathered together the legends from Comparetti, Genthe, and Leland.

The idea that Virgil was a prophet rests, of course, on that famous passage in the fourth eclogue, addressed to Marcellus, but held by Christian apologists to foreshadow the coming of the Messiah. Jean d'Outremeuse, a fourteenth century writer, went further, and gave an enthusiastic account of how Virgil taught the Egyptians and Romans their catechism. Virgil (like other authors) became the prey of commentators, and the *Æneid* was interpreted by Fulgentius in a manner which would have caused its author considerable astonishment. Thus the three words "Arma," "Virum," and "Primus," represented symbolically (according to Fulgentius) the three degrees of human life—"to possess, to govern one's possessions, to perfect the things governed."

Later writers, anxious to prove Virgil's learning, asserted that he had studied at Toledo and other universities. In one tale he appears as an Arab from Cordoba, and in the "Dolopathos," a fourteenth-century poem, as a school-master.

Naples preserved a number of Virgilian legends, many of which refer to his tomb. The superstition of Neapolitans is almost proverbial. If Petronius may be credited, they were absurdly worried about omens and magic rites, while even to-day many Neapolitan peasants wear a charm to keep off the evil eye. Their southern imagination was fertile in stories of the great poet. Virgil was supposed, through his magic, to have saved Naples from a great earthquake; he was said to have made a statue of a knight to protect the city from Vesuvius, and it was he who

drove the tunnel through the hill to Pozzuoli. He carried his benevolence so far as to disembarrass the city of rats and leeches, and to invent a market where flesh remained sweet for six weeks. Some of these stories died hard; King Robert once asked Petrarch if Virgil really made the grotto at Pozzuoli, to which Petrarch sensibly replied that he had heard Virgil was a poet, but never that he was a navvy.

NOTES AND GLEANINGS

—Archdeacon R. H. Charles, the well-known Anglican theologian and scripturist, has just published a commentary on "The Revelation of St. John." The work contains the Greek text with an entirely new translation, in which Dr. Charles has sought to recover the poetical form in which the seer is believed to have written so large a part of the Apocalypse.

—The "Ku Klux Klan," of Civil War memory, has been revived in Florida. Its announced purpose is to inculcate "the sacred principles and noble ideals of chivalry, pure patriotism, American ideals, etc." Its true character is evident from the provision that "only native-born Americans who believe in the tenets of the Christian religion and owe no allegiance to any foreign government, political institution, sect, or people are eligible for membership."

—The Holy Father desires that the fifteenth centenary of the death of St. Jerome be commemorated throughout the Christian world by conferences and publications apt to call the attention of Catholics as well as non-Catholics, Orientals as well as Occidentals, to this eminent Doctor of the Church, his life and writings. Let us hope that the centenary will result in an adequate biography of St. Jerome and a thoroughly critical edition of all his works, including his letters.

—The ninth edition of Hugo Riemann's great "Musiklexikon" has just appeared in Germany. It was planned for Riemann's seventieth birthday, but he died before the work was completed. Since the publication of the first edition, in 1882, Riemann's encyclopedia has been regarded as the main source-book for information on musicians and musical topics. Riemann was himself a skilled musician as well as a serious student of music. His "Musiklexikon" has no equal in any other language.

—Cardinal Gasparri has addressed a letter to the Abbé Jules Delporte of Roubaix, in which he says that the Holy Father favors the adoption of the Roman (*i. e.*, the present Italian) pronunciation of Latin because it is "the one ever living at the center of Catholicity" and bids fair to make Latin a true

world language and thus aid in establishing that Christian Society of Nations which is so desirable in the interest of an enduring peace. The Cardinal's letter is printed in full in *Les Nouvelles Religieuses*, Paris, Vol. III, No. 14.

—There is a possibility that Germany, owing to lack of financial support, may have to abandon the publication of the *Monumenta Germaniae Historica*. This would be a real calamity and all scholars regardless of nationality, would regret such action.

—A new book by Prof. Eugen Steinach, of Vienna, titled "Verjüngung durch experimentelle Neubelebung der alternden Pubertätsdrüsen" (Berlin: J. Springer Verlag) is creating quite a stir in German-speaking Europe. Prof. Steinach has been working for a number of years on the idea of rejuvenating man by a simple operation on the glands of adolescence. His reputation among scientists is good, and a number of disinterested physicians have passed favorable opinions on his theory and method of operation. No doubt the work will soon be available in an English translation.

—The *Echo* (Vol. VI, No. 31), says in a news report from Rome that Archbishop Mannix has been counselled by the Holy See to use moderation in discussing political questions, and adds: "Cardinal De Lai became convinced that Archbishop Mannix had exceeded proper expression of his opinion, just as some of his Belgian and French colleagues had during the war, and, therefore, addressed to him the same exhortation to be moderate as was sent to Cardinal Mercier and some of the French bishops." This is the first time we have seen it stated in public print that Cardinal Mercier was counselled to be moderate by the Holy See during the war.

—The movement in the Anglican Church in favor of abolishing seat rents will be watched with sympathy and interest by all creeds. It has recently found an ardent advocate in the Bishop of Birmingham, who announces that he will in future refuse to consecrate any church unless it is absolutely free. The Dean of Lincoln says that since the abolition of seat charges for the beautiful oratorios in Lincoln cathedral the attendance has been better than before and the financial results are entirely satisfactory. There are so many better ways of raising church funds that one wonders how long this antiquated and unsatisfactory custom of renting pews or seats will continue.

—In the London *Tablet's* correspondence columns there recently took place a discussion of the merits of the so-called Roman Catechism, "the best summary in one volume of Catholic doctrine published since the time of the Apostles." Attention was called to the only existing English translations of this admirable work, that by John Bromley (London, 1687) and that by the Rev. J. Donovan,

D.D. (Dublin, often reprinted). Both are slavish, stilted, and antiquated, and there is a demand for an adequate modern translation of this excellent work which is still the best that can be placed in the hands of educated laymen, Catholic or non-Catholic, who desire to study an authoritative statement of Catholic doctrine.

—Señor Blasco Ibáñez's novel, "Mare Nostrum," just translated into English, is almost a complete catalogue of the contents of the Mediterranean Sea, with a history of shipping thrown in. In the words of a reviewer in the *Manchester Guardian* (Vol. III, No. 6), the author "has packed more material into his book than it will hold" and "in rearranging the contents seems to have thrown away the material that mattered and left a great deal of irrelevant lumber." Ibáñez is a much-overrated writer and his popularity, artificially fomented, is already on the wane. When he comes back to America next year, as he has threatened to do, this Spanish anti-clerical will probably find that he and his writings are forgotten. The sooner the better!

—At the international Boy Scouts' Jamboree, in London, England, a few weeks ago, the chief scout said the object of the meeting was to aid in the restoration of peace among the nations and to make wars impossible in future (*Manchester Guardian*, weekly ed., Vol. III, No. 6). There were many thousands of boys present, drawn from over a score of nations, but the international harmony was by no means complete. Germany, Russia, and all the other so-called enemy countries were not represented. "Surely the after-war ban might be forgotten in the cause of boyhood," significantly comments the *Guardian*, and adds: "The boys of Germany and of Russia have nothing to do with the solemn and devastating quarrels of their elders." Are the Boy Scouts to be used as an instrument for establishing Mr. Wilson's League of Conquerors?

—The *Statesman*, of Toronto (Vol. III, No. 31), says that Canada is no longer willing to kowtow to British Imperialism. "The war has revealed to us the hideous enormity of Imperialism—the last refuge of the militaristic governing classes. With Germany in the dust, the eyes of the world are turned to England. For there Imperialism has been pushed into the limelight by the Peace Treaty and its aftermath of wars and rumors of wars. Against this dark, forbidding background—with its leprous sores in both Eastern and Western countries—the Canadian people have discovered that, in genius and temper, they are American, not European, and that their country can have no lot or part in the future quarrels of European nations. Canada to-day would not produce a corporal's guard in defence of the Imperial domination and tyranny in India, Egypt or Ireland."

—In the June number of the *Trestle Board*, a Masonic organ published on the Pacific Coast, Herbert H. Piper discusses marriage between Masons and Catholics. He thinks that Father Schmitt is perfectly correct in saying (in his pamphlet "How to Get Married"), that Catholics should not marry non-Catholics, and urges that no man who has married or proposes to marry a Catholic woman should be admitted to Masonic fellowship, for the reason that he will most likely become negligent in his duties towards the lodge, and his children will grow up without a proper appreciation of Masonry, which, in his opinion, would be a great evil. There are even stronger reasons why Catholic women should not marry Masons. Masonry is a religion, and all the arguments against "mixed marriages" given by Father Schmitt and other Catholic writers apply *a fortiori* to marriages of Catholics with Masons.

—For the Dante sexcentenary the Società Dantesca purposes to issue next year an edition of Dante's works in one volume. This new edition will be the fourth single-volume edition of the writings of the great Florentine poet. The first was the well-known "Oxford Dante," published in 1894, now in its third edition. The second was the privately printed beautiful "Ashendene Dante," issued by St. John Hornby, in 1909. The third was that published by Barbèra at Florence, in 1910. It need hardly be said that the new edition will be awaited with lively interest by Dante students in every part of the world. The complete critical edition of the works of Dante, which was to have been published in 1921 under the title, "Edizione Nazionale," had to be postponed indefinitely, owing to the war. We wish the Società Dantesca godspeed in its task in Dante's own words: "Se tanto lavoro in bene assommi!"

—Messrs. Martin Hardie and Arthur Sabin have edited a large book on "War Posters" (London: A. and C. Black). It is a curious piece of war literature, giving a record of national psychology in the war, as it expressed itself in its public appeal. The work would perhaps be more illuminating (as well as more humiliating, for England, at least) had the authors selected not only the best, but the average pictorial and textual appeals by war poster. These are touched upon in the remark that "in the early days Great Britain produced posters cheap in sentiment and conveying vulgar appeals to a patriotism already stirred far beyond the conception of the artists who designed them or the authorities responsible for their distribution." The French posters are curiously gay and tender in their appeal. The American posters run to triviality and literalness. The German war posters, as a whole, make the most powerful body of pictorial appeal with their hard and tense designs, and seem to express most clearly of all the burning war spirit that is behind them.

—When this country entered the war many of the safeguards that had slowly been built up to protect children in industry were relaxed, and since then child labor has steadily grown, especially in the Middle West. The *N. Y. Post* prints some alarming statistics on the subject, compiled by the director of the Vocational Guidance Bureau, of Chicago. Among the reasons given for the increase of child labor are: economic pressure in the home, resulting from the H. C. L.; the attraction of high wages; the discovery of employers that women and children can often do the work of men, etc. To these causes may be added the laxness to which we became accustomed during the war. The heat of a political campaign does not provide a good atmosphere in which to press this question; but thirty-five State legislatures will be holding sessions next year, and the fathers and mothers of the nation ought to join wholeheartedly in the efforts made by various social agencies to secure the legal protection which the children of America need.

—The *St. Joseph (Mo.) Catholic Tribune* (Vol. 42, No. 27) gives prominence to a news report from Meyersdale, Pa., in which it is stated that the local Catholic church not long ago closed its doors that its members might attend services in the Protestant church, and vice versa. The interdenominational services held in the Catholic church were predominantly "patriotic." The choir

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sang "The Star-Spangled Banner;" the Methodist minister gave a brief invocation; Father Brady, the Catholic pastor, recited the Litany of Loreto and then delivered "an eloquent and touching eulogy on Mother Love." This was followed by a beautiful rendition of "Nearer, My God, to Thee," after which the Methodist minister spoke on the influence the word *mother* exerted on our soldiers. Prof. Leith sang a tenor solo, "Mother of Mine," Gus Damico sang "O Salutaris," and the "Tantum Ergo" was sung by Miss Regina Foy and Mr. Damico. This apparently closed the service. Is such mixing with heretics in divine worship in conformity with the spirit of the Catholic Church?

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Literary Briefs

—Father D. A. Casey, editor of the *Canadian Freeman*, has published another collection of verses in book form, under the title, "Leaves on the Wind," with a preface by the Rev. J. B. Dollard. The poems which make up this volume show that the author's poetical powers have matured and strengthened since the publication of his first collection, "At the Gate of the Temple." In the words of Dr. Dollard, Fr. Casey "now strikes the lyre with full assurance and melody, and there is no mistaking his inspiration and his message." (Toronto: McClelland & Stewart; \$1.25).

—"Catholics and the Pope" is the title of a little pamphlet, containing a series of questions submitted to the Catholic Laymen's Association of Georgia, and the answers given to these questions. The collection is typical in that it fairly covers the thought of the average non-Catholic inquirer. The answers are, for the most part, correct and to the point, though a few, notably No. 2 and No. 51, had better be rewritten. No. 2 is misleading and No. 51 tackles the question from the wrong angle. Copies of this useful pamphlet can be had from the Catholic Laymen's Association of Georgia, which is doing valiant work for the defense of the faith in a benighted part of the country. (Address, 107 Ninth Str., Augusta, Ga.).

—"My Rosary, or 'The Beads,'" is a little brochure containing a brief explanation of this beautiful devotion, with appropriate meditations and prayers. We regret that the compiler repeats the historical fiction that the Rosary "was revealed to St. Dominic by our Blessed Mother herself, about the beginning of the thirteenth century." This is untrue. Substantially the devotion is much older, while in its present form it can be traced to Alan de la Roche. St. Dominic probably knew nothing about it. For the rest, the little brochure is well adapted to its purpose. There are fifteen pictures illustrating the different mysteries of the Rosary. (Columbus, O.: John W. Winterich, 59 E. Main Str.).

—Of a "Short Requiem Mass with Absolution and Responses," by G. M. Campagno (San Francisco: Gracyse Pub. Co.; 60 cts.), the publishers tell us: "We are introducing to you through this sample copy the new 'Short Requiem Mass' by G. M. Campagno, an Italian-American composer and organist of recognized ability. The mass is edited in conformity with the *Motu proprio* of His Holiness the late Pope Pius X. and is unsurpassed in its religious beauty and fervid harmonies." If this product had been submitted to the *ensor librorum* of the Archdiocese of San Francisco, it would probably never have seen the light of day. The music (?) has not even the excuse of being correctly written, but is without merit of any kind. The

fact alone that about two-thirds of the liturgical text have been omitted should be sufficient to keep anyone from purchasing this outrage upon the Mass for the Dead.—J. O.

—The sixth volume of the "Geschichte des deutschen Volkes vom dreizehnten Jahrhundert bis zum Ausgang des Mittelalters" by Dr. Emil Michael, S.J., deals with the political history of the German people from the death of Henry VI, which marked the débâcle of the great empire he had created, to the death of Pope Honorius III (1227). The author allows the sources to speak whenever possible, and devotes particular attention to the causes of the civil war that followed the demise of the ambitious Henry, who was the last emperor to attempt an effective control of all Christian nations. A number of disputed questions are discussed in the appendix. Dr. Michael died shortly after the completion of this volume. It is a pity he could not have lived until his monumental work was completed, for it would have adequately and worthily filled a hiatus in German Catholic historical literature. We hope the one or other of the eminent historian's pupils will complete the task he left unfinished. (B. Herder Book Co.; \$3.75 net).

—Hermann Bahr, who in his war diaries returned again and again to the circumstances of Adalbert Stifter's life and the phases of his genius, devotes a whole essay to criticism and enthusiastic eulogy of his "discovery" ("Adalbert Stifter: Eine Entdeckung": Vienna: Amalthea-Verlag). He complains that the histories of German literature have neglected Stifter, and quotes with indignation a paragraph from one of them, in which the German-Bohemian poet and novelist is calmly put side by side with Paul Heyse! Bahr will have no less a comparison than with Goethe, and proceeds to describe Stifter's "Nachsommer" as "Our Austrian Wilhelm Meister," and the novel "Witiko" as the only high-class work of its kind since the "Promessi Sposi." The remainder of the essay is devoted to a consideration of the peculiar and individual characteristics of the Austrian genius, of which Bahr regards Stifter as the supreme expo-

nent in literary art as well as in moral and intellectual character.

—"St. Jeanne d'Arc, the Maid of Orleans: A Historical Drama in Six Episodes," by Flavien Larbes, Friar Minor (Cincinnati, O.: Fr. Pustet Co., Inc.; \$1.50 net), is but one of numerous illustrations we might adduce of the noble tendency obtaining among people of German blood to honor those to whom honor is due, even though the person honored belongs to a hostile race. St. Jeanne d'Arc was one of the heroic figures of the world's history. Her initiative and constancy several centuries ago saved France from becoming what she now seems fated to become: a province of England. The tragedy of the Maid is well delineated in the six "episodes," as the author calls them, of this drama. Grand in its simplicity and beautiful in many of its passages, the play must appeal to every reader who has preserved a sense of what is true and good. We would not, of course, call it a masterpiece; yet we felt in its perusal that a masterpiece might one day be expected from the youthful author. The Catholic amateur stage should not neglect the opportunity of adapting this excellent drama to its needs.—J. E. R.

—"XV Missionary Hymns" (words by Evelyn L. Thomas, music by Annie D. Scott; English Catholic Truth Society) are smoothly written little compositions, which are rather too subjective and glee-like to be used in public worship, but will serve very well for private devotions in the home. They may be sung in unison or by four mixed voices. In "Missionary Mass Hymns" (Techny, Ill.: Mission Press S. V. D.; 15 cts.), Mr. Al. Karczynski offers a setting of the first seven poems by Mrs. Thomas, mentioned above, and destines them to be sung during the various parts of low mass. The author is a musician of talent and possesses the church-hymn style. Each number produces its own atmosphere, conducive to recollection and devotion. The key chosen for all the numbers is no doubt agreeable to the majority of voices; but for the sake of variety, and to maintain the interest of singers

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and congregation, it would seem desirable for the organist to transpose one or more of the hymns a half-tone or even a tone higher or lower.—J. O.

—"Bolshevism in Russia and America," by the Rev. R. A. McGowan, of the N. C. W. C. Social Action Department, is the first attempt by a Catholic American writer to describe Bolshevism as it is, not as it is alleged to be by capitalistic agents or dupes like John S.argo and David Goldstein. "Bolshevism," says the author, "is not an isolated phenomenon. It has its roots in the present scheme of things. It is an angry, impatient protest against the economic and social evils of the modern man. It is a bitter cry against Capitalism. . . . As long as Capitalism stands we are not safe from revolution. Out of Capitalism comes the demand for the evolutionary and political Socialism of the American Socialist and the revolutionary, industrial Socialism of the Bolshevik." Bolshevism, *i. e.*, radical Socialism, has but few adherents in this country at the present time, but "our social unrest can easily grow to revolutionary proportions, unless concerted and far-reaching action is taken to right the economic wrongs which are the soil from which revolutions spring." We recommend Fr. McGowan's brochure, which is published by the Paulist Press, 120 W. 60th Str., New York City.

—Can we not dispense with binding till the materials of books become cheaper? asks "Lector indigens," and continues: "There are libraries, to be sure, but there are books which the scholar must needs buy, his tools, without which he cannot work. He is not often rich enough to pay for expensive books. Not only the poor scholar suffers, but the ordinary undergraduate and the schoolboy (or rather the long-suffering parents of these). A long-suffering race we are, to be sure, and willing to make allowance for the commercial difficulties of the producers and vendors, of books. But it does seem as if English books cost more than French and Italian books. This does not stop the output of

novels, and poets seem ready to pay for the publication of their verses. But what of scholarship and research? These, too, must flourish if English letters are to hold their proper place in the world's estimation. They are much handicapped by the high cost of printing and publishing. Is there no remedy?"

—"In "The Dollar Against the Man," a pamphlet of 77 octavo pages, Patrick Pittman Carroll contends that "the real and only cause of unrest under the flag of democracy" is our national bank system, which he denounces as unconstitutional, undemocratic, and subversive of free institutions because it puts the whole money power of the country into the hands of a few rich men, who use it to control labor and labor's product. Mr. Carroll pleads for an organized movement to amend the Constitution so as to prevent Congress from creating any bank or banks whatever, contracting any national debt, to compel the payment of all existing debts with metallic or paper money, made legal tender for all debts and not redeemable, and to make the U. S. Treasury and the postal savings banks the banks of the American people. We have here simply another aspect of the great problem of "Wealth against Commonwealth," but there is small prospect of the money question being solved until Capitalism is done away with and the nation placed upon a foundation of Christian justice. (Published by the Pigott Printing Concern, Seattle, Wash.).

—The committee in charge of the Sophia Edition of Goethe's works was dissolved, its labors ended, on March 1, 1920. This gigantic edition is divided into four parts. The first consists of sixty volumes of "works in the narrower sense" and two index volumes. The second part contains Goethe's scientific works in fourteen volumes. The third is made up of his diaries, in sixteen volumes, and the fourth contains his letters, in fifty volumes. The work was begun in the early eighties of the last century. The first volume, containing poems, was published in

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1887. That it was not commenced earlier was owing to the fact that much indispensable material in the way of manuscripts was still in the hands of the Goethe heirs. When the last of these died—the Goethe family is now totally extinct—the archives were placed at the disposal of a group of scholars, sixty-seven in all. The introductions make no attempt to interpret Goethe's works. They give a historical account of their genesis and nothing more. The "new" material consists of the original reading of Goethe's works—it was his habit to "edit" a manuscript with unmerciful severity—and the original draft of "Wilhelm Meister," which it was thought was lost forever, only to be rediscovered in 1910.

—Father Ernest R. Hull, S.J., of the *Bombay Examiner*, has published another installment of his "History of England Series," under the title, "The British and Anglo-Saxon Period." The object of this series is not to supply a complete history of England, either political or religious, but to clear up a number of important points, in judging which Protestants differ from Catholics. Fr. Hull does this by a carefully weighed statement of the truth, supported by Catholic and non-Catholic authorities. Such an antidote to the traditional Protestant version of English history is badly needed, and we only regret that Fr. Hull is so placed that he cannot supplement his study of printed standard works by original research in the archives. He modestly describes his series of pamphlets as "a sort of stopgap till something better is published, or at least a stepping-stone to a subsequent edition indefinitely improved." The present installment deals with the history of the British Church and with that of the Anglo-Saxon Church down to the Norman Conquest. Subsequent volumes are to treat of the immediate pre-Reformation period, the Reformation itself, and the post-Reformation era, down to our time. The work is "supplemental and antidotal" and forms a necessary complement to every history of England, with the sole exception perhaps of Lingard's. On the Reformation period one

portion has already been published under the title, "The Spanish Armada." (B. Herder Book Co.)

Books Received

Untersuchungen zu Urkundenfälschungen des Mittelalters. Von Wilhelm M. Peitz, S.J. I. Teil: Die Hamburger Fälschungen. Mit einer Doppel-tafel in Lichtdruck. xxviii & 320 pp. 8vo. B. Herder Book Co. \$3.75 net. (Wrapper).

The Brides of Christ. By Mother Mary Potter, Foundress of the Little Company of Mary. xii & 107 pp. 12mo. Chicago: Matrè & Co.; St. Louis, Mo.: B. Herder Book Co. \$1.35 postpaid.

Father Tim's Talks With People He Met. By C. D. McEnniry, C.S.S.R. Volume III. iv & 187 pp. 12mo. B. Herder Book Co. \$1.50 net.

The "Summa Theologica" of St. Thomas Aquinas. Literally Translated by Fathers of the English Dominican Province. Part II (Second Part), Second Number (QQ. XLVII—LXXIX). vi & 350 pp. 8vo. Benziger Bros. \$3 net.

Bolshevism in Russia and America. By R. A. McGowan. 45 pp. 16mo. New York: The Paulist Press. (Pamphlet).

The Dollar against the Man. By Patrick Pittman Carroll. 77 pp. 8vo. Seattle, Wash.: Pigott Printing Concern. (Pamphlet).

What's the Matter with Ireland? By Ruth Russell. 160 pp. 12mo. New York: The Devin-Adair Co. \$1.75 net.

A Handbook of Moral Theology. By the Rev. Anthony Koch, D.D. Adapted and Edited by Arthur Preuss. Volume III: Man's Duties to Himself. Second, Revised Edition. iv & 183 pp. 12mo. B. Herder Book Co. \$1.80 net.

Catholic Home Annual for 1921. 38th Year. 85 pp. 4to. Illustrated. Benziger Bros. 35 cts.

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October 1, 1920

The Prodigy of Limpias

Under the title, "Limpias and the Problem of Collective Hallucination," Father Herbert Thurston, S.J., in the August number of *The Month* (No. 674, pp. 150-163), begins an important study of the sensational phenomena lately reported in connection with "El Santo Christo de la Agonia," at Limpias, near Santander, Spain (see F. R., No. 15, p. 235).

He starts by summarizing a paper by Father Luis Urbano, O.P., in *La Ciencia Tomista* (Sept., 1919, to Jan., 1920, pp. 153-171; 301-317; 41-52; also reprinted separately). Fr. Urbano, who is not only a distinguished theologian, but also a doctor of science, admits that countless spectators have seen the suffering face of Christ move its eyes, change color, and open and close its lips, while drops of blood trickled down the cheeks. Admitting the possibility of the supernatural character of these apparitions, he declares them nevertheless to be subjective and not objective. He analyzes the testimony of three witnesses, two medical men and a lady, to which Fr. Thurston adds a fourth, that of an English businesss man, published in the London *Universe*, of March 26, 1920.

One point which stands out clearly from the evidence available is that a very considerable proportion of those who go to Limpias (probably the majority) see nothing. The parish priest of Limpias, it appears, has himself never witnessed the prodigy. The only thing he has seen are the crowds of penitents whose confessions he is asked to hear. Furthermore, not all those who see, see the crucifix move in the same way at the same time. Many spectators swoon, or tremble, or show signs of heart attacks or nervous disorders,

either at the moment the prodigy is seen, or subsequently, as a consequence of it. When vision comes, it comes not to the whole assembly, but to individuals or groups, and almost always in the course of pilgrimages or great gatherings, under the influence of sermons, the singing of hymns, or the cries of the people. The movements seen in the crucifix are confined to the face or at most to the bust of the figure. They are slow, but not rhythmical, and occur at irregular intervals. Remarkable effects have followed from these manifestations in the way of conversion and change of life. Some few cures in the physical order have also occurred.

Father Thurston briefly recounts these conclusions of Father Urbano and then, without pronouncing any opinion of his own, proceeds to review some older examples of similar phenomena, which may be subsumed under the general title of "collective hallucination." A hallucination is any sensory perception which has no objective counterpart in the field of vision. It goes without saying that not all hallucinations must necessarily be regarded as deceptive and illusory. "Modern psychical research," says Fr. Thurston, "is pretty generally agreed in classifying that large group of phenomena called 'apparitions at the point of death' as hallucinations, but it is nevertheless admitted that these are often coincidental and veridical. There is no solid body, no material form, where the percipient believes he discerns such bodies and forms, but it may still be absolutely true that there has been some psychical invasion from outside."

We suppose that is about all that can safely be said about the prodigy of Limpias at the present time. A canonical investigation is under way, and, perhaps, it will throw more light on the alleged manifestations.

Epitaph

BY RICHARD ROWE

The grass is green upon her grave,
The west wind whispers low;
"The corn is changed; come forth, come
forth,
Ere all the blossoms go!"
In vain. Her laughing eyes are sealed,
And cold her sunny brow;
Last year she smiled upon the flowers—
They smile upon her now.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Sixteenth Installment)

In the spring of 1880 I had a gallery built in the church for the pipe organ, and a pulpit put up. The painting I did myself. Up to this time I had written all my letters to Bishop Fitzgerald in Latin, and he answered invariably in the same language, but now I ventured to write in English. The salary during this time, and for some years to come, in Pocahontas as well as in the other missions, was very meager. My collections on Christmas and on some special feasts at St. John's Church, Hot Springs, in later years, amounted to more than a whole year's salary in those early days. The Sunday collection in the missions varied between fifteen and seventy-five cents; if it amounted to a dollar or more, it was thought splendid. But the people paid pew rent, when able, and, as they were generally very religious, had many Masses said. The priests were provided with passes, so that traveling was inexpensive. Everything was extremely cheap. Often I bought six dozen eggs for twenty-five cents, three pounds of butter for twenty-five cents, etc. Once I purchased two fresh cows with their calves, in Shoal Creek, for \$4 each. The first horse I bought, a nice young animal, cost me only \$12. Thus living was extremely cheap, and a dollar went far. Still having money on hand from my aversal sum from Maria Stein, Switzerland, I bought some land at about \$5 an acre, hoping that sooner or later Fathers from Maria Stein would settle here and establish a house. It was no speculation, but at different times afterwards, whenever I became sick, I managed to sell a piece of that land to pay my expenses.

In the winter of 1880 I bought three thousand pounds of pork at three cents a pound and we smoked the meat. I also had over one hundred chickens and a cow. Everybody was welcome at my house. I often had the table occupied by a dozen emigrants or country people. The housekeeper never grumbled about the work. Working had not yet gone out of fashion then. During the following summer I sold bacon to the stores at eighteen cents a pound, and I thus was paid more for

the bacon alone than I had paid for the entire three thousand pounds of pork. Our situation was entirely different from that at the present time, and whenever a priest working in a poor mission could not make both ends meet, he could surely rely upon Bishop Fitzgerald's help. He gave the poor missionaries monthly allowances of \$10 to \$25 each, and provided stipends for them. He helped wherever help was needed. The grateful priests and people will never forget him.

The year 1881 started hopefully. The congregation had grown considerably, as newcomers arrived almost every week. The general health was excellent. Everybody seemed happy, and all had great plans and hopes for the future. However, man proposes and God disposes. Pocahontas was now like a Catholic oasis in the midst of a desert, no other Catholic community in the State being within a radius of one hundred miles. I had a large garden, horses, cows and chickens. Early in the morning I would go into the garden to see how things had grown and to do some work. The fresh morning air, the rays of the rising sun, the flowers and vegetables would fill my heart with joy, and I came to like that hilly country on the Black River, and its kind people. I could easily understand why the inhabitants were so attached to their homes. It was proverbial with them that whosoever drank water out of the Black River was sure to return. But days of trial, threatening our very existence were in store for us. The Lord demanded heavy sacrifices, and the evil spirit left nothing undone to destroy this outpost of religion.

On the 3rd of May August Meyer died. He had been a splendid organist and choir leader. Although the solemn services of high Mass and vespers and the processions were continued, nevertheless the choir henceforth lacked the excellence and enthusiasm of former days. For the time being I practiced and rehearsed with the choir as best I could.

The crops that year were an entire failure; everything was burnt up in a long drouth. Many of the families that had come from Europe had by this time spent what money they had brought along, and found themselves in distress. They had no provisions and were unable to buy feed for the cattle which they had bought. Most of them had but a few acres of land cleared. Small wonder that, under such untoward circumstances the people were not only discouraged, but to a great extent dissatisfied. Many a complaint came to me, but I was in the same boat with my people. However, being religious and God-fearing, the people bore these privations with exemplary patience. I tried in every way to encourage and to help them. In order to get some money among the people, I arranged with Frank Roach, roadmaster of the Iron Mountain R. R., that all men could get work on the railroad. They were paid \$1.50 per day, which was a good wage at that time. They sent all the money they could save

home to their families. Thus the people were enabled to live, and they even declined the help that the city had generously offered to needy settlers.

That year my sister, Miss Kate Weibel, now Mrs. Schmucker of Paragould, Ark., taught the parochial school, which was attended by fifty-six children. About half a dozen boys, children of Catholic railroaders, boarded at the priest's house, attending school to prepare for their first communion. They paid ten dollars a month. That was enough in those days to pay for the provisions of the house and to assist the priest, who had not only to keep himself, but also to support to a great extent the church and school. The chief income really came from my visits among the railroaders, and most of this went towards buying the necessary things for church and school.

Many people died during this trying summer, and the priest was kept in the saddle a great deal of the time attending sick calls.

It was in September of this year that President Garfield was shot by an unbalanced man named Guiteau. The news of the assassination was brought to me by a Mr. Meier, who had a butcher shop in Pocahontas. It was in the forenoon. I immediately went to the school house and told the boys to toll the church bell for the dead President. Then I went on a sick call into the country. As I left town, the different Protestant churches also began to toll their bells. My call took me far into the country, and I did not return until about 4 o'clock in the afternoon. How great was my astonishment when, approaching the town, I heard the bell of the Methodist church still tolling. As I came nearer to our own church I also heard our bell. I hurried home and asked the school boys why they were still tolling the bell. They replied they had started first and they did not want to stop until the other bells stopped, and quite naturally the others did not want to stop before my boys stopped. Of course, I ordered them to stop at once. No harm had been done, and patriotism was satisfied.

After the summer heat the people began again to work hard, clearing land and hoping for better days to come. A visit from Bishop Fitzgerald, on the 4th Sunday in Advent, 1881, brought new joy and hope to the congregation. He celebrated solemn high Mass, though with but two deacons. The pomp of a pontifical high Mass was reduced through the want of ministers, but the princely figure of the Bishop made up for it, and when, with his beautiful sonorous voice, he sang the "Sursum Corda," it found an echo in every heart. The Bishop was a grand singer, and all the vestments and ceremonies can never supply for devotion and enthusiasm what a beautifully sung preface will do. The Bishop confirmed fifty-nine persons, of whom quite a number were from the "Irish wilderness," over in Missouri, where, during more than fifty years confirmation had never been administered. (To be continued)

An English View

The threatened revolt of Labor against the present plutocratic and profiteer government of England would not have seemed possible ten years ago, says the *Catholic Times*, of London and Liverpool (No. 2766), and continues:

"The late war has taught much to the workingmen. Never again will they go in their tens and hundreds of thousands to be butchered on the battlefield in some quarrel caused by secret diplomacy. The day has gone forever when governments could turn the working classes into cannon-fodder in order to grab territory and expand trade. The workman knows now who dies abroad and who stays at home to make money. And he will have no more wars, in which he always suffers in death and wounds and prices and taxes. He is determined to have a more Christian world, a world of peace with all men. If old men of wealth want to fight, let them go fight their own battles themselves. He has no respect for wealth and titles. He knows whence and how both come. And he cares nothing for the House of Commons, now an institution of tyranny over small nations like Ireland and a club of Tories, placemen, and profiteers. Parliament, ruined by its own blind selfishness, has ceased to have influence or respect among the working classes. Power is passing elsewhere. And the masses of our people look on undisturbed, careless who may govern, if only they govern justly. Our present governing classes have shown themselves bankrupt of justice, truth or honesty. Parliament is moribund. At such a time the influence of organized Labor may prove to be the one stay in a world tottering to revolution."

"*Tout comme chez nous!*"

—"Direct action" in a new form is suggested by the Amalgamated Society of Carpenters and Joiners, of London, England, who have issued a circular letter to their members advocating the withdrawal of labor from all "luxury" buildings until the housing shortage has been met. They are aware that this proposal involves a grave step, but declare that "drastic action is the only thing that appeals to the profiteers."

The Junior High School

11

The crowded high school curriculum demands larger time for a satisfactory completion of the many courses. In a "Report of the Committee of Five on Secondary School Studies," published in 1894, it was affirmed that "several subjects now reserved for high schools—such as algebra, geometry, natural science, and foreign languages—should be begun earlier than now, and, therefore, within the schools classified as elementary; or, as an alternative, the secondary school period should be made to begin two years earlier than at present, leaving six years instead of eight for the elementary school period. Under the present organization elementary subjects and elementary methods are, in the judgment of the committee, kept in use too long."

Other educators, again, call attention to the "natural or physiological change that takes place in most boys and girls about the time they enter the seventh or eighth grade. In the light of this physiological change it seems reasonable that the schools should make some psychological and pedagogical readjustment, too."

That the seventh and eighth grades should be in close contact with the high school is also defended on the principle that the pupils of these grades "need a different school atmosphere than that usually found in the ward schools." Now the Junior High School gives the pupil an opportunity to become familiar with the secondary (high school) customs two years earlier.

The question of the economy of time in education has loomed up so largely in recent educational movements that it was sure to turn up in the present question. One advocate of the new plan even looks forward to the gaining of one year for the junior college. He asks: "After our elementary schools have been thoroughly reorganized in the first six grades, the Junior High School firmly established in the seventh, eighth, and ninth, can we hope to see the work of the Senior High School completed in

the eleventh? This will release the present twelfth year for the first year of the Junior College."

These, then, are some of the reasons for the reorganization of both the elementary and the secondary school, or, rather, for trying to establish a better relation between them. Other arguments have, of course, been advanced by the upholders of the change, while some educators plead for the same modification which the Junior High School defenders propose, though they do not mention this particular rearrangement of the two schools. Thus, an article on "Reorganization of the High School Curriculum" (*Educational Review*, February, 1917), states that three tendencies mark the aim of secondary education today: (1) The modern high school must start with the needs of the student as a center; (2) high schools should endeavor to extend universal free education, and to stand for equality of opportunity; (3) the idea of culture must be modernized and reinterpreted in terms of present-day needs, in terms of the dominant social ideal of service to society.

Furthermore, a larger number of students have been prevailed upon to remain at school for a longer period by this new arrangement. Rochester, N. Y., for instance, had the following experience with the new arrangement: (1) It has thus far increased by 15 per cent the number of pupils who have remained for the eight years of work. This argues well for the reduction of eliminations from the seventh and eighth grades. (2) It has increased from 51 to 94½ per cent the number of pupils who have completed the eight years of work and still remained in school.

The development of the six-six into the six-three-three plan, the objections to the innovation, and the policy that could be adopted by Catholic institutions, will be discussed in another paper.

ALBERT MUNTSCII, S.J.

—If you want to realize your own importance, put your finger into a bowl of water, take it out and look at the hole.

Maria Coredemptrix?

The London *Universe* (No. 3110) says in a notice of Father Vassall-Phillips's new book, "The Mother of Christ; or the Blessed Virgin Mary in Catholic Tradition, Theology, and Devotion" (Burns, Oates & Washbourne), that the author is mistaken in insinuating that there has hitherto been no book in English setting out "the Marian theology in a comprehensive and connected form." "There is in existence," says our contemporary, "at least one excellent treatise on Our Lady—the Mariology in the Pohle-Preuss series."

Towards the end of its review of Fr. Vassall-Phillips's book the *Universe* observes:

"For the sake of completeness, we should also like to see a reference to, and perhaps a discussion of, the title 'Co-Redemptrix' as applied to Our Lady. It is a title warmly advocated by some, and as warmly criticized by others. We believe that several appeals have been made recently to the Holy See to add this to our Lady's titles."

If such appeals have really been made it is not likely, in our opinion, that they will be heard. For, as Msgr. Pohle points out in his afore-quoted "Mariology" (English edition, page 122), "zeal for the honor of the Blessed Virgin should not lead theologians to neglect their plain duty of safeguarding the Person and the work of the Redeemer." He lays down the three following propositions as guiding principles in the matter: (1) Jesus is our sole Mediator *per se*; (2) The mediation of the B. V. Mary is entirely secondary and subordinate to that of her Divine Son; (3) Since, however, Mary is the Mother of God, her mediatorship transcends that of all the angels and saints and consequently constitutes an altogether unique privilege.

In consonance with these principles, he says, "Fathers and theologians very properly style our Lady *liberatrix, salvatrix, reparatrix, restauratrix, reconciliatrix, and co-operatrix* or *socia Redemptoris*. But it would be wrong to

call her *redemptrix*, because this title obscures the important truth that she herself was redeemed through the merits of Jesus Christ by what theologians technically call preredemption. Even the title *coredemptrix* had better be avoided as misleading. The titles *redemptrix* and *coredemptrix* were never applied to the Blessed Virgin before the sixteenth century; they are the invention of comparatively recent writers (Castelplano, Faber, P. Minges, O.F.M., and others)."

A Pioneer of the Scholastic Revival

Father W. H. Kent, in the *Tablet* (No. 4133), calls attention to the fact that the revival of Scholasticism by no means dates from the famous encyclical of Leo XIII, which gave authoritative sanction and a new impetus, but some of the best work in defence of the great medieval theologians had already been accomplished in the days of Pius IX by Father Joseph Kleutgen, S.J., who is perhaps better known in England and America by his companion work on scholastic philosophy, which has appeared in a French version.

Fr. Kleutgen published his great three-volume defence of the Theology of the Olden Time ("Die Theologie der Vorzeit vertheidigt") in 1853-60. Although its primary purpose was polemical rather than expository, the amendment, in parliamentary language, became a substantive motion. A pamphlet might have sufficed for mere defence, or for criticism of the assailants. But Father Kleutgen's massive volumes contain a full exposition of the old theology he is defending. The defence, as the title might imply, is not confined to the schoolmen, for some of the hostile critics had laid rash hands on the Fathers also. Yet throughout, as might be expected from a champion of Scholasticism, Father Kleutgen is mainly occupied with the writings of St. Thomas.

We will add that, according to Buchberger's "Kirchliches Handlexikon" (Vol. II, col. 411), Fr. Kleutgen was the author of the original draft of the encyclical "Aeterni Patris."

A Reminiscence of Mrs. Humphrey Ward

Father Lewis Drummond, S.J., contributes to the *Loyola College Review* (Montreal, Canada) a paper on the late Mrs. Humphrey Ward, in which he brings out a curious and characteristic fact. Mrs. Ward was a daughter of Thomas Arnold, Jr., who began as a liberal Anglican and, at the age of thirty-two, became a Catholic. His conversion seems not to have been sufficiently motivated, for he reverted the next year to the Anglican Church and went to Oxford, where he lived twenty years, editing learned works on English literature. It was during this period, from 1857 to 1877, that his daughter, Mary Augusta, born in 1851, knew him best. As she married Thomas Humphrey Ward in 1872, she was not a close witness of her father's final return to Catholicism, in 1877. In fact, she seems never to have forgiven him for having made his family uncomfortable by his "second and final break with the City of Confusion."

In the autumn of 1908 Mrs. Humphrey Ward visited Winnipeg, where Fr. Drummond was stationed at the time. He was a guest at table with her and, to introduce himself, remarked that, at her father's request, he had contributed in a slight degree to an article Arnold was then preparing for that great work which he published in collaboration with Dr. Addis, "The Catholic Dictionary."

Mrs. Ward "replied in a natural and easy tone, without the slightest sign of annoyance, that she had never heard of that great book."

Fr. Drummond then tried another subject. "Was she aware that the character of Helbeck of Bannisdale was recognized in this country as echoed in that of a man called Beck, judge of the Alberta Supreme Court, and one of the most able and uncompromising champions of the Church in Canada.* She

certainly had heard of this curious coincidence and was greatly amused at the partial coincidence of names."

"Note these two contrasts," comments Fr. Drummond. "Mrs. Humphrey Ward had been and was still keenly interested in the fact that the name of the most prominent figure of that celebrated novel of hers, *Helbeck of Bannisdale*—that one of her many novels in which she showed such deep sympathy with the truth that she seemed just to have missed a great chance of seeing the light—had suggested a real man of like caliber. On the other hand, she professed complete ignorance of her father's share in 'The Catholic Dictionary.'"

Fr. Drummond accounts for Mrs. Ward's astounding ignorance of her father's work as a Catholic by the assumption that probably "all her father's literary activities during the seven years from 1877 [the date of his second and definitive conversion] till his death as a fervent Catholic, a fellow of the new Royal University of Ireland, in 1900, may have remained deliberately unknown to her." "No wonder," he says in another part of his paper, "the man whose heart was so nobly attuned to the highest spirituality, was not appreciated by a daughter who had become the self-sufficient apostle of religious revolt and an open disbeliever in the divinity of Christ. For it was in this guise that she first became famous. Her 'Robert Elsmere' was the great sensation of 1888 and the following years, though it was almost forgotten when I met her twenty years later. The cynical Squire Wendover, who upsets the Rev. Robert Elsmere's traditional Anglican belief, was an exaggerated portrait of a certain principal of Brasenose College, Oxford, from whom Mrs. Humphrey Ward imbibed blind belief in the so-called discoveries of that Higher Biblical Criticism which was then shaking the foundations of Protestantism. This craze culminated in the Polychrome Bible, an edition of the Bible in which the authorship of each verse was shown by a dif-

* The Hon. Justice N. D. Beck, of Edmonton, Alta., we are proud to be able to say, is and has been for many years, a subscriber and careful reader of the FORTNIGHTLY REVIEW.

ferent color in the text, some chapters exhibiting half a dozen colors. This, supposed authorship of particular passages was based exclusively on the internal evidence of the words and phrases used in the original Hebrew text. The use of one special word proved that *that* particular verse had been written five or six hundred years after the hitherto accepted date of the whole book. Proofs of this sort were at that time, thirty or forty years ago, deemed conclusive by people who adored German learning. This style of criticism has since lost much of its spurious popularity. It still passes in Protestant circles with, however, considerable discount. It was never accepted by the most learned and truly critical Catholic Orientalists. But on the appearance of 'Robert Elsmere' the Protestant world went mad. Elsmirian churches and Elsmirian workingmen's homes sprang up overnight. Gradually, however, it dawned on really philosophic critics that one man may use different styles and different words at different periods of his life or in totally different circumstances; a common sense truth, you will say; yes, but there is nothing less common than common sense, especially among learned men when they peer into religious subjects without the illuminating torch of the true faith. Has any of you ever heard of a Robert Elsmere church existing to-day, only thirty-two years after the first one? In fact, twelve years ago, when I talked with Mrs. Humphrey Ward—who, by the way, was extremely simple and never introduced the subject of her own works—the most fervent Protestants thought that she herself had come around to more orthodox views, because she had, in her more recent novels, shown some sympathy even with Catholic principles. But two years later she returned to her darling error of Modernism" (in her novel "The Case of Richard Meynell").

The *Loyola College Review*, from which we cull these extracts, is, by the way, superior in tone and atmosphere

to most college publications. In perusing its interesting pages, which, as the passages from Fr. Drummond's paper show, are not at all banal, one feels that, however firm may be the discipline exercised by the Fathers of Loyola College, the boys' spirit is so manly and fair that they practically run the institution and run it admirably.

A Protest

To the Editor:

The publicity department of the "New National Shrine" at Washington, D. C., sends out several pieces of advertising literature entitled Prospectus of Foundation Programme, printed on the finest "eggshell" paper. Everybody connected with the printing trade knows that this is a very expensive kind of paper. The expenses of this propaganda are defrayed from the alms collected from the Catholics of the U. S. But this is not all. The advertising prospectus has the following:

"Just a Word About the Paper"—The engravings being reproduced in natural colors necessitates the use of the very highest grade of special paper made expressly for this particular work. The paper mills require several months to make the paper, therefore, we will be unable to increase the number we have already ordered, and if you hesitate they may all be gone. Subscribe now!"

For several months most of our Catholic papers and magazines have been engaged in a death struggle with the paper shortage. A number have already succumbed, others are still in the grip of this struggle, and every day brings them nearer their miserable end—and now we editors and publishers must see how the Catholic University of America uses the very highest grade of specially manufactured paper for advertising an undertaking that is of infinitely less importance than the existence of even the humblest Catholic weekly. And our starving press is asked to help collect the money for this extravagance! This is more than I can stand without a protest.

A CATHOLIC EDITOR

A Futile Defence of Mr. Wilson

Mr. W. E. Dodd, in his book, "Woodrow Wilson and His Work" (Doubleday, Page & Co.) admits that Mr. Wilson in his repressive legislation violated the Constitution and ignored "the spirit of the older American ideals" (p. 224), but condones the action by adducing first, state necessity (the Prussian plea for invading Belgium!), and, second, the evil precedent set by Lincoln in the Civil War. He actually commends Mr. Wilson for securing unconstitutional laws to cover acts which Lincoln did illegally! And then he adds that "To the end of the war with Germany he insisted upon mild punishments."

This leads Mr. J. A. Dobson to say in *The Nation* (No. 2876): "Does Mr. Dodd really count ten or twenty years' imprisonment for the utterances of sincere convictions a mild punishment? Secondly, the record shows Mr. Wilson up to 1917 essentially a pacifist, and assailed as such. There is nothing in the external evidence to explain his swift plunge into militarism. His 'too proud to fight' maxim was repeated after the Lusitania incident. There is no evidence that the people who had elected him in the previous fall because he had 'kept us out,' wanted to go in until Mr. Wilson made them want. Why did he? What was the rapid conversion which it is commonly supposed Mr. Wilson underwent in the winter of 1916-1917? No light is here thrown upon Mr. Wilson's abandonment of the sound principle, 'only a peace between equals,' now so amply justified by the disastrous sequel of a victorious peace. Thirdly, Mr. Wilson posed as champion of democracy, and only fought to make the world safe for it. Over and over again he insisted that 'we are not the enemies of the German people'—'they did not originate or desire this hideous war.' Yet he set his hand to a peace which is fatal both to safety and democracy, which treated the German people as permanent enemies, and which violated all the essentials of his Fourteen Points."

"Mr. Dodd appears more conscious of the failure of Mr. Wilson at Paris than his hero himself. But he contends

that this failure was a yielding to *force majeure* and, therefore, inevitable and innocent. Here is the precise issue. The authority of conscience, of accepted ideals, recognizes no *force majeure*. We are shown Mr. Wilson yielding first on 'Open Covenants,' next on 'Freedom of the Seas,' and then on other points of principle, until he puts his pen to a document which has made a scrap of paper of his Fourteen Points. How could he do it? Over this crucial issue Mr. Dodd commits a grave error of omission. He does, indeed, make a passing allusion to the violation of the terms of the armistice in the terms of the peace. But he fails to bring out the central fact of the great perfidy, a fact which not one in a hundred of the people of England or America appears to know, that the Fourteen Points of Mr. Wilson were formally adopted by the Allies and offered to Germany as an inducement to surrender, and that this inducement succeeded in its object. How then could Mr. Wilson bring himself to a betrayal so peculiarly his? It was perhaps not to be expected that his biographer should grapple closely with this moral issue. But with a curious felicity he does set forth the course of conduct which a staunch idealist would have taken. 'Wilson had at that time three sources of influence: he could refuse, as President of the United States, to accept the treaty when finished; he could cease approving the grants of hundreds of millions of credit to European governments; and he could announce that, in his opinion, the moral forces of the world should not approve the proposed settlement.' Mr. Dodd appears to regard these three courses as alternatives, and affects to show how impossible each was.

"But if our idealist had taken all three courses, the practical force of his position might have shaken even Paris and brought the greedy gamblers to their knees. Had it failed for the moment, it could hardly have worsened the terms of peace; and it would have enabled Mr. Wilson to make that appeal to 'the moral forces of the world' which he can never make again. Our author

sees Mr. Wilson as a man who has made a great sacrifice for the internationalism of a League of Nations. But by insisting on the incorporation of the covenant in the peace terms, Mr. Wilson poisoned his offspring at its birth with the war spirit which animates the structure and the functions of this partial League of European Foreign Offices. Had Mr. Wilson had the honesty and courage to recognize that he was beaten at Paris, he would have withdrawn intact his idealist forces and lived to fight another day. Instead of which he has made the very name of idealism a term of derision."

The Stigmatized Friar of Foggia

In No. 15 of the F. R. we gave a brief account of the alleged stigmatization of a young Capuchin friar at Foggia in Italy. The account was based on a letter by Fr. Nicholas, O.S.F.C., to the London *Universe*. We have since found further particulars about the case in the *Tablet*, the *Lamp*, and the *Month*.

The Archbishop of Simla says in a letter to the London *Morning Post*, reprinted in No. 4182 of the *Tablet*, that he was at Foggia and saw the Friar, Father Pius Pietrelcina, of San Giovanni Rotondo. The stigmata are real, of darkish brown color. The Friar wears mittens on his hands and woolen shoes on his feet to hide them. San Giovanni Rotondo is an isolated monastery, over forty kilometers from Foggia. The Archbishop mentions among those who recently visited the stigmatized friar our scholarly friend, Father Paschal Robinson, O.F.M., of the Catholic University of America, from whom we hope to hear more about the case.

Father Pacificus, O.M.Cap., writes from the Toner Institute, Brooklyn, Pa., to the *Lamp* (Vol. XVIII, No. 7), that a special ecclesiastical commission has been appointed to examine the miraculous cures reported to have been performed by Father Pius. He says that the Friar's wounds have been examined; that those on the inner side of the hands are growths resembling the head of a nail, surrounded by a red

ring, out of which a little blood continually oozes; that those on his feet are similar; that the wound in his side is long, has almost the form of a cross, and bleeds profusely.

Father Thurston, S.J., writing in No. 673 of the *Month*, gives a number of additional details. He says that there seems to be no doubt that since September, 1918, Father Pius has borne upon his body the five wound marks of our Saviour; that he enjoys the reputation of a very pious man, and that there are many stories, which seem to be well substantiated, of miracles worked by his intercession, also of frequent ecstasies, and, in one or two instances, of bilocation.

The case derives particular interest from the fact that complete stigmatization in male subjects is exceedingly rare, so rare indeed that it may be said that "no perfectly satisfactory example has been known except that of the Seraphic Father, St. Francis, himself." But, as Father Thurston cautiously adds, "the Roman authorities, guided by the experience of many centuries, are wisely distrustful of abnormal favors of the psycho-physical order, in which hysteria and other pathological causes, or the action of evil spirits, or even fraudulent simulation, may at any time play a part."

The truth is that history supplies many sad examples of ecstasies and stigmatics, long held in high repute of sanctity, who have afterwards fallen away from the faith. Fr. Thurston mentions particularly two Spanish nuns, Magdalen de la Cruz and Mary de la Visitation, and Friar Justin of Hungary, all of whom ended badly.

—Among a mass of old books and papers which had been relegated to the attic of the Town Library at Ostend, a beautiful copy of the Geographical Atlas of Gerard Mercator has just been discovered. This work, the value of which is naturally very great is entitled, "Atlas des Méditations Cosmographiques de la Fabrique du Monde et Figure d'Iccluy. Amsterdam, 1613." It contains 197 colored maps and a rare frontispiece. It is bound in parchment and is in a state of almost perfect preservation, only the back showing signs of wear and age.

Memoirs of an English Wife in Germany During the War

"An English Wife in Berlin," by Evelyn Princess Blücher (London: Constable), is a record of the experience of an English woman of a distinguished Catholic family, who had married an important member of the German aristocracy, and who lived in Berlin and at a Silesian *Schloss* during the war. In most cases Armageddon has illustrated the folly and danger of international marriages. This book proves that, if husband and wife are well-bred, and really fond of one another, the troubles of such a marriage disappear.

Evelyn, Princess Blücher, is the daughter of the late Mr. Stapleton-Bretherton, of Lancashire. Her husband, whom she married in 1907, is Prince (then Count) Blücher, great-great-grandson of the Waterloo Marshal. The old Prince Blücher, who died in the middle of the war (1916), was a Silesian magnate who hated Kaiser William, because, as he was wont to tell everyone, he was "a damned Socialist." He quarreled so bitterly with the German Court that he left his Silesian *Schloss*, leased the island of Herm in the Jersey group, and lived there till the outbreak of the war. The French, very foolishly, objected to his presence so near their shores, and the old Prince came to London. The Northcliffe press and the Hun hunters of the Wild-Butcher division hounded the old man (the most bitter enemy the Prussian Court had in the world) out of England; so he went back to Krieblowitz, where, luckily for the young couple, he fell off his horse and died.

The young Count and Countess Blücher had lived long in England before the war and returned to Berlin in August, 1914. Count Blücher, on account of his English wife and well-known English sympathies, was not asked to fight, but to undertake Red Cross duties. Wife and husband were devoted to one another, and the situation was awkward, the more so because the Princess did not love Germany as the Prince did England. But money and rank will overcome most difficulties.

The Count and Countess lived at the Esplanade Hotel, surrounded by other wealthy and "born" cosmopolitans in a similar plight—Princess Pless, for instance, and Baroness Roeder, and many American heiresses, like the Duchess de Croy, who had married German and Austrian princes and counts. When America came into the war there was a panic amongst the American plutocrats and their high-born husbands, German and Austrian, as the rumor got about that their fortunes would be forfeited, and at any rate, there would be no remittances for the duchesses and the countesses from America till the war was over. But, on the whole, this little group of hybrids led a cosy and sheltered life in the Esplanade Hotel, though the Princess Blücher had some awkward moments when she dined out with her husband, and many hours of anguish as the tide of war swept backwards and forwards. She and her husband did what they could for the prisoners of war; and only once did the Princess suffer a real annoyance because of her nationality. In 1916, ten days before the old Prince died, the Countess was summoned to appear at the *Kommandantur* in Berlin, and her husband was obliged to wait in the ante-room for two hours, whilst she was put to the question. She asked for an interpreter—an odd request for Countess Blücher—and was accused of criticising the German treatment of prisoners. Specifically she was told she had been heard to use the words "Unglaubliche Unmenschlichkeiten" ("incredible inhumanities") to Mr. Gerard, the American Ambassador. With spirit and wit the Countess replied that the charge was palpably false, as she didn't know what the words meant, and couldn't have pronounced them if she did. Such an answer would have meant imprisonment for anyone but a Prussian countess. As it was, she became a princess in a few days, and the blundering General von Kessel got into trouble.

Princess Blücher gives a pathetic picture of the Kaiser being moved helplessly about like a puppet from the Eastern to the Western front by the mili-

tary authorities, and speaking the speeches which they drew up for him. As the war went on, the Kaiser lost all authority, even respect, and was only told such bits of news as the military people thought good for him. It is quite clear that the military men were responsible for Germany's ruin. Solf told the Princess that Hertling, at that time Chancellor, had promised to declare "the disannexation of Belgium without any conditions whatever," but that, when he made his speech, he said, "we will withdraw from Belgium under the condition that we receive compensation," etc., and that he had confided to Solf that at the last moment the military authorities insisted on his adding this limitation.

Bethmann-Hollweg's weakness is described as the cause of nearly all the misfortunes of Germany. In 1917, the Emperor, Bethmann-Hollweg, Helfferich, and Solf, were all against the unrestricted submarine warfare, foreseeing that it would bring America in and ruin Germany. Solf said to Bethmann-Hollweg: "You disapprove of the increased submarines; Helfferich and I do so, too; let us all go to the Kaiser and beg him to stand by us in this, or we will all three resign." Bethmann agreed that he was right, but did not dare to take the step suggested. Well might Bernstorff register his opinion that the Entente won because the politicians always prevailed over the militarists, and that Germany lost because the militarists always prevailed over the politicians! The logic has one flaw: it leaves out the personal equation. Had the Kaiser been as strong as he was weak, or as clear-headed as he was muddled, the war might have been shortened by two years, to the great advantage of European civilization.

This book, simply written by an English lady, with a decided sense of humor and deep religious faith, is far more amusing and informative than the many documented narratives of the famous war correspondents, because it is written from the center of things in Germany, and has no political or partisan object. "These English and

American ladies were very well treated in Berlin," says the London *Saturday Review* (No. 3378) at the end of a lengthy notice of Princess Blücher's book, and then asks, significantly: "Would the German wives of Englishmen have been as well treated in London? Remembering the *Morning Post*, the Wild-Butcher group in Parliament, and the 'intern them all' cry of Lord Beresford and others, we have our doubts."

A Shameful Record

A record in permanent form of the recent expulsion of five Socialist members from the New York legislature is furnished by one of the five, Louis Waldman, in "Albany—the Crisis in Government" (Boni & Liveright). The book is comprehensive, including a minute account of the suspension, a review of press opinion, a narrative of the trial, with summaries of the evidence and arguments, and a description of the scene at the final expulsion. Of course, it is *ex parte*, but from any right-minded point of view there is really only one side to the affair. What may be objected to is Mr. Waldman's frequent stridency of tone. It is too much to say that the expulsion "created . . . the profoundest sensation of modern political history in the United States"; it is too much to say that the trial was "to determine whether representative government should survive in the United States." Mr. Waldman would also have given us a better proportioned history of the episode had he been less intent on utilizing his book to teach Socialist doctrines. Mr. Hillquit's speeches for the defence, for example, are given too much *in extenso*. But the story is one the shame and meaning of which ought to be brought home to New Yorkers, in fact, to all Americans, emphatically.

The five expelled Socialist assemblymen, by the way, were re-elected Sept. 16, and three of them again expelled, whereupon the other two resigned as a protest.

—When one has a Christian home, one is never wearied.—Besson.

Deceiving the Public

It costs a lot of money for the American Woolen Company to run full-page advertisements in the big newspapers of the big cities of the United States. Employees of the firm will wish that the money had been used for unemployment benefits; and the general public will see another chance for lowered prices gone to waste. Breakfast-table reading of Mr. Wood's ten-point words about his firm's "faithful employees" and "manifold duties to the public" will be little consolation to either. The obvious and admitted fact is that the American Woolen Company, with enormous profits salted away, was faced with the alternative of lowering prices or closing its mills until a new demand buoyed up the market. It chose the latter course, and all the highfalutin, high-paid advertising in the world will hardly deceive the public. Newspaper readers may forget the exact percentage of the company's profits, but they are acutely conscious of the cost of woolen suits; and 40,000 "faithful employees" have for two months faced the problem of life on nothing a week.—*The Nation*, No. 2881.

Brann Now—Ingersoll Next!

To the Editor:

Several Catholic magazines published in their September issues a flaring advertisement of the works of Brann, late editor of the *Iconoclast*. The advertisement is written in the most flamboyant style. In large type it declares that Brann was "hounded, mobbed, beaten, killed in his defense of Catholic freedom." In smaller type further down the page it asserts: "He was the Roman Church's modern martyr—the defender of its faith and works."

Isn't it astonishing that Catholic publications will, for the sake of a few paltry dollars, sell their space to the spreading of such stuff as this? "Modern martyr," forsooth! And all the while the Brann Publishers, Inc., which are playing up Brann's words in defense of the Church, are advertising in the non-

Catholic magazines (see, for instance, the *Literary Digest* for Sept. 4) that the next big publication of the concern will be the complete works of Bob Ingersoll!
T. H. D.

Champ Clark on Bryan

The Hon. Champ Clark, in his interesting autobiography (2 vols.; Harpers) tells a story which throws light on the character of Wm. J. Bryan. In the spring of 1896, Clark and Bryan traveled together by train. "Clark," said Bryan to his astounded friend, "I wish I could disguise you and get you into the Chicago convention as a delegate from Nebraska for half an hour to put me into nomination." When Clark had expressed his surprise that Bryan should think of being a candidate, the young Nebraskan further amazed him by expressing confidence that he would receive the nomination. "Bland," he explained, "will not be nominated, because it is too early to nominate a candidate from one of the old slave States. I have no prejudice on the subject, but others have. Gov. Mathews of Indiana will not get it because he is not well enough known. The same is true of Gov. Horace Boies of Iowa. Senator Blackburn will not get it because his candidacy is intended for home consumption. Vice President Stevenson will not get it because he has sat on the fence too long, and I will get it."

Clark asserts that Bryan had so carefully planned his *coup* that a barrel of Bryan buttons was ready when he ended his famous "cross of gold" speech.

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NOTES AND GLEANINGS

—Louis Wirth, 33° T. P. M., Gibulum Lodge of Perfection, A. A. S. R., of Cincinnati, O., writes to the *Times-Star* of that city (Sept. 4), that Senator "Harding is a Master Mason in Marion lodge." That would seem to dispose of the report that Mr. Harding at one time became an Entered Apprentice, but later on was dropped or left the lodge of his own accord.

—The Parliament of Bavaria has framed a copyright and royalty law, according to which all royalties available during the first thirty years following the author's death will be disposed of as he has directed in his will. After that they will revert to the State, regardless of any clause to the contrary in his will, and be devoted to the general support of German letters.

—The legislature of the State of Massachusetts, according to the *Christian Cynosure*, of Chicago (Vol. LIII, No. 2, June, 1920), has a total of 280 members, and of these no less than 113—forty per cent of the whole!—are Freemasons. The Masons of Massachusetts form only about two per cent of the population and yet they are holding forty per cent of the State offices. Why is this so, and to what will it ultimately lead?

—A French boy in an English school wrote "too" when it should have been "to." His master was pleased to be sarcastic, and said (we can only represent it arithmetically): "There are three 2's in the English language. Write that out twenty times and then perhaps you will remember it." After puzzling for a while, the boy asked how it was to be done, and the master had to admit that he was bowled out. It is one of the few English sentences which cannot be written.

—We notice from the *Revista Católica*, of El Paso, Tex., that there exists in Mexico City a semi-monthly Catholic *Revista Social*. It must be a worthy publication, for the Jesuit Fathers who edit the El Paso *Revista* recommend it as "excelente" and offer to send it to their subscribers for \$2.25 instead of \$3. the regular subscription price. Those who wish to keep a Spanish review from Mexico might write for a sample copy to the *Revista*

Social, Apartado Postal 6038, Mexico City, Mexico.

—The Anglican bishops recently assembled at Lambeth, in their "Encyclical Letter," among other things, deal with Spiritism. They say it is possible that "we may be on the threshold of a new science which will, by another method of approach, confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it." But they hold that "there is nothing in the cult erected on this science which enhances, there is indeed much which obscures, the meaning of that other world and our relation to it as unfolded in the Gospel of Christ."

—Prof. Cassel, of Stockholm University, discussing in the London *Times* the question of foreign exchanges, says that these cannot be stabilized until the respective currencies of the various countries are themselves more or less fixed. "The problem of sound exchange," he says, "is principally a question of sound currency for each country." It would be strange indeed were it otherwise. The welfare of nations to-day is closely intertwined and as each nation begins to settle at home its own currency problem, the question of foreign exchanges will no doubt tend to settle itself. It is all a problem of where and how to begin. In our opinion, the first step for us must be rigorous deflation.

—The current issue of the *St. Louis Catholic Historical Review* (Vol. II, No. 2-3), presents a lengthy and very thorough account by Father John Rothensteiner, of the "Early Missionary Efforts among the Indians in the Diocese of St. Louis." Father F. G. Holweck descants on the "Origin of the Creoles of German Descent" on the so-called German Coast (Côte des Allemands), which begins about twenty-five miles (by river) above New Orleans and extends some forty miles up the Mississippi, on both banks. The present-day descendants of these German immigrants constitute a very large, if not the largest, part of the white population of that district, but they bear French names and are scarcely aware of their German descent. The *Review* contains much other interesting mat-

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ter. (Cath. Hist. Society of St. Louis; \$2 per annum).

—The "Documents Illustrative of the History of the Church," of which Volume I, just published, reaches to A. D. 313, are a very useful publication. They present, in English, quotations from early writers (mostly Christians), dealing with matters of historical interest down to the time of Constantine. Unfortunately, there are no critical apparatus and no annotations of any kind, and *Catholic Book Notes* (No. 251) calls attention to the fact that the famous Irenaeus reference to the primacy of Rome and St. Cyprian's passage in Ch. IV of the "De Unitate Ecclesiae" are rendered in the usual Protestant way without any reference to the conclusions of Dom Chapman, which have been accepted by many of the foremost scholars. The (Anglican) Society for Promoting Christian Knowledge, which publishes this series, is doing good work, but it is not always just to the Catholic Church.

—The *Stimmen der Zeit*, Germany's famous Jesuit review, again reaches us, though not yet with the regularity we might desire. The current number (Vol. L, No. 11), contains a series of splendid papers on the reconciliation of nations (by Fr. St. v. Dunin-Borkowski), the roots of Bolshevism (by Fr. B. Duhr), Catholic efforts at social reconstruction in the countries outside of Germany (by Fr. C. Noppel), the epistemological bases of the cosmological argument for the existence of God (by Fr. F. Sladeczek), etc. Fr. Dunin-Borkowski's paper shows that Catholic Germany, while it repudiates Wilson's abortive League of Nations, is willing and eager to join the Christian Society of Peoples advocated by Benedict XV. The other articles are equally readable and instructive. We cordially recommend the *Stimmen*, which may be ordered from the B. Herder Book Co., St. Louis, Mo. (Subscription price, \$5.25 per annum).

—The St. Louis *Amerika* protests vigorously against the honor shown to Napoleon I by the K. of C. "pilgrims," who laid a bouquet of white flowers on his tomb. Napoleon was a demon in human form, and no ruler of modern times has wronged the Church and the papacy so grievously as he. Pius VII was compelled to excommunicate him in 1809, whereupon Napoleon cast him into prison. An eminent non-Catholic writer of that time styled Napoleon "the only Protestant in Europe." That the K. of C. should honor his memory would have surprised us had we not been prepared for this inconsistency by the equally strange act of erecting a monument to Lafayette. We agree with the *Amerika* in deploring these grievous mistakes made by a prominent organization of Catholic men, who should have laid a bouquet upon the tomb of Pius VII instead of thus honoring his cruel persecutor.

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Literary Briefs

—The latest volume of the Notre Dame Series of Lives of the Saints is devoted to "St. Teresa (1515-1582) and her First English Daughters." The volumes of this series, for some unexplained reason, are published anonymously. They are, for the most part, well written and appeal to the average reader. The life of St. Teresa will also interest religious. (Sands & Co. and B. Herder Book Co.; \$1.80 net).

—The two first almanacs for 1921 to reach this office are the Catholic Home Annual and St. Michael's Almanac. Both are full of interesting reading matter and richly illustrated. The former is published by Messrs. Benziger Bros., the latter by the Society of the Divine Word, Techmy, Ill. Each sells for 35 cts. The proceeds of St. Michael's Almanac are devoted mainly to the mission cause.—Since writing the above notice we have received also the St. Joseph's Almanac (English and German editions), published by the Benedictine Fathers of St. Benedict, Oregon. Both are handsomely printed and finely illustrated, and deserve recommendation. Price 30 cts.

—Dr. L. von Pastor, in lieu of the promised full-length biography of the late Msgr. Janssen, gives us two volumes of letters written by that learned and amiable historian ("Johannes Janssen's Briefe"; B. Herder Book Co.; \$5.75 net). They reach from his college days to almost the time of his death, and certain groups of them equal an autobiography. We are introduced into the intellectual workshop of the eminent savant; made acquainted with the enthusiasm and diligence which he put into his great task; enabled to appreciate the difficulties under which he labored, not the least of them being the precarious state of his health, and we marvel as we read of his wonderful success as a historian and the tremendous animosity created by his exposition of the truth as he found it in the records. Janssen was not what you would call a master of epistolary correspondence. His letters, with the exception, perhaps, of those written in Rome from Dec., 1860, to April, 1864, rather resemble photographic snapshots. The great savant had the heart of a child and, though never engaged in the cure of souls, cultivated that *mens dicinior* of which his friend Hettinger said that it should be the chief characteristic of a priest. It is the priestly side of his character that shines forth from these letters with particular effulgence. His love for the Church led him to engage in much journalistic work in his scant leisure moments. He contributed to the Cologne *Volkszeitung*, the Berlin *Germania*, the *Hist.-polit. Blätter*, the *Katholik*, of Mayence, and other Catholic journals. Wherever his monumental History of the German People is known, Janssen's letters will be read with pleasure and profit.

Bargains in Second-Hand Books

- Weber, S. Evangelien und Apostelgeschichte nach der Vulgata übersetzt von Dr. E. Weimann. 3rd ed. Freiburg, 1916. With four maps. 30 cts (Wrapper).
- Elliott, George. Silas Marner: The Weaver of Raveloe. Akron, O., s. a. 35 cts.
- Williams, J. H. Inspiration. London and Edinburgh, 1919. \$1.25.
- Finke, H. Ueber Friedrich und Dorothea Schlegel. Cologne, 1918. 35 cts. (Wrapper).
- O'Mahony, D. Great French Sermons from Bossuet, Bourdaloue, and Massillon. 2nd Series. London and Edinburgh, 1919. \$2.50.
- Lübeck, K. Die kath. Orientmission in ihrer Entwicklung dargestellt. Cologne, 1917. 50 cts. (Wrapper).
- Le Roy, A. Credo: A Short Exposition of Catholic Belief. Tr. by E. Leahy. Ed. by G. O'Neill, S.J. New York, 1920. \$1.20.
- Kompers, F. Das Lichtland der Seelen und der heilige Gral. Cologne, 1916. 30 cts. (Wrapper).
- Swinburne, A. C. Poetical Works. N. Y., 1884. \$1.
- Delamare, Henriette Eng. Whom the Lord Loveth. Consoling Thoughts for Every Day in the Year. N. Y., 1919. 85 cts.
- Flynn, Thos. (C.C.) Sermons on the Mass, the Sacraments, and the Sacramentals. N. Y., 1919. \$2.
- Casey, P. The Theistic Social Ideal, or the Distributive State. Milwaukee, 1919. 25 cts. (Wrapper).
- Maloney, W. J. M. A. The Irish Issue. N. Y., 1918. 25 cts.
- Kilmer, Alice. Candles that Burn. Poems of the Fulness of Life. N. Y., 1919. 50 cts.
- Cecilia, Madame. Outline Meditations. N. Y., 1918. \$1.25.
- Augustine, P. C. (O.S.B.) A Commentary on the New Code of Canon Law. Vol. II, Clergy and Hierarchy. (Canons 87-486). St. Louis, 1918. \$2.
- Ryan, J. A. Alleged Socialism of the Church Fathers. St. Louis, 1913. 40 cts.
- De Concilio, J. Catholicism and Pantheism. N. Y., 1874. \$1.
- Goldstein, D. and Avery M. M. Bolshevism: Its Cure. Boston, 1919. \$1.10.
- Conroy, J. P. (S.J.). Out to Win. [Talks With Boys]. N. Y., 1919. \$1.
- Miller, Joshua A. The Bible of Nature and the Bible of Grace. Boston, 1919. 75 cts.
- Remler, F. J. (C. M.). Our Savior's Own Words. A Daily Thought from the Gospel on the One Thing Necessary. Atchison, Kas., 1920. 50 cts.
- Schwatka, Fred. A Summer in Alaska. A Popular Account of the Travels of an Alaska Exploring Expedition along the Great Yukon River. St. Louis, 1894. \$1.
- Manning, Cardinal. Sermons on Ecclesiastical Subjects. American Edition. Vol. I. N. Y., 1873. 75 cts.
- Newman, Cardinal. An Essay on the Development of Christian Doctrine. 12th impression. London, 1903. \$1.
- Wetzel, F. X. The Man: A Little Book for Christian Men. 3rd ed. St. Louis, 1917. 30 cts.
- Lebreton, J. (tr. by Alban Goodier, S.J.). The Encyclical and Modernist Theology. London, 1908. 25 cts.
- Pohle, Jos. Lehrbuch der Dogmatik. Vol. III. 6th ed. Paderborn, 1916. \$1.25 (unbound). [Contains the treatises on the Sacraments and Eschatology].

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—Miss Ruth Russell, a Chicago newspaper woman, went to Ireland some time ago to investigate conditions for herself, and now reports what she saw and heard in a volume published by the Devin-Adair Co., under the title, "What's the Matter with Ireland?" The correctness of her statements is vouched for by President de Valera, who contributes a brief preface. "Ireland," such is Miss Russell's conclusion, "is poor; poor to ignorance, poor to starvation, poor to insanity and death. And the cause of her poverty is her exploitation by the world capitalist next door to her." Miss Russell writes in gripping "journalistic," and her book ought to help the Irish cause among us. (\$1.75 net).

—It may interest our readers to learn that Father Christian Pesch, S.J., in 1916, published a new volume (the fourth) of his "Theologische Zeitfragen" series. He deals therein with the dogma of the atonement, as taught by S. Scripture and the Fathers, and incidentally defends himself against certain criticisms of J. Riviere, whose work "Le dogme de la Rédemption" (Paris 1905) has been translated into English by L. Cappadella (2 vols.; London, 1909). Father Pesch's new book bears the title, "Das Sühneleiden unseres göttlichen Erlösers" and discusses the dogma of the vicarious atonement very thoroughly in its positive and speculative aspects, as well as in its historical development. (B. Herder Book Co.; 85 cts. Wrapper).

Books Received

- A Handbook of Moral Theology.* By the Rev. Anthony Koch, D.D. Adapted and Edited by Arthur Preuss. Volume III: Man's Duties to Himself. Second, Revised Edition. iv & 183 pp. 12mo. B. Herder Book Co. \$1.80 net.
- St. Michael's Almanac for 1921.* 105 pp. 4to. Illustrated. Techny, Ill.: Mission Press S.V.D. 35 cts.
- Johannes Janssen's Briefe.* Herausgegeben von Ludwig Freiherrn von Pastor. 2 vols. xl & 441 and xxxv & 336 pp. 8vo. B. Herder Book Co. \$5.75 net.
- The Cross-Bearers of the Saguenay.* By the V. Rev. R. W. Harris, D.D., LL.D., Litt. D. 203 pp. 12mo. Illustrated. Toronto, Canada: J. M. Dent & Sons, Ltd.
- Geschichte der Päpste seit dem Ausgang des Mittelalters.* Mit Benutzung des Päpstlichen Geheimarchivs und vieler anderer Archive bearbeitet von Ludwig Freiherrn von Pastor. Siebter Band: Pius IV. (1559-1565). ix & 706 pp. 8vo. B. Herder Book Co. \$6.50 net.
- Catholic Hymnal.* A Collection of Standard Catholic Hymns thoroughly Revised and Intended chiefly for the Use of Catholic Colleges, Academies, and Schools. By Rev. John G. Hacker, S.J., Canisius College, Buffalo, N. Y. 348 pp. 32mo. New York: Schwartz, Kirwin & Fauss. 75 cts.
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The Fortnightly Review

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ST. LOUIS, MISSOURI

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The Dante Celebration in Italy

Benedetto Croce, philosopher, professor of comparative literature and Italian Minister of Education, has set at rest the various rumors that have recently come from Italy to the effect that the celebration of the sixth centenary of Dante's death would not be held. The committee in charge has not resigned; it merely informed the Italian government that it would have to resign unless adequate funds were appropriated. Croce has come out with a statement telling just what is being done. The government promised a half million lire last winter and has now increased it to two millions. It has authorized the publication of a new edition of Dante's works at national expense. The royal engravers have been ordered to make a special picture of Dante, a copy of which will be presented to every school child in Italy on September 14, 1921. The baptistry of Florence, where Dante was baptized, will be restored, as will the chancel in S. Pietro Scheraggio. An iconographic Dante museum will be opened in Or San Michaele, a special section of the National Library will be set aside for a Dante collection, and the various houses and churches in Ravenna, where Dante spent his last days, died, and is buried, will be completely restored.

The Case of Dr. F. W. Foerster

Monsignor F. X. Kieff's pamphlet against Dr. F. W. Foerster, of which we gave a brief synopsis in No. 17 of the F. R., has given rise to a lively discussion of the attacked author's writings and probable motives. The Rev. Dr. Joseph Göttler, of the University of Munich, warmly defends Dr. Foerster in the *Allgemeine Rundschau*, Vol. XVII, No. 33. He says that Foerster has publicly declared that he has disso-

ciated himself from the Ethical Culture movement, that he accepts the Christian dogmas, especially the divinity of Christ, in the sense defined by the Church, that he rejects the Pragmatism of William James, and that he advocates religious schools as a matter of principle; and that to question these declarations is possible only on the theory that Foerster is dishonest. In our opinion, it is not necessary to assume that Foerster is dishonest. Perhaps he is merely unclear and wavering in his opinions. Those who know the profundity of his thought and how thoroughly Christian he is in many of his views, will pray for Dr. Foerster and hope that he will yet find his way into the Catholic Church, where alone he will discover the full light of that truth of which he has had such splendid adumbration.

Education in England

In a notice of the new play, "Daddalums," in the London *New Age* (No. 1459), Mr. John Francis Hope says: "The appeal to prejudice against learning never fails with an English audience; it was remarked at the beginning of the war that our journalists stated their hatred of culture by attacking German Kultur, which they were not cultured enough to know was a different, or at least more extended, thing. Mr. Anspacher's suggestion that there is any connection between a classical education and a criminal career has not, so far as I know, aroused any protest; but it seems to win the sentimental approval of the audience. Apparently, we believe that the three R.'s and the Ten Commandments are enough for any man to know; certainly, the audience comes back with perceptible relief to handicraft and the assumption that 'he that increaseth knowledge increaseth sorrow.'"

The Return

BY MARGARET SACKVILLE

Last night within our little town
The Dead came marching through:
In a long line, like living men
Just as they used to do.

Only, so long a line it seemed
You'd think the Judgment Day
Had dawned, to see them slowly pass,
With faces turned one way.

They walked no longer foe and foe
But brother bound to brother;
Poor men, common men they walked
Friendly to one another.

Just as in life they ought have done.
Who stabbed and slew instead . . .
So quietly and evenly they walked
Those milien gentle dead.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Seventeenth Installment)

Encouraged by the kind words of the good Bishop, who took such a deep interest in the spiritual and temporal welfare of his flock, the young congregation began the new year, 1882, hopefully and united, although greater troubles were in store for it. A young and able teacher, Mr. Meis, a graduate of St. Francis Seminary, near Milwaukee, taught school that year and also served as organist. In spite of difficulties, the congregation had grown to sixty families. The churches near Doniphan and Gatewood, in Ripley County, Missouri, were now attended from Pocahontas. A Father Hilpert was helping me. Everything went well until the summer heat came. Father Hilpert could not stand the climate and returned to his home in Bavaria, where he was placed in charge of an important parish. As the Cotton Belt and the Kansas City & Memphis Railroads were budding into Jonesboro, it became evident that Jonesboro would some day become an important point. I left Pocahontas in mid-summer for Jonesboro to buy eighty acres for church purposes. It would have been an easy matter in those days to get eighty acres for \$500 where only a few years later a single lot cost more. I had to go on a construction train from Knobel, and on the way took so sick that, upon reaching Nettleton, three miles east of my destination, I was forced to return without even seeing Jonesboro. This was in the beginning of July, 1882. I hurried home, but had a dumb chill every evening. Not knowing what it was, I refused to give up. In the latter part of July, I went to the church near Gatewood Post Office, Missouri, to preach a mission. I hoped by that work to get rid of "that lazy feeling." On the return

trip my carriage broke down near Warm Springs. I felt too shaky to ride on horse-back and sent my driver ahead to Pocahontas on the horse, whilst I myself walked. It was a hot day, and the trip of nineteen miles was too much for me. There was at the time a Carmelite prior, Father Peters, on a visit in Pocahontas. That evening he held a service with Benediction, and they say I played the organ. I could never remember anything about that, nor even how I got back to Pocahontas. I went to bed without supper. After a while they heard a fall and found me on the floor, suffering from lockjaw. Good Dr. Esselman did all he could to save my life. He afterwards said that he injected enough poison into my arms to kill twenty-four men, but he saw no other way to save me. For several days he stayed with me day and night. After I was through this trouble, I had congestive chills. I lay three weeks in bed unconscious. Very Rev. Egidius Hennemann, O.S.B., Vicar General of Little Rock, administered Extreme Unction to me, and left instructions for my funeral. I was told that when I became conscious, I would not answer any question in English, German or French, and seemed to understand only the Swiss dialect. Happily a sister and a brother of mine were with me. My ice bill alone amounted to \$69. Ice was pretty high then; it had to be brought from afar, and our place had no railroads. Recovering, I coughed constantly and was reduced to a state of extreme weakness. I left on a steamboat for St. Louis, via Newport, Arkansas. In St. Louis, again, I came near dying. I heard them say that I had consumption. From St. Louis I was sent to San Antonio, Texas. When I arrived there I had to be carried in an ambulance to the hotel. Sunday afternoon I was taken in a carriage to St. Rose's Hospital. At my arrival the Superior, Mother St. Pierre, told me that I was in the last stage of consumption; that they could not make new lungs, but would do their best for me. She added that if I had a will to make, I had better attend to it without delay. In the evening two Sisters came to my room and smoked it with tar on burning coals. I protested that it made me cough more, and I would choke to death. However, the Sisters said they were doing their duty, and continued. Happily there was a consumptive priest in the adjoining room, who, hearing me cough so hard, came in and told the Sisters to stop. He remarked: "If that man has consumption, it is certainly different from mine, for whilst that smoke is soothing to me, it evidently hurts him." Then they stopped, and I quickly opened my windows to let in the fresh air. Next morning the celebrated Dr. Herf came to see me and asked about my troubles. I told him I had consumption, as I had been told that so often. He examined me carefully and said: "Your left lung has some perforations. You are so run down that you may die, but you have not

consumption." Then he inquired where I came from. I told him from Pocatontas, Ark. He said, "That tells the whole story; I know the Black River country. Yours is a bad case of malaria, contracted in the swamps, but in a few days I hope to have you on your legs again." He ordered for me a strong "toddy" every morning at 6 o'clock, and told me to try to sleep and rest until noon. Not being used to whiskey, I asked him the next day whether I could not drink wine instead, and he added that I might drink wine and beer, but should not give up the morning "toddy." About the third day I could walk again. One morning, upon rising, I looked out into the garden in front of my room, in which there was a little frame shack, which I had taken to be a woodshed. This time I saw a priest standing there in cassock and surplice with two acolytes, who held candlesticks with candles burning. That little house was the morgue.

After about two weeks I was invited to go to Eagle Pass, Texas, and Piedras Negras, now Porfirio Diaz, in Mexico. I went and had to make the last thirty miles in a wagon, as the railroad was not built any further. We drove during the night. The night was fresh and I coughed continuously, so that the other passengers became alarmed. I remained several weeks in Eagle Pass and Piedras Negras. The first night I had a sick call in Piedras Negras to a man with yellow fever. That Mexican diocese was then under the interdict and no priest was living around there, so I had to go. The people, both Americans and Mexicans, were very good to me, and brought me anything they thought would relieve me. So were also the doctors and the soldiers at the barracks. The general in command at Eagle Pass placed his carriage at my disposal. The doctor, whose diagnosis coincided with that of Dr. Herf, seeing my poor Mexican bed, sent me blankets from the barracks. On a visit from the general the latter noticed the "U. S. A." on the blankets and laughingly remarked, "You ought to turn those blankets, so that no one can see that you stole them from Uncle Sam."

Everything down there was new to me. One day, whilst saying my office in the sacristy and looking at a big statue of St. Joseph, who was dressed in yellow trousers and a soldier's gray mantle, and looked very pale and thin, I had a sudden laughing fit. Father Heburn, the pastor, hearing it, inquired what I was laughing at. I told him I thought his St. Joseph was in a worse condition than I. On account of the heat baptism was administered about 11 o'clock at night. Marriages were celebrated at 3 o'clock A. M., for what reason I know not. To be on the spot for a marriage celebration, Father Heburn, a coal-black Indian priest, and I one night had our beds made on the floor of the sacristy. My bed was next to the Mexican priest's. Sleeping with a high fever, I hit my neighbor square in the face, and upon

doing so, awoke. I know I was more scared than the poor priest whom I had hit, and who did not say a word.

One Sunday morning I had volunteered to sing the late high Mass, but before the time for Mass came, I was taken with a regular shaking chill, which continued until about 7 o'clock P. M. Not being used to malaria, the Sisters of the Incarnate Word, in Eagle Pass, thought I had spasms. I heard them remark that if those spasms should return, I would surely die. However, the doctor declared that they were "regular chills." It was the first time that the fever had broken out that way. Before that I had always had "dumb" chills. From that day, for many months, I had a chill every third day.

(To be continued)

Will the Next President Be Assassinated?

Gen. Zachary Taylor, a victor in the Mexican war, became president of the U. S. in 1849, four years after said war had started. He died the following year, July 9, 1850.

From that time every fourth person that became president was assassinated with a bullet during his term of office.

After Taylor came Fillmore, Pierce, Buchanan, and Lincoln, the latter being the first president to die by the hand of an assassin (1865).

Lincoln was succeeded by Johnson, Grant, Hayes, and Garfield, who was assassinated in 1881.

Following Garfield we have Arthur, Cleveland, Harrison, Cleveland (second term), and McKinley, who was murdered in 1901.

The next four presidents are Roosevelt, Taft, Wilson, and his coming successor, who will be the fourth person made president since McKinley's death.

We trust that no president will ever again be assassinated and that the peculiar coincidence in the half century from 1850 to 1901 will belong to that period only and extend no farther.

(REV.) C. J. SCHWARZ

St. Croix, Ind.

—An intolerable heartache that would otherwise wreck reason is softened into Christian resignation by the reflection that God surely gave His most precious gift to her whom He called Mother, and that gift was a diadem of thorns.

The Sir Galahad of the War

"How We Advertised America" (Harper) is the not inappropriate title of George Creel's story of the life and work of the late Committee on Public Information, of which he was the head. The Committee's object, Mr. Creel asserts, was "to sell the war," and he and his colleagues set about it with terrific energy, marvellous ability, unerring judgment, and an unswerving moral purpose that would have roused the envy of Mr. Pecksniff himself.

These are lofty attributes, but Mr. Creel modestly sponsors them over and again. The members of the Committee, he tells us, were "men of talent and genius and comprehension." Again, they represented "all that was fine and ardent in the civilian population." Their work was "a bit of press agenting that money could not buy." Theirs is "a record of stainless patriotism and unspotted Americanism," and again "the record stands unparalleled for honesty, accuracy and high purpose." "Genius," "enthusiasm that had the carry of a bullet," "success without a single blunder," these are characteristic qualities of Mr. Creel's agents and assistants. Such praise bourgeons through over 450 pages of the book, so that even the most cynical reader must be convinced that Mr. Creel, as Tody Hamilton would say, had got together the most stupendous aggregation of world beaters since the days of Mr. Barnum.

Not only from Mr. Creel's own words, but from external evidence, we believe the Committee delivered the goods with great success. It poured out some 75,000,000 copies of various patriotic publications, it showed scores of thousands of feet of films, and there were 755,000 speeches delivered by Mr. Creel's Four Minute Men ("an organization that will live in history by reason of its originality and effectiveness.") Whenever Mr. Wilson uncorked one of his may-I-nots the Creel bureau siphoned it instantly to every corner of the earth, and even the most remote folk living far up the Yangtze or in some South Sea islet or under the

shadow of the Andes could not escape the tidings that the Great White Father was on the warpath for humanity and would not stop until he had righteousness enthroned everywhere for all time. It was, as Mr. Creel says, a great adventure in advertising, though somehow we can not think of those 755,000 speeches, over 3,000,000 minutes of oratorical hundred-per-cent-ism, without a distinct sensation of sinking in the ventral regions.

At any rate, the Creel bureau sold America on the war, and it sold Europe so thoroughly on Mr. Wilson that when he went abroad the whole European population—excepting certain perverted Russians—looked upon him as a modern King Arthur, with some of the interesting qualities of Lancelot as well.

Right here, if the suggestion is not impious, is where we think Mr. Creel made a tragic mistake. If, while he was so efficiently selling Mr. Wilson to Europe, he had established a reciprocal bureau to gather elementary information about Europe and get it to Mr. Wilson, he might have saved his chief much subsequent humiliation and the peoples of Europe considerable turmoil and starvation. Mr. Wilson might not then have gone abroad ignorant of the main currents of Allied intrigue, and even without suspicion, as he had told us, of the wholly unidealistic secret treaties which were to form the basis of the peace. "God is very wise; he never appears in public," remarked a cynical Italian diplomat in Washington, a few days before the triumphant Wilsonian departure. Perhaps even the indomitable Mr. Creel could not have saved Mr. Wilson and Versailles, too, particularly as Mr. Creel diagnoses the trouble with the treaty as merely "a failure in advertising." His committee was pretty well dismantled by the time the open covenants were being secretly arrived at in Versailles.

There is an interesting intimation by the author that the final blow against German *moral* was given by the Committee on Public Information. "The Germans were not whipped by man-power alone. . . . In 1870, even after

Sedan, without an army, food or munitions, the French fought on." The Wilson speeches were the most effective weapon against Kaiserism, he declares. On the other hand, both the Kaiser and General von Hoffmann have given interviews in explanation of the disintegration of German *moral*, in which neither mentions the Creel committee, but they give credit to propaganda from Russia, where the people had overthrown, not only their political lords, but the lords of land and industry as well, and took such a perverted pleasure in their anarchic state that they compellingly invited the Germans to do likewise. Surely the Kaiser and General von Hoffmann owe an apology to Mr. Creel.

When the Creel Committee was organized it appears that its agents had to meet a fully functioning anti-American propaganda subsidized by Germany in every country. In each case this lying propaganda was completely routed, not by counter propaganda, for Mr. Creel never indulged in such Hunnish stuff, but by truth telling. He gives us a little story of the battle between truth and propaganda in the different countries, and generally speaking the effect is elevating and enjoyable, particularly the last chapter of the mighty war for the goodwill of Spain, where truth triumphs and a couple of visiting German princes are found dancing obliviously in public to patriotic American jazz music forwarded from Washington. That was putting one over for our money!

The Mexican case was particularly stubborn. The lying Germans had actually been spreading the idea there that our Mexican War was "a cold-blooded, evil conquest," and we suspect they may have been using material gathered from contemporary speeches on the war by a congressman named Abraham Lincoln, who eventually came to a violent end. They also put out animadversions against our holy war against Spain, which they declared gave us an appetite for imperialism, and, Mr. Creel tells us, they exaggerated our lynchings, which seems some-

what supererogatory. This sort of stuff they were getting over in subsidized newspapers. Of course our truth-tellers could not corrupt newspapers in the German fashion, but a Liberty Truth Committee was formed among representative Americans to "obtain advertising appropriations from American business concerns for the legitimate encouragement of newspapers and other publications which supported our cause," and the Advertising Section of the Committee "bought and used freely advertising space," so that the corrupting German influence was countered in a wholly moral and legal manner. Unquestionably Mr. Creel was the Sir Galahad of the war.

Mr. Creel devotes considerable attention to attacks levelled upon his committee by congressmen and others. He declares that every single charge was made "by persons who were in absolute ignorance of what we were doing." Criticism of the Committee, it seems, usually gave aid and comfort to the enemy, and we get the impression that those who picked on the devoted band of Creelers were really attacking The Flag. On page fifty-six Mr. Creel hints at a defect in the fundamental scheme of things because one of his congressional detractors was not summarily shot. To an editor who questioned the strict authenticity of some of the official news stories, Mr. Creel wrote: "When men are going forth to fight and die, surely it is not a time for those who remain at home in ease and safety to wax angry over things that, even if true, are essentially trivial." The stay-at-homes seemed mightily to irritate Mr. Creel. Of a complaining delegation of newspaper men he says: "The men standing before me, every one healthy, husky and of military age, were holding down their peace-time jobs, while others sailed across the sea to offer their lives on the altar of American ideals."

This passionate solicitude of Mr. Creel's is wholly impersonal and unselfish, for we can assure apprehensive readers that Mr. Creel was not killed even once during the war and he even-

tually returned from his long service on the publicity front wholly unscathed.

Even the dullest reader of this story of the press agent for militant righteousness must be convinced that the writer is a Big Bertha among advertising evangelists. Obviously Mr. Creel had a bully time, at a net cost to us, he assures us, of less than \$5,000,000. The book will be of interest to students of ethics, press-agenting and psycho-analysis. — *The Freeman*, Vol. 11, No. 30.

Films in Daylight

Repeated attempts have been made lately to obviate the necessity of a darkened auditorium for bioscope performances. According to a German account, this has been accomplished.

The study of the problem soon made it evident, that two solutions only were possible: either the picture had to be reflected by an opaque screen as heretofore or by a transparent one with the operator behind it. The adoption of the latter alternative, however, found most favor and success.

The daylight screen of the Deutsche Lichtbild-Gesellschaft meets all demands to their fullest extent. Under reflected light the screen shows a deep black color which perfectly absorbs all light rays, whereas under transparent light a clear white color appears, which even in the glare of daylight produces a picture distinct, luminous, and exceptionally brilliant. The rays of the projector lamp are so well and so regularly diffused that not only a perfectly even luminosity of the screen, but also an absolute invisibility of the light source has been attained.

This result can be arrived at in two different ways. Either the apparatus is connected with the screen by a tube, which carefully excludes every bit of light from the outside, or a dark room is built on the stage behind the screen. Both tube and dark room serve to exclude all possibility of light coming in from the outside. Should the space behind the screen prove too short for the installation of a dark room, it may yet be adapted for the use of the day-

light screen inasmuch as the focal distance can be increased by the light rays from the projector lamp being first thrown vertically upwards on a mirror fixed above, at an angle of 45 degrees and from there by way of another mirror fixed at the same angle on to the screen.

The apparatus will be of special service to the teacher or instructor who may have to watch his pupils during the performance.

The Templemore Manifestations

The Bishop of Killaloe, in the course of an address in the cathedral at Ennis, referred to the excitement connected with reputed wonders at Curraheen and Templemore, which has been to some extent transplanted to America by ill-advised and uncritical reports of the N. C. W. G. News Service.

Dr. Fogarty asked the public to bear in mind that there has been no authoritative declaration upon the reality of the alleged apparitions or manifestations in either of these places, and said the facts were being enquired into as diligently as possible. In the meantime the people should withhold their judgement and not allow themselves to be carried away by excitement or popular rumor or anticipations on their behalf.

The Vicar General of Cashel, Msgr. Innocent Ryan, in a statement sent to the *Cork Examiner*, says: "I have no reason to satisfy me that there has been any miraculous manifestation. The conditions which generally accompany a miracle seem absent." (*Catholic Times*, Sept. 18).

The war has excited people all over the world, and there is no end to the miracle stories reported from various countries. A psychologist will not wonder at this, but preserve a cool judgment. The excitement will pass over, and the alleged miracles, we firmly believe, will turn out to be what Father Thurston, S.J., thinks they are: the product of collective hallucination (see *F. R.*, No. 19, p. 289).

—If you do not bind your REVIEW, hand the copies to others after you have read them.

Hegel and His Philosophy

The one hundred and fiftieth anniversary of the birth of Hegel, on August 27, has started a discussion in Germany on the value of Hegel's teachings. A writer in the *Frankfurter Zeitung* replies to the statement that Hegel's "Phenomenology of the Mind" is the most intellectual book that has ever been written by saying that intellect and truth are two quite different things and that the most nonsensical ideas can be presented with so much intellect as to capture the uncritical. The same writer feels that Hegel played fast and loose with the conceptions of God, soul, freedom, will, morality, the individual, and the State. This recalls the days, just after Hegel's death, when the Hegelians split into three sections, Right, Left, and Centre and, led by writers like Hinrichs, Strauss, Rosenkranz, and the younger Ulrici, advocated such conflicting views concerning what "The Old Man" meant as to justify his death-bed lament: "There is only one man who understands me, and he misunderstands me."

The *Berliner Tageblatt*, on the other hand contends that, despite the numerous and opposing constructions that have been placed on Hegel's philosophy, it is as valuable today as it was nearly a century ago, and that it has been from the beginning the most notable achievement of German thought. Berlin, as distinguished from Frankfurt, may have been converted to this faith in Hegel by the activity of Adolf Lasson, who, from 1877 to his death in 1917, lectured on Hegel at the University of Berlin, upheld him at all hazards, glorified him without reserve, deified him when possible, and, owing to the innocuous buffoonery of his personality, attracted hordes of students, some of whom came to philosophize and stayed to laugh. And now his son, Georg Lassen, a Lutheran pastor in Berlin, has brought out a new edition of Hegel's "Philosophy of History," having been moved to do so by the conviction that Hegel's method and logic were never more applicable than at present.

Hegel even came off fairly well with the master mocker, Heinrich Heine.

Heine came to Berlin to study the same year that Hegel came there to teach. His first impression of Hegel is expressed in these words: "This circumnavigator of the mental globe has pushed forth undismayed to the North Pole, where one's brain freezes in abstract ice." But Heine was pleased. He said: "It tickled my vanity to know that, contrary to what my grandmother had taught me, it is not God who resides in Heaven that is God, but I myself here on the sandy plains of Brandenburg am the good Lord." After a relatively serious determination to explain to the French people what Hegel was driving at by his philosophy of the idea Heine wrote to a friend telling him of a dream he had in which he ran around the room exclaiming: "I am not an idea and never had an idea in my life." Heine then set forth in detail his idea of a square meal.

The Catholic Press and Capitalism

The anti-Socialist editions gotten out occasionally by Catholic weeklies of the *Church Progress* type are becomingly characterized by a writer in the *Buffalo Echo* (VI, 33) as "one-sided and uncritical" discussions of the subject which "usually did more harm than good," and, besides, aroused the suspicion that "the editors had an eye for advertising revenue and had hit upon anti-Socialist editions as being most likely to draw advertising."

Fortunately, the practice is on the decline. The latest fad seems to be "Americanization numbers." Of one of these, lately issued by the *Syracuse Catholic Sun*, our Buffalo contemporary says that "although it published an N. C. W. C. article bearing the headline 'Mask of Americanization Assumed by Politically Reactionary Interests,' most of the other matter that it printed played right into the hands of those very reactionary interests."

The *Echo* suggests that some Catholic paper establish a new precedent by getting out a special anti-capitalistic number. It is safe to say that this suggestion will not be carried out because antagonizing Capitalism does not pay.

A Word About the Y. M. C. A.

The Young Men's Christian Association has long been a subject of general discussion among Catholics, both clergy and laity, and, as usual, opinions are divided. It is to be regretted that we must speak of a division among Catholics in matters of such grave importance. We frankly admit, that, if we are to take sides in this controversy we do not hesitate to place ourselves upon the negative side.

In the International Encyclopedia (1906 edition, Vol. XX, page 738), we find under the heading of "The Work of Each Association," the following interesting information: "A constitutional provision requires that active membership—voting and office bearing—be restricted to men, in communion with some Evangelical church." This admittedly excludes Catholics.

Is the Y. M. C. A. a religious body? It is essentially an interdenominational organization, the members of which apparently believe that one church is as good as another. Shame upon those Catholic boys and young men who affiliate themselves with such an organization, which disfranchises and disqualifies them from holding office for the sole reason that they are Catholics.

On page 739 of the same volume of the Encyclopedia quoted, we read: "Frequent references show the dominating religious purpose of all the work [of the Y. M. C. A.]. The committee has promoted this through the influence and efforts of all its agents; through printed suggestions, especially of Bible study courses," etc.

This is plain enough. But we are told that attendance at religious services is optional. Yes, but let the secretary appeal to the boys, and the boys will attend the prayer meeting and the Bible class, to please the secretary, the Catholic boys together with the rest. The performance is repeated, and finally they adopt the custom.

Something we never could quite understand are the so-called Union meetings, *i. e.*, the attendance of representatives of all Protestant denominations at a series of lectures or services

in one of the churches. They are inconsistent. For if there is an essential doctrinal difference among the Protestant denominations, how can they consistently unite, *e. g.*, for a so-called Revival or Union meeting? And if no essential doctrinal difference exists, how is it that they must have separate churches and clergymen? We can explain this queer phenomenon only by assuming that all accept one fundamental principle, namely, that one church is as good as another. But this principle is utterly false. It is a proof of indifferentism, and indifferentism amounts practically to infidelity. This is the spirit which pervades the Y. M. C. A. It fosters the spirit of religious bigotry because it excludes Catholics from active membership for no other reason than that they are Catholics. It fosters indifferentism, because no matter to what "Evangelical" sect you belong, you are welcome to all the work.

These facts being established, it is easy to draw the correct conclusion. If we permit our Catholic young men and boys to live in such an atmosphere, they cannot escape contamination in faith and morals. As far as the work of the Y. M. C. A. among Protestants is concerned, we have nothing to criticize. The society unquestionably does some good and for this can be commended. However, since we are making no effort to bring Protestant boys and young men within our influence and under Catholic control, the Y. M. C. A. should restrict its membership, active and associate, to Protestant youths. It seems to us that, in order to end the controversy, the ecclesiastical authorities should consider the question and settle it definitively by pronouncing either a "*tolerari potest*" or a "*prohiberi debet*." Fr. A. B.

—We are requested to notice an appeal issued by the Rev. Dr. F. Witte in favor of the Catholic artists of Germany, many of whom are "entirely out of employment and practically starving." These artists have established an Institute for Ecclesiastical Art at Cologne, through which they are prepared to furnish vestments, stained glass windows, engravings, goldsmith and bronze work, etc. They urgently ask for orders from America.

Notes on Secret Societies

White Shrine

The White Shrine is a secret society to which only members of the Eastern Star are eligible. It was founded by Charles D. Magee, at Chicago, Ill., in 1894, and is at present "an active and growing organization."

The Builder (Masonic monthly), Vol. VI, No. 5, May, 1920.

Order of Amaranth

This organization, like the White Shrine, is open only to members of the Eastern Star. The Order of Amaranth was "invented" by J. B. Taylor, of Newark, N. J., and "amplified and improved" by Rbt. Macoy, of New York. The "Sun. J., and "amplified and improved" by Robert Macoy, of New York. The "Supreme Council" was established June 14, 1873, with Robert Macoy as "Supreme Patron" and Robert Morris as "Supreme Recorder."

The Builder, Vol. VI, No. 5, May, 1920.

Sons and Daughters of Washington

This organization was first heard from in the presidential campaign of 1920. Its chief aim is to defeat Catholics for public office. Its leader was Jay W. Forrest, a former undertaker. The official "Bulletin" of this order consistently and bitterly assailed the Pope and the Catholic Church.

N. Y. *World*, quoted in the *Catholic Transcript*, Hartford, Conn., April 22, 1920.

Order of De Molay for Boys

This organization was founded by Frank S. Land, a prominent Mason of Kansas City, Mo., in 1919, "to meet the need for a better organized, more elevating social life for boys nearing the age of manhood." It admits boys between the ages of 16 and 21. There are two degrees with separate rituals. That of the second is "built around the burning of Jacques De Molay by the bloody-minded Inquisition, on March 11, 1313, because he refused to reveal the secrets of the Templars." Any Master Mason is entitled to visit the chapters at any time and to help out with the ritualistic work. There is appointed by the Masonic body fostering each chapter a Board of Advisers. The order is not a junior Masonic organization in the proper sense of the word, but it is fos-

tered by Freemasonry for its own purposes.

The Builder, Vol. VI, No. 8, Aug., 1920.

Order of Camels

The Order of Camels was organized the day the prohibition amendment went into effect. The camel was selected as emblem because of its "ability to withstand a long drought." The first "caravan" was established in Milwaukee, Jan. 16, 1920. The order is not (ostensibly) connected with the liquor trade. The principal officer is styled "Prophet." The members take but one obligation, *viz.*: to oppose prohibition. Any male citizen of the U. S., aged 21 or over, is eligible if properly vouched for by a deputy organizer or some other member in good standing.

Christian Cynosure, Chicago, Vol. LIII, No. 1, May, 1920; Vol. LIII, No. 2, June, 1920.

Ancient Order of Gleaners

This is a secret insurance society established in 1894. Its headquarters are at Detroit, Mich. It accepts "only farmers and those engaged in kindred occupations" as members. Men and women are admitted on equal terms. The order has a secret ritual, from which the *Christian Cynosure* has repeatedly printed extracts. Members must "solemnly promise" that they will "keep unrevealed the secret work and words of this order." The degree work is "founded on the scriptural account of Ruth, Naomi, and Boaz." The ritual contains a religious burial service.

Christian Cynosure, Vol. LIII, No. 1, May, 1920.

North American Union

The North American Union, with headquarters at 56 West Randolph Str., Chicago, organizes lodges having for their motto "One for all, and all for one." Their membership is composed of Jews, Protestants, and Catholics. They are organized on the fraternal insurance plan. Any white male of the proper age, who passes the medical examination may become a member of this organization. They have prayers, and a burial service, but no chaplains. Their representative stated that they did "not interfere with any man's religion."

Christian Cynosure, Vol. LIII, No. 2, June, 1920.

What Voters Should Not Forget

The presidential election is approaching. In casting their vote, the people should not forget that the Democratic administration systematically exploited war intolerance to attain ends that could have been attained by more respectable means. They should not overlook the fact that the administration sponsored laws more inimical to liberty than any ever before proposed in America. Palmer and Burleson should not be soon forgotten. The voters should not forget that the Peace Treaty, which the Democrats say we are in honor bound to underwrite, rests upon a dishonorable repudiation of the pledges on which the armistice was based. The voters should not forget that the promised League of Nations is essentially an alliance of conquerors to safeguard the spoils. The voters should not return the Democrats to power in gratitude for the few things they have done well and in oblivion of the many things they have done ill. They should, first of all, exact penitence for the misdeeds.

About Marriage

To the Editor:

I wonder if the advertiser who lately declared in your columns that "no good woman ever married a man except for love—for life," ever was in Ireland? There he would find that scores of good women—the best women in the world—marry for life, but not for love in the sense that the word usually has. Their marriages are arranged by the parents, the young people having little or nothing to do except to follow the parents' advice. And these unions turn out happily, on the whole.

In France *mariages de convenance* are not unknown, the same also justifying such unions by the general good that resulted.

Here in America, too, I have known many marriages in which love in the usual sense has played little part, and they have been as happy as those in which pre-nuptial romance was very much in evidence.

The fact seems to be that happiness in the married state is due rather to

mutual concessions and forbearance than to love. For the perpetuation of the human race the Creator implanted in man and woman a desire for one another. "Male and female created He them." But this desire may come after marriage as well as before.

If the advertiser had left out the words "for love," and made his statement read, "no good woman ever married a man except for life," it would be all right. That is the thing to stress. Marriage is a life sentence, although this view has been repudiated by one of the leading candidates for the presidency, while the other, I understand, has not a clear record in the matter either.

T. H. D.

"La Vierge qui Pleure"

The *Mercur de France* has, among its papers for August, one on "Le Procès de la Vierge qui pleure." In 1907, Mme. Mesmin of Bordeaux bought at Lourdes a plaster statuette of the Blessed Virgin, 2 feet high, and soon after noticed that tears were falling from its eyes. In 1909 the "miracle" happened again, and the Virgin spoke to Mme. Mesmin. The reputation of the "miracle" spread over France, and even into other countries; but the ecclesiastical authorities were on their guard and refused to accept it.

In November, 1914, a Syrian Archimandrite, Dr. Saboungi, agreed to become connected with the case, to examine the proofs of the miracle, and to put them in order for submission to Rome. In 1916 Mme. Mesmin took it into her head that she was being bewitched by the Satan worshippers among the Freemasons, that a wax image of her had been made and baptized, and that Dr. Saboungi, with whom she had quarreled, was their agent, and had celebrated the Black Mass to her intent. She was exorcised without much result, and then four respectable citizens of Bordeaux, a stock broker, a bank official, an insurance agent, and a violinist, set out on a crusade to Nantes, resolved to thrash Dr. Saboungi till he promised to release his victim, give up all papers he held concerning the miracle, and the

wax image he was supposed to have made. The unfortunate Syrian prosecuted them for assault, claiming 25,000 francs damage, but the tribunal at Rennes, "seeing that in the actual state of science it is not certain that the illness of Mme. Mesmin was caused by the sorceries of Dr. Saboungi," sentenced the four to a fine of 500 francs only.

The story is told in full with reference to various periodicals, and no comments are made.

The High Cost of Books

To the current issue of the *Atlantic* George P. Brett contributes an article on the price of books. He shows the figures connected with the publication of a typical volume, of the kind which makes up the average of a publishers' list. The edition consists of 2,500 copies, the total cost per copy is \$1.51, and the average price received by the publisher is \$1.53. In other words, 2 cents a copy, or \$50 in all, is the return on gross sales of more than \$3,750.

A further statistical table indicates the factors which are chiefly responsible for the rise in the price of books since 1914. The heaviest item is paper, next comes cloth, then boards and transportation. The increases here are between 300 and 400 per cent. inclusive. Wages follow with increases of 164 to 210 per cent.

Mr. Brett blames the popular magazines, with their huge advertisement display and enormous circulation, for their wasteful consumption of a scarce and valuable commodity—paper. No doubt the magazines will dispute this, and so long as the publishers issue numerous books whose literary value is below that of magazine standard, books which defy any effort to explain their existence, the public can have little interest in the controversy between them.

The conclusion to which the article comes is, that we must learn to pay more for our books as for every other commodity, whether necessities or luxuries: "Prices of books must be raised in proportion to their increased costs."

They will then sell, we are told, "at about double their pre-war prices," a calculation which is insufficient according to the evidence of the advances in the cost of production. The difficulty is to overcome the reluctance of the public to buy books at all, whether at present or pre-war prices. Book buyers who have the desire to own a good library have hardly been affected by the advance in the cost of books. They give to literature the extra dollar which might have been spent on the movies or more or less worthless newspapers and magazines. Their skepticism, where it exists, their reluctance to pay whatever is exacted, can best be overcome if publishers will adopt the suggestion of the *N. Y. Post* to eliminate superfluous books. "Malthusianism" in the book trade will be the beginning of wisdom.

Our Secret Police System

It costs the taxpayers and rentpayers of this country apparently about fifty million dollars a year to impair their own personal liberties and civil rights. According to the *New York Evening Sun*, the U. S. is the proud possessor of a system of secret police and governmental investigative organization that is ahead of anything that the old European monarchies had in stock, and they were pretty proficient in that line. The *Sun* merely formulated and acknowledged a matter of open and notorious fact when it stated that in this "land of the free" there is scarcely a community that has not at least one government agent spying upon or checking up the actions of its citizens; and that there is almost no kind of activity, corporate or individual, that is not subject to some form of governmental investigation or prying. The *Sun* credits this development largely to the Democratic administration.

—If you have done something that is good, forget it and do something better!—Lava-ter.

—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

NOTES AND GLEANINGS

—A committee has been formed in Rome for the publication of a new critical edition of the works of Palestrina. This is to be accompanied by a popular edition of the same works, intended for practical use.

—The theology of the hunger strike is a question in dispute even among the Irish clergy. While the majority of them seem to be of the opinion that hunger-striking is morally permissible, others hold it to be wrong. Among the latter is Prior Vincent McNabb, O.P., who quotes St. Thomas and Billuart in support of his view and suggests that the matter be submitted to the decision of the Holy See (*London Catholic Times*, Sept. 11).

—Examinations may deserve little praise, but this much at least can be said for the studies which they entail, that it makes all the difference in the world to a student whether he prepares for them intelligently, with an appreciation of their value, or dully, with his eye only upon the outcome of the final test. It is hardly too much to say that for any undergraduate who reads at all what he reads at the college or university moulds his mind for the rest of his life, even if he never afterwards returns to the particular study.

—The Masonic monthly magazine, *The Builder*, Oct. 1920, p. 283, prints an article in favor of the Smith-Towner Bill. The writer says that federal control of education is necessary to prevent what he calls "the Mexicanisation of this country" by means of "the religious supervision of our educational life." If the Bill still suffers the sectarian schools of the Roman Catholics to exist, he says, this is contrary to the wishes of many Masons including himself, who, if they could, would "eliminate them from our educational system tomorrow." *Sap. sat!*

—Mrs. Mary E. Oberndorfer, national chairman of music of the General Federation of Women's Clubs according to the *N. Y. Post*, is leading a crusade against suggestive songs and dances. She says the nation "is being demoralized by cheap vulgar songs," and warns parents to take better care of their children who, she says, but too frequently sing vile songs and engage in obscene dances. We think the warning is well-founded and should be echoed in every decent journal and from every pulpit. It is surprising that the pulpit is not combatting the danger more vigorously. Are the preachers of the Gospel unaware what is going on in dance halls and would-be respectable homes?

—The Mennonites who are now in Canada are considering the advisability of moving into this country and settling in the State of Mississippi, because Canada will not allow them to teach German to their children. As these people are pacifists, they were exempt from military service during the war. And

now sundry newspapers in Mississippi are protesting against their coming. It is claimed that the lives and property of these settlers will be protected and that they will give nothing adequate in return, notwithstanding the undisputed fact that they are very industrious and moral. The Mennonites are foolish if they settle in the U. S., for there is even less real liberty here than under the British flag in Canada. The war proved that.

—One is somewhat startled to learn that the Mexican Petroleum Company, headed by Edward L. Doheny, the chief mourner in all previous processions, has just doubled its holdings in Mexico, so that it now controls 1,400,000 acres of land in that bandit-ridden country. "The next time Mr. Doheny comes up to Washington to weep on Mr. Colby's shoulder and beg for a war, just a little one, to protect him against incredible losses," says *The Freeman* (I, 29), "somebody ought to ask him if he did not make in Mexico the millions he has just invested there. And at the same time he might be asked why he did not lay out these funds in Oklahoma, say, where bandits are scarcer, governments less confiscatory—and losses not so incredible!"

—"Intellectual men seldom make fortunes, and business men are seldom intellectual," writes Mrs. Asquith, who is the daughter of a millionaire merchant and speculator, and the wife of an ex-Prime Minister. The remark is made in reference to the failure of the business man in politics, and the eternal problem why stupid men (judged by intellectual standards) make so much money. "The secret and essential quality for making money," says the *Saturday Review* (No. 3378), "is one which the Greeks and Romans called 'shamelessness,' and consists in always asking too much, and taking an absolutely ruthless advantage of your neighbor's necessities. That is why no man who is really a gentleman (we don't mean by lineage, but by character) ever makes a fortune."

—A French version of the most dramatic portions of the Passion of Christ according to the visions of Anne Catherine Emmerich has been published at Paris ("*La Douloureuse Passion par Anne Catherine Emmerich*"; Editions de la Connaissance; 20 fr.) This is how the book strikes one eminent critic: "It is the product of the over-wrought imagination of an ascetic, fed by numerous mystical works and a knowledge of the primitive art of the Low Countries. The description of the Crucifixion may be paralleled by those dreadful Flemish pictures where human suffering is portrayed with a prodigious savagery, human nature caricatured in grotesque faces and contorted limbs, and where every one looks thoroughly ugly and depraved. As a work of literature the work has certain merits of vividness and imagination, but it is too horrible to read more than once."

—We have not seen Father Owen A. Hill's, S.J., new text-book of "Ethics: General and Special" (Macmillan), but note that it is denounced by the *Monitor*, the official organ of the Archdiocese of San Francisco, as "hopelessly reactionary." "As far as throwing light on modern questions is concerned," says Father J. F. Duggan, the editor of the *Monitor* (Vol. 42, No. 20), "the book referred to might as well have been written way back in the so-called Dark Ages. From its 'knocking' of the principle of self-determination for small nations and its glorification of the justice of the Peace Conference at Versailles, suspicion is aroused that 'Ethics' is a rather clumsy piece of British propaganda in disguise." British propaganda in a college text-book written by an American Jesuit? It is incredible!

—The editor of *Blackfriars*, the new monthly magazine of the English Dominicans, which, by the way, is very ably edited, remarks that, though "criticism is the sauce of life," his magazine has "received more than is usually given to the newly born." This, in the opinion of the London *Universe*, an excellent Catholic weekly, is a very healthy sign. "One does not criticize what is negligible," says the *Universe*. "While firmly convinced that a general Catholic paper should reflect general Catholic feeling and avoid matters of even legitimate difference, we are equally sure that a periodical reflecting personal and ex-centric points of view—within the allowed bounds—does at least as great a service. In this respect *Blackfriars* is a welcome stimulus to the common thought, and its value is evidenced by the reactions it provokes." We hail the new magazine as a valuable addition to the Catholic free press and recommend it to our readers.

—The *Catholic Register*, of Toronto (Vol. XXVIII, No. 40), protests strongly against the participation, by twenty-five members of the Knights of Columbus, in the official elevation of Charles Mills, secretary of the Kiwanis Club (which we take to be a kind of "Elk" organization) to the second degree of Scottish Rite Masonry. J. E. Day, a prominent Knight, in an address delivered upon the occasion, declared that "in matters of national

service, religion, politics, and creed count for nothing." The *Register* says that, as "The Masons are recognized and named by the Church as her deadly enemies," every Catholic who consorts with them "is cut off from the Communion of Saints," and calls upon the K. of C. to "discipline its members if they participate in such social functions." They will have their hands full if they attempt to do so, for, as our readers know from occasional reports in the *F. R.*, fraternization between K. of C. and Freemasons has become rather fashionable of late.

—Joe Mitchell Chapple in his book, "Warren G. Harding—The Man," (Boston: Chapple Publishing Co., Ltd.), says that Mr. Harding is "something of a 'jiner.'" and is having his reward. In Marion, immediately after the nomination, "the Hoo Hoos, good-natured with their black cat ensign, Knights of Pythias, Loyal Order of Moose, the Elks, Sons of Veterans, and every civic organization to which he belonged, vied with each other in fraternal and almost affectionate greetings." The Masons are not mentioned. Which reminds us that the statement as to Mr. Harding's membership in the Lodge, recently made by Louis Wirth, 33° T. P. M., Gibulum Lodge of Perfection, A. A. S. R., in the Cincinnati *Times-Star* (*F. R.* No. 19, p. 301), has been contradicted by E. J. O'Connor, of Perseverance Lodge, A. F. & A. M., 973, who wrote to the Chicago *Herald-Examiner* (see *Christian Cynosure*, Vol. LIII, No. 6, p. 176) that Mr. Harding took his first degree as a Mason (Entered Apprentice) "several years ago" and "has not progressed any farther." Well, one thing is certain, if he lacks any degrees, the Masons will gladly confer them upon him after his election.

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Literary Briefs

—Fr. N. Sebastianelli has added another to the already numerous pocket compendia of moral theology. His "Summarium Theologiae Moralis ad Codicem Iuris Canonici Accommodatum" is based upon his larger text-book and compares favorably with similar synopses by Arregui, Telch, and others. Special attention is paid to the needs of pastors and confessors. (Turin: Pietro Marietti; 14 frames).

—"Vom Sozialismus zum Priestertum," by Illemo Camelli, is a German translation of the story, told by himself, of an Italian Socialist who saw the error of his ways and became a fervent Catholic and a priest. The book is mostly taken up with reflections, and there is a good deal of sentimentality. No American Socialist would be likely to be converted without sound economic and moral arguments, such as we look for in vain in this story. (B. Herder; \$1.10 net).

—We are not particularly impressed by the "Civics Catechism on the Rights and Duties of American Citizens" published by the Committee on Special War Activities of the National Catholic War Council, which body, with all its committees, seems to us to have outlived its usefulness. A good many of the questions and answers in this so-called catechism are puerile, and those that are not puerile are largely self-evident or superfluous. We regret to see so much good paper wasted on such useless publications.

—The Rev. John A. Ryan, D.D., bases his brochure, "Capital and Labor," published as No. 2 of the publications of the National Catholic Welfare Council's Social Action Department, squarely on the encyclicals of Leo XIII. In discussing such problems as coöperation, restriction of output, labor unions, shop committees, profit-sharing, arbitration, etc., he emphasizes the urgent need of a new spirit in the hearts of both workingmen and capitalists. (N. C. W. C., 1312 Massachusetts Ave., Washington, D. C.)

—The ninth number of Pustet's "Bibliotheca Ascetica" is devoted to a reproduction of the "Idea Theologiae Asceticae Scientiam Sanctorum exhibens," a posthumous work by Fr. Francis Neumayr S.J., a famous Bavarian Jesuit, and of the "Lapis Lydinus Boni Spiritus," by Fr. Gaspar Drulbicki, S.J., more generally known, perhaps, by the name of "Considerationes de Soliditate Virtutis." Both treatises are classics of ascetic theology. The print of this edition is clear and the format very convenient. (Fr. Pustet Co., Inc., New York and Cincinnati; 75 cts. net).

—The English C. T. S. has reprinted in pamphlet form two interesting papers by Father Herbert Thurston, S.J., from *The Month*. They deal with "The Pilgrim Fathers" and "A Sober Condemnation of Spiritualism" by Horace Greeley, who knew the two sisters personally and, while bear-

ing unhesitating testimony to the reality of the phenomena, concludes against the practice of Spiritism. A third pamphlet of the same two-penny series, by P. Rudkin, describes "The Road Home," which was the road to Rome for the author, whose submission to the Catholic Church was a consequence of the condemnation of Anglican orders.

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—With reference to the paragraph on page 283 of the *F. R.* (No. 18) dealing with the Roman Catechism, also known as the Catechism of the Council of Trent, it may interest our readers to learn that Joseph F. Wagner, Inc., has now on the press a "Parochial Course of Doctrinal Instructions," based on the Roman Catechism, and including a revised and modern English version of the same. In addition this work arranges the various parts of the Catechism to harmonize with the Gospels and Epistles of the Sundays of the year, thus making the excellent explanations of this Catechism conveniently available for the preacher who wishes to give his people a thorough instruction in Christian doctrine in his Sunday sermons.

—German scholarship is by no means a thing of the past. On the heels of the warm British recognition of the merits of Dibelius's book on Dickens comes as warm a recognition of the service Hans Hecht has done English scholarship and criticism by dragging to light an excellent eighteenth century English critic, Daniel Webb. In a volume on him which the German scholar has published in Hamburg there is reprinted entire Webb's "Remarks on the Beauties of Poetry." This treatise, we are told, exhibits Webb as a critic of unusual delicacy, justness and skill. The *Athenaeum's* reviewer declares that Englishmen should feel no small shame to have left it to a German to reprint Webb's work, and he recommends the book to the Oxford University Press.

—Dr. L. von Pastor's monumental "Geschichte der Päpste" is making steady progress. Volume VII, just published, comprises the pontificate of Pius IV, which, though short (1559-1565), was quite eventful. We point particularly to the execution of Cardinal Caraffa, the re-convocation and conclusion of the Council of Trent, and the activity of the Pontiff's nephew, St. Charles Borromeo, as papal Secretary of State. It would be supererogatory at this late date to say anything in praise of Pastor's acumen, impartiality, and masterly presentation of the subjects he knows so well from his intensive study of the secret archives of the papacy and numerous other sources. We look forward to the succeeding volumes, which the preface promises in rapid succession, containing the story of the pontificates of Gregory XIII, Sixtus V, Clement VIII, Paul V, and Gregor XV (Gregory XIV ruled less than a year). (B. Herder Book Co.; \$6.50 net).

—The *London Times Literary Supplement* (No. 660), in a notice of "Crucible Island," by Condé B. Pallen, voices criticism which will strike many readers of that thesis-novel as just. He says: "There is a good deal of talk for and against Socialism, but . . . Mr. Pallen makes scarcely any attempt actually to show us the State to which he has taken so much trouble to bring us. There is a bigger problem than that of isolating it from

the rest of the world, it is the problem of isolating it from a good deal that is in human nature. Mr. Pallen sees the problem, but skips it. He represents the first generation of the native-born subjects as sunk already into a lazy, almost animal content. Ambition has died with inequality. But what of the turbulent revolutionaries from the outer world with which this new State is continually recruited? Mr. Pallen would have us believe that it has quietly absorbed them. So quietly that it has only twenty-five policemen, and firearms are unknown. This touches the incredible. The truth is that Mr. Pallen has not taken the trouble really to think out his idea. He is in too great a hurry simply to discredit Socialism, and is more interested in his 'romance and adventure,' which is the escape from *Spielgarten*, than he is in his 'experiment,' which is the State itself."

STATEMENT OF OWNERSHIP, MANAGEMENT, ETC.

required by the Act of Congress of August 24, 1912, of the FORTNIGHTLY REVIEW, published semi-monthly at St. Louis, Mo., for October 1st, 1920.

City of St. Louis,) ss.
State of Missouri,)

Before me, a notary public in and for the State and City aforesaid, personally appeared Arthur Preuss, who, having been duly sworn according to law, deposes and says that he is the publisher and editor of the FORTNIGHTLY REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:
Publisher, Arthur Preuss,

18 S. 6th Str., St. Louis, Mo.

Editor, same.

Business Manager, none.

2. Names and addresses of owners or stockholders holding 1 per cent or more of the total amount of stock:

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3. That the known bondholders, mortgagees, and other security holders owing or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:

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4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holders appear upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

ARTHUR PREUSS, Pub. & Ed.

Sworn to and subscribed before me this 30th day of September, 1920.

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There has been of late a very large output of non-Catholic books dealing with the life after death. Every unorthodox and fantastic opinion has found supporters, and especially the present-day craze for Spiritism is well represented in this literature.

The need of a sound and attractive exposition of the Catholic teaching on this subject has been increasingly felt, and in its issue of July, 1918, CATHOLIC BOOK NOTES (London) voiced this urgent need, saying that "such a book, well written, abreast of the best scholarship, fair and courteous, critical but thoroughly Catholic, would be most welcome."

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NEW YORK

St. Louis: B. Herder Book Co.

—Joseph F. Wagner, Inc., presents an English edition of Bishop von Schneider's classic work, "The Other Life," which has been called by Bishop von Keppeler "a Divina Commedia in prose." The work is edited by Father Herbert Thurston, S.J., which is a sufficient guaranty of the accuracy of the translation and its literary excellence. Bishop von Schneider treats with theological acumen and with a profound knowledge of the aspirations of the human soul, immortality, the knowledge of the blessed, the continuance of love and friendship in Heaven, the resurrection of the body, purgation beyond the grave and many kindred subjects, and in two appended chapters discusses the question of wedlock in Heaven, the lot of unbaptized infants, and doubts as to the salvation of certain adults. "The Other Life" is perhaps the most illuminating and at the same time the most consoling of all books ever published on this subject and will no doubt, in its fine English dress, meet with as great a success here as the original has in Germany, where the work passed rapidly through twelve or thirteen editions. (\$3.50 net).

"Conferences for Married Women," by Rev. Reynold Kuehnelt (New York: Joseph F. Wagner; \$2 net). These very informal instructions for Catholic wives and mothers contain much that is useful and wholesome. The reverend author has not confined himself to spiritual and moral admonitions; he enters also into the purely physical domain and supplies many rules for housekeeping,

hygienic living, and care of the sick. An occasional exaggeration mars the work, but might be overlooked. A graver fault is the very defective English in which the conferences are clothed. Had they been spoken instead of being committed to print, this might have been excused to some extent, but those who can and will read must be edified by the manner as well as the matter of their religious instruction.—S. T. O.

Books Received

Ecclesia Orans. Herausgegeben von Abt Ildefons Herwegen. I. Bände: Vom Geist der Liturgie. Von R. Guardini, 4te und 5te, umgearbeitete und vermehrte Auflage. xvi + 99 pp. 16mo. 50 cts. net. II. Bände: Das Gedächtnis des Herrn in der altchristlichen Liturgie. Von J. Casel, O.S.B. 2te und 3te, vermehrte Auflage. xi + 54 pp. 16mo. 30 cts. net. B. Herder Book Co. (Wrapper).

Idea Theologiae Asceticae, Scientiam Sanctorum Exhibens. P. Francisci Neumann S.J. Opus Posthumum. Cui accedit appendix instar P. Gasparis Druzbicki S.J. Lapis Lydius Boni Spiritus. (Bibliotheca Ascetica). xix + 372 pp. 32mo. Fr. Pustet & Co., Inc. 55 cts.

Ins Religiosorum ex Codice Novissimo eiusque Authenticis Interpretationibus ac Legibus hodie in Latinis. Auct. A. M. Micheletti, Prof. Ord. in Univ. Cath. Lublinensi, Consult. S. C. Semin. et Univ. Stud. xii + 484 pp. 32mo. Turin: Pietro Marietti. Fr. 11.

Novum Testamentum Graece, Textum recensuit. Apparatum Criticum ex Edit. et Codicibus MSS. collectum addidit Henr. Jos. Vogels. xv + 661 pp. 12mo. Düsseldorf: L. Schwann. \$2.75 net. (See the notice in F. R., No. 17, p. 266).

"Truth Shall Make You Free." Facts, Principles, Policy of the Catholic Truth Society of Canada. 12 pp. 16mo. Toronto, Canada: The Catholic Truth Society of Canada. (Wrapper).

The Fortnightly Review

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ST. LOUIS, MISSOURI

November 1, 1920

The History of Penance

We lately quoted a few passages from Oscar D. Watkins's "History of Penance" (2 vols.; Longmans). Dr. Watkins is a Protestant, and it may be advisable to say that his work can be profitably used only by those who already have a wide acquaintance with this difficult subject. Though the author tries to be fair, his judgment is seriously at fault here and there. A reviewer in the London *Universe* (No. 2762) illustrates this by an example. The evidence bearing on the practice of penance during the first age of the Church (previous to 250 A. D.) has received very ample discussion in the course of the last thirty years. Certain writers, both Catholics and Protestants, have maintained that in the second century the Church granted no absolution to those who were guilty of the three "capital" sins, but left them unabsolved even at the hour of death. Among Catholics Funk and Vacandard were of this opinion; while some Protestants, among these Harnack, went still further, holding that at this time the Church did not believe that she even possessed the power to remit sins of this gravity. They contended that this conclusion was necessitated by the reasoning contained in Tertullian's polemic against Pope St. Callistus, and that it received ample confirmation from passages in Hermas, Hippolytus, and Origen. These views were, however, strongly contested by several Catholic scholars of eminence. We may mention Professors Esser (Bonn), Adam (Munich), Stuffer, S.J. (Innsbruck), Poschmann, and P. d'Alès, S.J. These urged that the evidence of Tertullian and of the other early writers named had been completely misinterpreted, and that, rightly understood, it tended in the opposite direction. All, they contended, goes to show that the Church, as such, never denied absolution to any class of sinners at the hour of death. The few

indications we possess of this exaggerated and pernicious rigorism all point to its having been confined to certain restricted localities. Pope St. Callistus apparently forbade this abuse, and further insisted that a definite limit should be set to the public penance imposed on those guilty of notorious sins against the Sixth Commandment. We gather from Hippolytus that he was more indulgent to sinners than his predecessors; but there is no vestige of proof that he introduced any fundamental change whatever.

There cannot, we believe, be any question that the Catholic professors made good their contention on every count. No attempt, so far as we know, has been made to reply to such works as Poschmann's "Sündenvergebung bei Origenes" and d'Alès's "Edit de Calliste." Yet Mr. Watkins adopts Harnack's position without a word to show that there is another side to the question. We are forced to the conclusion that he is simply unaware that these views have been contested. It is plain that this detracts not a little from the value of his work.

Tests

Ex-Ambassador Walter Hines Page was formerly one of the editors of the *World's Work*, and, like most magazine editors, was obliged to refuse a great many manuscripts. A lady once wrote him:

"Sir: You sent back last week a story of mine. I know that you did not read the story. For as a test I had pasted together pages 18, 19 and 20, and the story came back, with these pages still pasted; and so I know you are a fraud and turn down stories without reading same."

Mr. Page wrote back:

"Madam: At breakfast when I open an egg I don't have to eat the whole egg to discover it is bad."

A Hymn to St. Michael

[TO THE EDITOR OF THE F. R.:—When I was a college student at Essen in the Rhineland, in the sixties of the last century, our religious instructor, the Rev. Dr. A. Fischer, who later became Archbishop of Cologne and a Cardinal of the Holy Roman Church, dictated to us the following beautiful hymn and taught us how to sing it. I have never seen this hymn in print anywhere. Perhaps you would like to make it known more widely through the pages of your excellent magazine.—Yours truly, cum Ave, Rev. J. A. R.]

1
O heros invincibilis!
Dux Michael!
Adesto nostris proeliis,
Ora pro nobis,
Pugna pro nobis,
Dux Michael.

2
Es nostrae dux militiae,
Dux Michael!
Defensor es Ecclesiae
Ora pro nobis (*ut supra*).

3
Coelestes omnes Spiritus,
Dux Michael!
Pars tui sunt exercitus.
Ora pro nobis (*ut supra*).

4
Per terras atque maria,
Dux Michael!
Sunt nota tua proelia.
Ora pro nobis (*ut supra*).

5
Per te heros belliger
Dux Michael.
Prostratus jacet Lucifer.
Ora pro nobis (*ut supra*).

6
Te magne heros gloriae
Dux Michael.
Protector sis Ecclesiae.
Ora pro nobis (*ut supra*).

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.
(Eighteenth Installment)

Early in November I left Eagle Pass. I heard the priest remark to the driver to be careful as I might die on the way. "After about twenty miles' drive we came to the railroad, just building, and took a construction train with nothing but open flat cars. Whilst en route I was seized with a chill, and in order not to get knocked off the flat car, I lay down on the floor. I heard people talking about the early days in Eagle Pass, when one could walk at night through the town by the light of guns and pistols. Arriving at the

station I became so sick that I imagined I would die on the spot. In the train my cough annoyed the passengers, and they remarked that I had no right to be riding on a train. During my absence two Carmelite Fathers, Anastasius and Boniface Peters, attended to the parish of Pochontas. They had relatives among the settlers, and some of these went along with them to "Marienfeld," now Stanton, Texas, where they established a Catholic colony.

It was during that summer that the Honorable Peter Paul Cahensly, secretary of the St. Raphael's Society for emigrants, and a member of the German Reichstag, visited Arkansas. *incognito*. Both years, 1880 and 1881, had been extremely poor years for the farmers in Arkansas. For the poor German colonists who had emigrated during those years it had been a most trying time. Bad reports about the drouths, the malaria, the sickness, etc., had reached Germany from every colony. Mr. Cahensly considered it his duty to undertake the dangerous trip to visit all those colonies during the hot summer months. He could not very well visit the farmers at their homes, nor go into the inland colonies, but he met a great many people at the different depots and there saw the most unfortunate section of the emigrants. They were mostly people from Cincinnati, Pittsburg, and other cities in America, whom the description of cheap land in Arkansas and the advantages of country life had attracted. Not being accustomed to farm work and to the climate, they assembled in great numbers at the railroad depots, cursing the day they had come to Arkansas. From such people Mr. Cahensly had his information, and when he reported on the terrible conditions he had found, the German Reichstag took notice of it and warned the people against emigrating to Arkansas. With that the emigration practically ceased. There were also some Polish colonies started, and the famous novelist, Sienkevicz, in one of his books gives a terrible description of a Polish colony in Arkansas. All those colonies have by this time become happy and flourishing communities, where the families own their homes. But for that unhappy incident the colonies might be much more numerous and stronger to-day. In spite of all the adversities the colonists in Pochontas remained pretty well united and never all the adversities the colonists in Pochontas, although I was by no means well, and was still suffering with chills and fever.

Chapter X SOME OLD TIME SICK CALLS—GOING ABROAD FOR THE CURE OF MALARIA—BISHOP WEHRLE AT POCAHONTAS

During these trying times I had many remarkable sick calls to distant places. Almost any missionary in isolated places has had similar experiences, but in our days of railroads and telephones they occur more

rarely. In the seventies, a Mr. Fitzgerald, living in Tennessee, heard from Father Ringo that there was a Catholic priest in Pocahontas and that there was good cheap land in the neighborhood. Desiring such an opportunity for his many boys, he set out by team for Pocahontas, to locate near the new church. Reaching Green County, Arkansas, on Crowley's Ridge, near the present town of Greenway, he was prevailed upon to settle there by the inducement that his boys could each take up a homestead of 160 acres, and could all settle together in the same neighborhood. Later Fitzgerald and his wife regretted having settled there. In course of time the boys grew up to be men and had to marry Protestant women, as there was no other choice. For several years they had not seen a priest. When, in 1882, old Mr. Fitzgerald became very sick, his children sent for a priest to Cairo, Illinois, which place was the nearest, but the Cairo priests, not belonging to the diocese of Little Rock, replied they could not come. Neither could a priest be had from Memphis, as it also belonged to another diocese. I was the nearest priest in Arkansas, so they finally sent for me, and I went.

It took me half a day to travel over the corduroy road to O'Kean. There I had to take the Iron Mountain main line as far as Knobel. Then I had to wait for the Knobel branch and go as far as Paragould. In Paragould I had another delay, after which I could travel on the newly built Cotton Belt Road as far as Greenway. In Greenway I had to stop all night. It was raining, and had been raining for days, and the flat country looked like a lake. The only excuse for a hotel, built of rough planks, was cold and bleak; one candle furnished light for downstairs and upstairs, through openings in the partitions and floors. The men were talking about local option, which had just been voted on, and of the prosperity they would now enjoy. Young and imprudent as I was, and ill-humored by the circumstances, I foolishly remarked that I could see little prosperity in those surroundings; that in Pocahontas we had at least decent houses to live in, although the place had four saloons. Next morning I had to engage mules to go through the swamps, and the animals had to swim at times. Finally, we came to the hills, and I reached Mr. Fitzgerald's home.

A good many people were waiting to see me. One man, who said he had once seen a priest in Cape Girardeau, Missouri, had told the people that priests dressed in white with gaudy paper over it. When I arrived I disappointed some of them, because I looked like a man, they said. Next morning I said Mass in the room of the sick man. The house was a good log-house with two rooms, connected by a large airy hall. Rooms and hall were crowded with curious spectators. When I turned round, at the "Dominus Vobiscum," the whole crowd receded like a

big wave, as if afraid of me, but pushed forward again after I turned back. At the next "Dominus Vobiscum" a nearby doctor, who evidently thought himself somewhat superior to others and presumed that my address called for an answer, replied: "You are quite welcome, sir."

After this visit I went on horseback as far as Boydsville, then the seat of Green County, and there baptized a few children of Pat Crenshaw, an attorney-at-law and former convert of Father O'Kean's. He declared that, as his children would soon be of school age, he intended to move back to Pocahontas, which he did later. (*To be continued*)

The Yellow Menace

The *New Age* (London, No. 1464) points emphatically to the menace threatening European civilization from the Far East, particularly from Japan. Our contemporary says among other things:

"Psycho-analysts must say what they have discovered deep within the unconscious mind of Japan; it is not, we believe, love of humanity in the high Aryan sense, but rather a profound hatred of mankind. It is as if the 'wrath of God' against a disobedient son—such as Europe is in danger of becoming—were containing itself in the Japanese unconscious against the day when it should be poured out upon Europe to blast reason utterly. The profoundly anti-human hari-kari of Japan is but a trivial symptom of that wrath. In Japanese art, too, the dominant characteristic is irrational inevitability; it is by no means all wisteria and cherry-blossom. Every line, every color, every form is the work of the profoundest unconscious, an unconscious indifferent to personality, individuality and freedom. And what of Japan's religion, philosophy, sociology . . . ? Her religion and philosophy are borrowed, mainly from Aryan sources; and her sociology is the most inhuman in the world. Capitalism in Europe and even in America shows signs of an uneasy conscience; it is marked down for a shameful end. In Japan, the ruling class employ Capitalism as a deliberate means to their aims. They are not its victims but its masters."

A Chapter of Anglo-German "Secret Diplomacy"

Baron Hermann von Eckhardstein's *Recollections* ("Lebenserinnerungen und Politische Denkwürdigkeiten"; 2 volumes; Leipzig: Paul List) ranks amongst the more creditable of German post-war confessions; and it does not detract from their interest and importance that they deal mainly with the few years when at the turn of the century the Baron occupied an exceptionally responsible position at the German Embassy in London. It was then that Great Britain and Germany stood at the parting of the ways; and von Eckhardstein produces evidence to show that if their relations, instead of assuming the character of a close partnership, developed on lines of increasing antagonism, it was not his fault nor that of many British ministers of the day, and that the responsibility rests solely on the Emperor William and his chosen advisers. He spares neither his former sovereign nor the German Foreign Office; and he still remains convinced, as he was in those days, that, had their ways been the ways of peace and amity, no British government would have refused its hearty coöperation. A Silesian by birth, he had been brought up in the Bismarckian school after the old Chancellor, having built up the new German Empire with blood and iron, had determined to look for its preservation not so much to the sword, though he still knew how to rattle it on occasion, as to a ring of defensive alliances which should keep France isolated and impotent. The *leitmotiv* of these *Recollections* is the dream of an Anglo-German Alliance. We are told that Bismarck himself was anxious for it, and in 1887 actually made the first overtures in a letter addressed to Lord Salisbury. British statesmen were not then ripe for such a momentous departure from the traditional policy of aloofness from Continental entanglements. When, as Baron von Eckhardstein proceeds to demonstrate, some of them were ripe and even anxious for it, there was no longer a Bismarck in Berlin, but a young Emperor surround-

ed by obsequious officials, who wantonly threw away a succession of splendid opportunities and by a series of blunders drove Great Britain into the arms of France and Russia, with the results which, as our author never tires of repeating, every German can now read for himself in the Treaty of Versailles.

No mention, we believe, has ever before been made of Bismarck's letter to Lord Salisbury; but that, in spite of occasional outbursts of impatience with the dilatoriness of the British Colonial and Foreign Offices and of a profound dislike and distrust of British parliamentary institutions, the old Chancellor constantly set his face against the Pan-German advocates of unlimited colonial and naval expansion and told them more than once from his place in the Reichstag that he was not going to quarrel with England over a little bit of Africa, is well known. It is equally well known that British ministers of both parties, irritated by French pin-pricks in Egypt and elsewhere and alarmed by Russian adventures in Asia, were disposed to look upon Germany as a solid conservative power whose interests were far less likely to clash with England's, and that this view persisted for several years after William II had dismissed his old pilot and begun to steer a new course of his own. But with regard to the five years with which Baron von Eckhardstein specially deals, what most Englishmen perhaps chiefly recollect is the Kaiser's famous telegram to President Krüger and the violent outbreak of Anglophobia in Germany during the South African War. It will come, therefore, as a surprise to many that England was never nearer than during those years to committing herself to a definite alliance with Germany, and that the British ministers who labored most industriously to bring it about were Joseph Chamberlain, Lord Lansdowne, and the Duke of Devonshire, the Liberal Unionist members of Lord Salisbury's administration. Baron von Eckhardstein, who, owing to the prolonged illness of the German ambassador, Count Hatzfeldt, was in charge of the negotiations which were mainly

conducted in London, not only publishes his confidential correspondence with his chiefs in Berlin, but reproduces in facsimile many private letters received from the British ministers chiefly concerned, which leave no room to doubt the closeness of his relations with them, or the extremely intimate character of the conversations that took place between them and him, sometimes in their own offices or at their country seats, and sometimes at his private house or at that of Sir Alfred Rothschild, who was ever ready to act as a go-between. Baron von Eckhardstein was exceptionally well-equipped to carry on such negotiations, for he enjoyed at that time the confidence of Baron Holstein, the eccentric recluse who was the chief diplomat of the German Foreign Office; he had been already once before attached to the German embassy, and was a great favorite at court, and notably with the Prince of Wales, afterwards King Edward VII, as well as in London society generally; he had married, in 1896, an English wife, the daughter of Sir Blundell Maple, and he was himself an enthusiastic believer in an alliance between Germany and Great Britain.

The story may be taken to begin with the visit of the Emperor William to Cowes, in 1895, just after the general elections had resulted in the return of Lord Salisbury to power as prime minister. A very important conversation took place between them, but no authoritative information was ever made public either in Berlin or in London as to what passed on that occasion. It is known that the Emperor, who before the conversation began was very cross at having had to wait an hour for Lord Salisbury, owing to an accidental mishap, was in a worse temper still after it was over, and went back to Germany bearing no good will to the British prime minister. But, was it—as Baron von Eckhardstein, who was in attendance on his sovereign at Cowes, tells us—because Lord Salisbury had unfolded a scheme for the partition of the Ottoman Empire between Germany, Austria-Hungary, and Great Britain,

with which his Majesty would have nothing to do, or was it—as there is some reason to believe—because William II himself produced such a scheme and Lord Salisbury declined even to discuss it? The British Foreign Office would be well-advised not to let even now so important a statement, which Baron von Eckhardstein evidently makes in perfect good faith, to pass uncontroverted; for there are many both inside and outside the British Empire who will fasten upon it as evidence of the dangerous lengths to which the old “secret diplomacy” was apt to be carried even by so cautious a statesman as Lord Salisbury.

The negotiations with which Baron von Eckhardstein was himself directly concerned began in connexion with the question of Samoa early in 1899, when Admiral von Tirpitz’s influence with the Emperor was already sufficient to defeat a settlement originally agreeable to both governments, under which Germany would have retired altogether from the Samoan Islands in return for abundant compensations elsewhere. The British government ultimately gave way; and in spite of the outbreak of war in South Africa, and some characteristic difficulties as to the members of the imperial suite, William II paid his first visit to England since the Krüger telegram in November, 1899. It was during that visit that Mr. Chamberlain had a conversation at Windsor with the Kaiser and Count Bülow, who was in attendance as foreign secretary, which prompted him to declare, a few days later, in his Leicester speech, that England could not remain permanently isolated on the European Continent and that the most natural alliance for her was with the German Empire. The ball was thus set rolling. Moments of great political tension occurred during the next two years between Berlin and London. British public opinion took alarm at the German navy bills. The Emperor’s bombastic speeches about the German navy and personal outbursts of temper frequently queered the pitch. Mr. Chamberlain himself occasionally reminded the Germans that, if driven

to it, England could always fall back on an understanding with France and even Russia. But in spite of many hitches the confidential conversations were never dropped, and every conceivable field from Morocco to China was explored for the basis of an Anglo-German alliance which, at the suggestion of the Germans themselves, might even have included Japan.

The details of these negotiations, though often entertaining, are not very pleasant reading; but it is clear from Baron von Eckhardstein's narrative and documents that throughout these secret *pourparlers* the German Foreign Office kept the Emperor a good deal in the dark, and that Mr. Chamberlain and his Liberal-Unionist colleagues, whose good faith our author never questions, were sometimes inclined to forget the prime minister. Neither the Kaiser nor Lord Salisbury ever overcame the mutual distrust of which the Cowes meeting of 1895 had sown the seed. The negotiations reached their high-water mark shortly after William II's journey to England to attend Queen Victoria's funeral. The tide soon afterwards turned rapidly, when serious differences arose over Chinese affairs and the Emperor was provoked to write one of his petulant letters to King Edward in which he called British ministers "unmitigated noodles"; and even Mr. Chamberlain gave up the Germans as hopeless, after Bülow, who had in the meantime become chancellor, delivered himself of a violently provocative oration in the Reichstag in reply to the British Colonial Secretary's speech of October 25, 1901, dealing with the German charges of inhumanity against the British troops in South Africa. Baron von Eckhardstein retired from diplomacy despairing of his own people; and one of his last "Recollections" is a dinner at Marlborough House, on February 8, 1902, at which he watched Mr. Chamberlain in close conversation with the French ambassador, M. Cambon, and managed to overhear the ominous words Egypt and Morocco!

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—God never imposes a duty without giving the time and strength to do it.

The Indiscretions of Mr. Blunt

The two volumes entitled "My Diaries" (London: Martin Secker) which Mr. Wilfrid Scawen Blunt has lately published are of the first importance to all who are interested in the secret of England's greatness. These notes in diary form of conversations and reflections during the last thirty years are the result of the author's prolonged and friendly intercourse with the privileged groups who control the policies domestic and foreign of the British Empire. They are worth a ton of conscious propaganda, for their worth lies in the deadly significance of the writer's dispassionate accounts of what his friends and acquaintances said and did. Here we see the English gentleman as he is when he can relax, and is no longer obliged to dissemble for the edification of the plain people whom he has taught to ape him. The atmosphere is that of a series of aristocratic clubs, whose members are interchangeable, and who have secured for themselves complete immunity from outside interference or criticism. While the public amuses itself with the illusion of political freedom, the oligarchy governs by mutual arrangement amongst the various groups and individuals composing it.

One of the most interesting entries in these Diaries seems strangely to have escaped the attention of the scribes who have portrayed for us the lineaments of the late Lord Kitchener. Writing on 27 April, 1899, Mr. Blunt set down the following:

"On my way back from London in the evening we travelled by accident with D—, who as usual was full of interesting talk. He told us with little pressing and on promise not to give him away, the true history of the Mahdi's head. The mutilation of the body seems to have come of a mere bit of rowdy nonsense on the part of certain young English officers. He says it has long been the custom of the members of White's Club who are in the army to bring back trophies from any wars they may be engaged in, and to present them to the Club. He, D—, had jokingly proposed to E— W— to bring back

the Mahdi's toe-nails from the coming campaign. Kitchener, on this hint, seems to have fancied having the Mahdi's head for himself to make an inkstand of, and gave Gordon the order to dig the body up and keep the head for him. This accordingly was done, and at the same time finger-nails were taken by some of the younger officers. . . . He says he had the whole account of the thing in detail from W——, and that Kitchener received the head from Gordon, who was charged with the destruction of the tomb, and he actually had it (he, Kitchener) as an inkstand until Cromer wrote about it, when he 'put it behind the fire.'"

Needless to say, when Mr. Blunt drew attention to this pretty pleasantry, the whole affair was officially denied. But in his second volume he notes a conversation many years later with Gordon's sister, who confirmed the truth of the story, except that she asserted that the head was ultimately reburied.

All Mr. Blunt's references to the people chiefly concerned with the European war make curious reading in the light of what actually happened. Apropos of the Hohenzollerns, Mr. Blunt writes in 1901:

"The new hero in England just now is the Emperor William, whom all abused and laughed at four years ago, and whose boots people are now licking. There is nothing so mean in the world as the British mob, unless it be the British aristocracy."

The appointment, in 1906, of Sir Edward Grey as Secretary of Foreign Affairs, is noted as a disaster because of his lack of qualifications: "He has only once been abroad," writes Mr. Blunt, "and then only to Paris, and he speaks not a word of French or any foreign language." In view of the caste privileges claimed by the British Foreign Office, on the alleged ground of the expert training of the oligarchy who monopolize it, this news has an added piquancy. But more vital is the entry of 1911, when Mr. Blunt records a conversation with Lord Curzon, telling of the plans for war against Germany:

"George [*i. e.*, Curzon] declares that he has seen the plans for military railways already made in Switzerland in accordance with an arrangement concluded some years ago with the Swiss government." The inducement offered to the Swiss for their coöperation was that the "Swiss government was to be rewarded on the Italian frontier with . . . portions of the Italian Kingdom." Presumably, if Italy had remained faithful to her alliance with the Central Empires, our tears and prayers might have been asked for "gallant little Switzerland."

"I knew enough," Mr. Blunt writes after the declaration of war in 1914, "of our Foreign Office ways and past doings to be quite certain that the reasons put forward by Grey and Asquith . . . were not and could not be the real reasons." The obligation of honor to fight for Belgium he describes as "good as a forensic argument, but quite untrue in fact." According to Mr. Blunt, "the neutrality of Belgium was already a by-word in the European chancelleries for obsolete ineffectiveness as long ago as when I myself was in diplomacy (and I left in 1870)." He states that the obligation of helping France "concerned the honor of three members only of Asquith's cabinet, who alone were aware of the exact promises that had been made." This secret understanding, so characteristic of English official methods, was found to fail as a convincing argument by the British cabinet. "It was then that Asquith," says Mr. Blunt, "with his lawyer's instinct, at a second cabinet, brought forward the neutrality of Belgium as a better plea . . . to lay before a British jury" and so obtained the consent of the cabinet and the people for intervention.



—The Society of the Divine Word has for years published its own official missionary organ in Europe, known as the *Styler Missionsbote*. In this country it has so far been without such an "official organ." Now one is planned at Techny, Ill., to begin with the new year. This will bring the S. V. D. in line with the other missionary organizations of America, all of which, we believe, have organs of their own.

A Letter From Father Drummond

[We have received the subjoined interesting communication from our old friend, the Rev. Fr. Lewis Drummond, S.J., of Loyola College, Montreal, Canada].

Dear Mr. Preuss:—

Please accept my warmest thanks for your admirable summary (*F. R.*, No. 19) of the more important points in my article on Mrs. Humphry Ward. Judge Beck, to whom I sent the *Loyola College Review*, was highly pleased with its reference to himself, though he deprecated my laudatory epithets. He added the curious piece of information that the resemblance between Mrs. H. W.'s hero and himself was so generally recognized that for a time his residence was christened Bannisdale. In uncompromising and fearless Catholicism he is quite equal to Helbeck; but in one respect Beck far surpasses Helbeck (which, by the way, is the name of a well known crag in Westmoreland, a county in which Mrs. H. W. often resided): for the Judge is full of a rich, quiet humor, which enables him to tell his non-Catholic brother judges how ignorant they are because they have not the true faith; whereas Helbeck had not the saving gift of humor. Neither had Mrs. H. W., except in her description of peasant life, where humor has no bearing on truth.

When I wrote my article I could find no complete biography of her father. All I found was the Britannica sketch of him, which gives so few dates that I had to *infer* my tentative assertions in that line. Strange to say the Catholic Encyclopedia has not a word about Thomas Arnold, Jr., though its index mentions Thomas Arnold several times, but always meaning Mrs. H. W.'s grandfather, Thomas Arnold, Sr., headmaster of Rugby, and remaining profoundly ignorant of the existence of so indefinitely more interesting a person as his son was.

The consequence of the meagreness of my sources of information is that I have made some mistakes in the matter of dates, which I did not become aware of till the *Loyola College Review* had been scattered through three continents. What enlightened me was a

quotation in Shane Leslie's article in the *Dublin Review* for June, 1920, entitled "Some Birmingham Bygones," wherein Archbishop Manning writes to Bishop Ullathorne, on June 21, 1865: "I have heard with great regret of the apostasy of Mr. Arnold." Therefore I was wrong when I said in the *Loyola College Review*, page 20, column 1, that "he reverted *the next year* to the Anglican Church and went to Oxford, where he lived *twenty* years." As will be seen from the note which Mr. Leslie appends to the quotation from Manning, and which I will presently copy, Thomas Arnold, Jr.'s first sojourn in the Catholic fold lasted *nine* years (1856-1865), and he subsequently lived at Oxford only *eleven* years.

Note in *Dublin Review* for June, 1920, page 209.—"Thomas Arnold, son of Dr. Arnold of Rugby, and younger brother of Matthew, was born in 1823, educated at Winchester and at University College, Oxford, spending some of his holidays at Fox How and recalling in later years Wordsworth at Mount Rydal reciting his latest sonnet. After serving as a clerk in the Foreign Office for a few months, he went to Wellington, New Zealand, first farmed, then taught, and finally took the appointment of Inspector of Schools in Tasmania. That was in 1850, and six years later, in 1856, he was received into the Church by Bishop Wilson of Hobart—a step which incensed many of the colonists. Returning home, he joined Newman in Dublin as Professor of English Literature, and later became classical master in the Oratory School at Edgbaston. A friend of Lord Acton, he contributed to the *Home and Foreign Review*; and in 1865 Newman refused to let him give as a prize Döllinger's 'The Church and the Churches,' and this was the occasion—though only incidentally the cause—of his secession, to which Manning here makes allusion. Just eleven years later, in 1876, he again came into communion with the Catholic Church, and in 1882 was elected a Fellow of the Royal University of Ireland and Professor of English Literature in the University College. After 1887 he lived entirely in Ireland, going in 1898 on

pilgrimage to the Shrine of St. Brigid at Upsala, in Sweden, and visiting Rome in 1899, a year before his death."

If you think the matter worth while you are at liberty to publish any part of this letter.

The *F. R.* is always most valuable.

Yours fraternally in Xt.,

LEWIS DRUMMOND, S. J.

Freemasonry in the United States

The following statistics were compiled in December, 1919, by Bro. John P. Keys, of Pennsylvania, and printed in *The Builder*, a Masonic monthly magazine published at Anamosa, Ia., Vol. VI, No. 3, March 1920:

	Masonry First Planted	Formation of Grand Lodge	Number of Lodges	Member- ship
1 Alabama	1811	1821	556	35000
2 Arizona	1866	1882	26	3366
2 Arkansas	1837	1838	555	25000
2 California	1849	1850	383	68095
1 Colorado	1860	1861	134	21257
2 Connecticut	1750	1789	112	29417
1 Delaware	1765	1806	22	4169
3 District of Columbia	1793	1810	30	11857
2 Florida	1768	1830	237	14749
2 Georgia	1735	1787	667	50000
1 Idaho	1864	1867	65	5940
1 Illinois	1805	1840	877	176286
2 Indiana	1809	1818	565	90000
1 Iowa	1841	1844	532	62472
1 Kansas	1854	1856	418	51202
2 Kentucky	1788	1800	593	52000
2 Louisiana	1793	1812	235	20588
1 Maine	1769	1820	206	33386
1 Maryland	1770	1783	116	20638
1 Massachusetts	1733	1733	269	78282
2 Michigan	1764	1826	439	96403
1 Minnesota	1849	1853	272	36976
2 Mississippi	1800	1818	375	21700
1 Missouri	1807	1821	645	80000
1 Montana	1863	1866	117	13817
1 Nebraska	1855	1857	275	28136
2 Nevada	1862	1865	22	2078
2 New Hampshire	1736	1789	80	11520
2 New Jersey	1729	1786	208	49788
1 New Mexico	1841	1877	51	4370
2 New York	1737	1781	872	220777
1 North Carolina	1755	1787	445	28584
1 North Dakota	1863	1889	118	11612
2 Ohio	1788	1808	560	123343
1 Oklahoma	1853	1874	441	36200
1 Oregon	1846	1851	149	16607
2 Pennsylvania	1727	1731	508	151693
2 Rhode Island	1747	1791	38	11385
4 South Carolina	1735	1737	272	19636
1 South Dakota	1862	1875	148	13526
2 Tennessee	1796	1813	456	31434
1 Texas	1837	1838	900	83600

2 Utah	1860	1872	20	2841
2 Vermont	1781	1794	103	15246
1 Virginia	1733	1778	328	28467
2 Washington	1852	1858	213	25536
1 West Virginia	1864	1865	153	21650
2 Wisconsin	1843	1844	285	36386
1 Wyoming	1868	1874	37	4448
5 Porto Rico		1884	42	2800
2 Philippine Islands	1856	1912	53	3545
				15223 2086808

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- 2 F. & A. M.—Free and Accepted Masons.
- 3 F. A. A. M.—Free Ancient Accepted Masons.
- 4 A. F. M.—Ancient Free Masons
- 5 A. Y. M.—Ancient York Masons.

—A new "Catholic Hymnal," compiled by Father J. G. Hacker, S. J., of Canisius College, Buffalo, N. Y., is intended chiefly for the use of Catholic colleges, academies, and schools. It contains an unusually rich collection of dignified and devotional hymns. The author has aimed at "a more perfect agreement between the rhythm of the music and the words and a superior literary value of the texts." In this, we think, he has, on the whole, succeeded, though for what reason No. 47 was included in the collection is hard to say. (Schwartz, Kirwin & Fauss; 75 cts. net).—M.

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Under False Pretences

To the Editor:—

"Editionem nonam recognovit et completivit [*sic!!!*] Martinus Hagen, S.J." Thus we read on the title-page of the excellent "Compendium Introductionis in Utriusque Testamenti Libros Sacros," of the German Jesuit, Father Rudolph Cornely, S.J., reprinted from the 8th edition (1914) by P. Le-thielleux (Paris, 1920). The 6th, 7th, and 8th editions of this work were gotten out by Father Martin Hagen, S.J., a German confrère of the author. With the words quoted above from the title-page of the "ninth" edition, the publisher has insulted the intelligence of prospective purchasers, because he has thereby given utterance to a deliberate falsehood, as is apparent from the following considerations:

a) In calling this mere reprint of the 8th edition a "ninth edition revised and completed by Martin Hagen, S.J." the publisher tries to make the purchaser believe that the book has been brought up to date by the scholarly confrère of the author. This, however, is not the case. While the 8th edition was leaving the press, in 1914, there appeared, on June 24th of the same year, a new decree (the 13th) of the Pontifical Bible Commission concerning the Epistle to the Hebrews. As it was evidently impossible to insert this decree in the proper place of the text, it was added as a supplement at the end of the compendium, with the remark that it belonged to No. 716. In this "ninth edition" revised and completed by Martin Hagen, S.J., it occupies the same place at the end of the book.

b) The Bible Commission published a new decree on the "Parusia Christi," June 18, 1915. This decree will be sought for in vain in this "ninth edition" of 1920, which is claimed to be up-to-date ("completivit").

c) The New Code of Canon Law (can. 1392, § 1) prescribes that a new edition of a book, published originally with ecclesiastical approbation, requires a new approbation. This "ninth edition," however, carries no ecclesiastical approbation later than that of January 8,

1914, given for the 8th edition, which was actually revised and completed by Father Hagen.

(Rev.) JOSEPH MOLITOR, D.D.

Professor of O. T. Exegesis and Introduction,
Josephinum Seminary, Columbus, O.

An Untimely Undertaking

To the Editor:—

The protest by a Catholic editor published in the *F. R.*, No. 19, page 295, is a very timely one, and I heartily endorse it. There are many good Catholics scandalized by undue luxury in the printing line.

I have heard a prelate say that a five million dollar basilica seems to him a very untimely undertaking in this era of well nigh universal distress. France built splendid churches and cathedrals, but neglected to foster the Catholic press and keep alive Catholic sentiment. What is the result to-day? A government consisting of Freemasons rules the country, and the churches are mostly empty and going to ruins. Would it not have been better to spend

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one million in this country for a decent chapel dedicated to the Immaculate Conception and four million to help to support the Catholic press? It seems that many are blindfolded and do not see the dangers from Freemasonry and other foes of the Church.

In my humble opinion we ought to have at least a dozen well supported Catholic daily papers. I presume only a severe persecution of the Catholic Church will open the eyes of people who would now decry as an infidel or a heretic a man who says a word against the erection of an expensive memorial building that is of no earthly good to anybody.

J. S.

Those Three "To's"

To the Editor:—

Referring to the statement (F. R., No. 19, p. 301) that the sentence, "There are three 2's in the English language" cannot be written, allow me to suggest a possible solution: "There are three 'to's' in the English language."

The quotation marks, or parentheses, or brackets, enclosing any one of the three spellings will unmistakably indicate the correct meaning of the enclosed term.

As given by you the sentence might mean: there are three 2's in the English language, viz. 2, II, and two.

I am pleased to state that I read your publication from cover to cover. Wishing you increasing success in your noble fight for the cause of truth and right, I am, etc., (Rev.) STEPHEN KLOPPER

NOTES AND GLEANINGS

—The American Legion now has a competitor in the Military Order of the World War, recently founded in Detroit. It is open to all commissioned men who served in the U. S. or Allied armies in the late war. The constitution follows closely that of the Legion and prohibits political activity within the order. America, after her experience with the G. A. R., is not apt to view with complacency the multiplication of organizations of ex-soldiers.

—The Society of the Divine Word has elected a new superior general in the person of the Rev. P. W. Gier, D.D. We wish him and the Society under his administration a continuation of the blessings enjoyed under the direction of the saintly founder, Fr. Arnold Janssen (whose life, by the way, has recently been written in a large octavo volume by the Rev. H. Fischer, S.V.D., to which we intend to recur) and under his worthy first successor, the late Fr. Blum.

—The Franciscan Tertiaries of the Province of the Sacred Heart, at their first convention, held in Indianapolis, Sept. 22 and 23, drew up a set of splendid resolutions, dealing with devotion to the Pope, respect for the hierarchy, the propagation of the Third Order, Catholic parochial schools, etc. Particularly opportune are the resolutions on the duties of the members of the Third Order in the sanctification of home life, the combatting of dangerous amusements, and "co-operation with every Catholic movement which works for the welfare of the lower classes and tries to rescue them from the oppression of unjust capitalists." The last-mentioned resolution might have been more judiciously worded. A National Tertiary Congress is to be held in Chicago on Oct. 2, 3, and 4, 1921, in commemoration of the seventh centenary of the founding of the Third Order. Those interested in the Third Order and the Franciscan movement in general should subscribe for the *Franciscan Herald*, now published in Chicago.

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—We hail with delight the re-christened *Homiletic and Pastoral Review*, which, with the assistance of Fr. Walter Drum, S.J., Fr. Stanislaus Woywod, O.F.M., Fr. Hugh J. A. McHugh, O.P., the Benedictines of Buckfast Abbey, and many other collaborators, bids fair to take its place in the front rank of ecclesiastical reviews. The October number is as full of good things as an egg is of meat, and we would advise all our readers, especially the reverend clergy, to send for a sample copy of this excellent review to Joseph F. Wagner, Inc., publishers, 23 Barclay Street, New York.

—The Milwaukee *Catholic Citizen* says (Vol. 50 No. 46): "The movement in Michigan to suppress parochial schools overlaps adjacent States. We have heard its rumblings in Wisconsin and Illinois. It might help to forefend, if the parochial schools specialized on flag exercises and took particular pains to clear themselves of the charge that they neglect English." The first suggestion is puerile. As for the second: If there are any parochial schools that neglect English, let their managers be publicly reminded of the duty they owe to the children committed to their care. But are there any such schools?

—The net results of "the New Crusade," according to the Paris *Croix*, have up to date been the following: (1) Jerusalem, a Jewish-British State has been erected upon the ruins of the French protectorate; (2) In Damascus, there has come into being a British-Arabian empire; (3) In Smyrna, a Greek-English branch of the schismatic Church has been established. Everywhere, adds our contemporary (we quote from a translation in *Das heilige Land*, Cologne, Vol. 64 No. 4, p. 180), Protestantism has gained new spheres of influence." Why did not the Catholics of France protest against the unjust and oppressive peace treaty while there was still time? Now we fear it is too late.

—Father Raymond Devas, O.P., shows in an interesting paper in the September number of the *Irish Ecclesiastical Record* that Father Poulain, S.J., is mistaken in asserting in his work, "The Graces of Interior Prayer," that the Order of St. Dominic, and the old orders generally, did not at first practice mental prayer. Fr. Devas proves that mental prayer existed in the earliest days of the Dominican Order, that it was even, to some extent, a community duty to be performed at fixed times and places, that it was always considered most necessary, and that various Dominican general chapters legislated for mental prayer before there can have been question of Jesuit influence.

—The Patriarch of Jerusalem, in a letter to his people, dated July 20, 1920, says: "We are all worried about the changes which it is said, are to be made in Palestine. . . . The opinion of the inhabitants is: Rather let Palestine be internationalized than become

some day the servant of Zionism. We have just been freed from a yoke long borne, and could not stand a new slavery which would be worse than the one under which we groaned before. . . ." The Patriarch adds that he has called the attention of the British government to the true state of affairs in the Holy Land. Let us hope that his intervention will prove effective. Meanwhile, what are we to think of Catholics who enthusiastically praise and promote the cause of Zionism?

—A new Dante periodical has been established at Osaka in Japan. It is called *Arno*, and is the first periodical publication devoted wholly to the study of Dante in the Far East. The initial number, a substantial octavo of 200 pages, save for a few occasional quotations in Italian or English, is printed throughout in Japanese. It contains, among other things, a translation in Japanese rhyme of *Inferno* I—III. There are now two complete Japanese translations of the *Divina Commedia*, and a third is expected to be published next year. A "temple" in honor of Dante is in course of erection at Tokyo. It is to contain a Dante library and a lecture hall. Little did Dante dream, when he expressed his fear "*di perder viver tra coloro che questo tempo chiameranno antico*," that in the distant ages to come his poem would be the object of "*lungo studio e grande amore*" among inhabitants of the remote country described by his contemporary Marco Polo as the island of "Sypangu."

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—The N. Y. *Post* has a facetious editorial on the prevailing "quest of the abnormal." If Solomon were writing to-day, it says, he would not send the sluggard to the busy ant, but tell the ant to go to the sluggard, consider his psychic complexes and be wise. It seems to be the essence of the "new psychology" that the secret of life is not in the normal, but in the abnormal; not in the healthy man, but in the neurotic; not in the well-endowed child, but in the defective child; not in the healthy nation, but in the sick nation. Education, too, has caught "the prejudice against normality." The little girl who would learn to read at the age of six, if turned loose with Mother Goose and a slice of bread-and-jam, is now subjected to theories deduced from a study of defective children and taught to read at ten. Criticism, literary, social, economic, has caught the slant in favor of the abnormal.

—The *Catholic Citizen* (Vol. 50, No. 46) intimates that there are differences of opinion among the members of the Catholic Press Association concerning the value of the news service furnished by the National Catholic Welfare Council. The *Citizen* itself makes but very limited use of this service and expresses the "fear that the same is over-standardizing the Catholic papers and striking at individuality in news-gathering and comment." Our contemporary adds: "Whoever asked the News Bureau to send out syndicate editorials was certainly not a friend of what Bro. Gonner calls Catholic press development." It is an undeniable fact that the Catholic press, as a whole, has lost in character and quality since the N. C. W. C. began its journalistic activities under the auspices of two former Hearst employees. The "uplift" of the Catholic press will have to be accomplished by different means.

—In his *Life of Dr. Murray of Maynooth*, now running serially in the *Irish Ecclesiastical Record*, the Rev. E. J. Quigley explains (Vol. XVI, No. 3, pp. 201 sq.) how it happened that the Irish Church was for a short while enlisted under the banner of the opponents of the Immaculate Conception. At the time when the doctrine was about to be

defined by the Holy See, and Passaglia was toiling in Rome to amass literature in its favor, the opinion of all great colleges was sought. The letter of query to Maynooth arrived in August when the professors were gone. It was not seen by the superiors or the theological faculty, but, in the words of Fr. Quigley, went "to the ironmongery department and was replied to by a crank, who declared that Maynooth did not believe the doctrine was one to be defined." This in the face of Ireland's well-known and ancient devotion to Mary Immaculate! Did Duns Scotus turn in his grave in Cologne? We do not know, but Fr. Quigley tells us that when the truth became known, "the Maynooth professors were quickly summoned, were pained and grieved, and hastened to reply for their college."

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THERE are two different kinds of leaf grown in this country: tobacco leaf being one kind, and segar leaf the other. The former consists chiefly of leaf grown in Virginia and Kentucky (Kentucky being known as Burley), and used exclusively in making cigarettes, smoking and chewing tobaccos. Although they belong to the same family of plant as segar leaf, there is as much difference between the two as there is between cabbage and cauliflower. A segar man knows little or nothing about tobacco leaf. (In our talk we refer to segar leaf exclusively).

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Literary Briefs

[A recent ruling of the Third Assistant Postmaster General, officially communicated to the F. R. by the Postmaster of St. Louis, under date of Oct. 12, makes it advisable to omit the prices of books in the notices published in this department. All books received by the F. R. are entered with full description and price under "Books Received," and therefore obedience to the Department's edict will cause no very serious inconvenience to our readers, as all they have to do in order to ascertain the price of any book reviewed here, is to look it up under "Books Received" in this or the preceding issues. Of course, if publishers fail to mention the price, we cannot give it anywhere.—EDITOR.]

—The Rev. Dr. H. Schumacher, professor of New Testament exegesis in the Catholic University of America, is about to publish a General Introduction to the Bible and special introductions to both Testaments.

—John Lane has just published in England a volume of translations of the Odes of Horace by Francis Coultts and Walter Herries Pollock, both minor poets. The book's title is "Icarian Flights."

—Under the title, "The Art of Interesting. Its Theory and Practice for Speakers and Writers," the Rev. Francis P. Donnelly, S.J., has gathered together a number of essays on the place of the imagination in prose composition. Father Donnelly is himself a practiced and successful writer, and the advice he gives is excellent. His book will make a splendid complement to any rhetoric. We recommend it especially to preachers, and to the editors of some of our dry-as-dust weeklies. (P. J. Kenedy & Sons).

—Gothold Ephraim Lessing's "Nathan the Wise" is being hissed and booed from some of the German stages to-day as "a play in which a profiteering, swindling Jew is shown in a favorable light." "If this be not hysteria, then there is no such vice," says the N. Y. Post's Literary Review. Perhaps this movement will lead to a juster appreciation of Lessing's famous "Tendenz-drama," which has been enormously overestimated by freethinkers—and not only in Germany—because of its animus against revealed religion.

—"Ius Religiosorum" is a practical little book for professors and students for ready reference, provided, of course, they know the Latin canonical terms. Arranged in alphabetical order, it collects from the Code whatever has proximate or remote reference to religions. The text only is quoted, and sometimes only the number and section are given; no commentary is attempted. The red and black type and the clear print make the little book look like a rubrical inventory. (Turin: P. Marietti).—P. CHARLES AUGUSTINE, O.S.B.

—Max I. Wolff began work on a new German edition of Shakespeare in 1912. The death of some of his most noted collaborators and the present economic condition of Germany have greatly delayed the under-

taking, but the first volumes have finally appeared. Wolff's aim is to bring the Schlegel-Tieck translation up to date. The undertaking will be watched with interest.

—"De Iure Religiosorum," by L. Fanfani, O.Pr., is a commentary on the canons of the New Code that concern religious. The author also inserts canons from other books and titles of the Code, in as far as they refer to religion. The commentary is somewhat meagre, yet there are quite a few hints which are helpful. We notice that Fanfani, too, interprets the words, "*for quieting the conscience*," in a wider sense, so that it does not affect validity (p. 58; see can 522). He admits the profession of novices in danger of death as interpreted by a decision of Sept. 10, 1912 (p. 105). The book is printed in good legible type on good paper. (Turin: Pietro Marietti: wrapper). — P. CHARLES AUGUSTINE, O.S.B.

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—The Rev. H. Gruender, S.J., Ph.D., of St. Louis University, has published the first volume of an "Introductory Course in Experimental Psychology," which bids fair, when completed, to supply a real want. It is intended both as a text-book and as a laboratory manual for the use of colleges and for private study. Fr. Gruender is a pupil of Fr. Jos. Fröbes, S.J., to whose "Lehrbuch der experimentellen Psychologie" he refers the student for more detailed information. The present volume deals with color sensations, the visual perception of space, and the problems of attention, sense-perception, and imagination. Like the good scholastic that he is, the author proceeds after the manner of Aristotle and is not satisfied with merely collecting and describing the facts of man's internal experience, but tries to penetrate to their ultimate source, *i. e.*, the soul. His book is not, and does not pretend to be, a complete course of experimental psychology, but merely an introduction to its methods and results. The problems selected (for a selection had to be made) can be studied with the simplest apparatus. We look forward with pleasure to the second and concluding volume of this text-book. (Chicago: Loyola University Press).

—The venerable Dean W. R. Harris has added to his many valuable books still another, "The Cross-Bearers of the Saguenay" (Toronto: J. M. Dent & Sons), which deals in the author's accustomed vivid style with the aborigines of the Canadian Northeast

and the missionaries that went out to convert them. "There is not," to quote Dean Harris (p. 19), "in the history of heroic endeavor a more inspiring chapter than that which records the deeds of self-denial, the apostolic labors and the affection of these lonely priests [Jesuits and Franciscans] for their spiritual children of the forest," who "knew nothing of morals or of a moral law" (p. 121), and whose religion, if it may be so called, was "a conglomerate of superstitions intimately associated with spiritism" (122). The author gives facts to show that their medicine men must have been inspired and assisted by Old Cloutie himself in some of their practices.

—"Abbotscourt," by John Ayscough (New York: J. P. Kenedy Sons). The opening of the story is very promising, with enticing descriptions of an English countryside, an elaborate mapping out of characters, including a genealogical abstract three hundred years long and an interesting picturing of the state of mind of the nice Church of England minister. But the heroine, like most of Msgr. Bickerstaff-Drew's fair ladies, is disappointing. We are told she is much more intelligent than the male members of the cast, but she proves to be almost stupid. At least she is made to act stupidly in order to help along the plot, the critical phase of which reminds one of a similar incident in "Jane Eyre," but how much more cleverly does Charlotte Brontë manage matters! Needless to remark, the book is written in

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—In a volume of 174 octavo pages Father Bernard Duhr, S.J., the historian of the Society of Jesus in Germany, tells the story of the famous anti-Jesuit law passed by the Reichstag in 1871-72 and not revoked, despite many earnest efforts, until April 19, 1917. Fear of the Jesuits was almost as much of a mania in nineteenth-century Germany as fear of witchcraft was at the time of Luther. Alban Stolz has graphically described its ravages in his famous pamphlet, "Die Hexenangst der aufgeklärten Welt" (Freiburg, 1872). Fr. Duhr's book is an important contribution to Church history and to the history of modern civilization, though we suspect it does not tell the whole story. A good deal of the opposition to the Jesuits at all times came from Catholics, including priests and bishops. This aspect of his subject the author, for some reason, does not touch. ("Das Jesuitengesetz, sein Abban und seine Aufhebung"; B. Herder Book Co.; wrapper).

Books Received

Summarium Theologiae Moralis ad Codicem Iuris Canonici Accommodatum. Anct. Nicol. Sebastiani. Ed. 4ta minor, recognita, x & 658 pp. 16mo. Turin: Pietro Marietti. Fr. 14.

The Mystic Guide, A Little Book of Prayers to Encourage Devotion to the Holy Ghost and the Desire for Christian Perfection. 16 pp. 32mo. London: The Catholic Truth Society. 2d. (Wrapper).

A Sober Condemnation of Spiritualism. By the Rev. Herbert Thurston, S.J. Reprinted from *The Month*. 12 pp. 12mo. Same publishers. 2d. (Pamphlet).

The Pilgrim Fathers. By the Rev. Herbert Thurston, S.J. Reprinted from *The Month*. 16 pp. 12mo. Same publishers. 2d. (Pamphlet).

The Road Home. By P. Rudkin. 12 pp. 12mo. Same publishers. 2d. (Pamphlet).

Capital and Labor. By John A. Ryan, D.D. (Publications of the Social Action Department of the National Catholic Welfare Council. No. 2). 30 pp. 12mo. Huntington, Ind.: Our Sunday Visitor Press. (Pamphlet).

The Pauline Pistis-Hypostasis according to Heb. XI, 1. An Historico-Exegetical Investigation by the Rev. Michael A. Mathis, C.S.C. ix & 160 pp. 12mo. Washington, D. C.: The Catholic University of America. (Wrapper).

The Right Rev. Edward Dominic Fenwick, O.P., Founder of the Dominicans in the United States. By V. Rev. V. F. O'Daniel, O.P. xiv & 473 pp. 8vo. Washington, D. C.: The Dominicana. For sale by Frederick Pustet Co., Inc. \$3.00 net.

From the Trinity to the Eucharist. By Msgr. Maurice Landrieux, Bishop of Dijon. Translated from the French by Ernest E. Williams. iv & 109 pp. 12mo. Kegan Paul, Trench, Trübner & Co., and B. Herder Book Co. \$1.30 net.

What Father Cuthbert Knew. By Grace V. Christmas. 197 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.

Catholic Art and Architecture. By John Theodore Comes. Second Enlarged Edition. 75 pp. 8vo. Illustrated. Pittsburgh, Pa.: The Author.

Arnold Janssen, Gründer des Styler Missionswerkes, Ein Lebensbild von H. Fischer, Priester S.V.D. viii & 493 pp. 8vo. Steyl, Holland: Missionsdruckerei S.V.D.

The Fortnightly Review

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ST. LOUIS, MISSOURI

November 15, 1920

The Michigan School Amendment and its Defeat

An amendment to the Constitution of Michigan was submitted to the voters of that State on Nov. 2. It purported to be a measure which, by compelling all children from the ages of five to sixteen years to go to school, would lessen the number of illiterates in the State. But the poison of bigotry that it contained was of such a virulent type that the sugar-coating did not hide it. It was a direct attack upon the Catholic parochial school system. It meant nothing else than to establish Socialism in the schools, a State monopoly of schools which would finally lead to federal control of all the schools. It purposed to take the child from the control of the parent and hand it over to the State in educational matters. The National Education Association and the Bureau of Education are the prime movers in this scheme, and to them, the Michigan amendment, if it had not been defeated by the voters of the State, would have paved the way for other and worse schemes.

So much fanatical and asinine legislation has found its way on the statute books of the States and the nation in the last few years, and people's liberties have been curtailed to such an extent, that the people of Michigan, irrespective of religious affiliation, after a most strenuous campaign, decided that this iniquitous measure should not become a law and a blot on the fair name of their State. Its defeat overshadowed all other considerations on the second day of November, and the people of the State of Michigan placed themselves on record by overwhelmingly defeating this unwarrantable abridgement of their liberties. It was conceived in the spirit of narrow intolerance, and was utterly unworthy of what we like to call the American spirit. It was opposed, not only to the Constitution of

the United States, but to the fundamental principles of liberty and justice. It was a dangerous menace to the welfare of the State, in that it was godless in its intent and removed from our educational system the only definite means systematically provided for the religious education of our children. A day when all kinds of dangerous doctrines are being propagated, and the enemy is within our gate, is no time to arouse class hatred over religion, when we must stand together against the common enemy of our social welfare.

The overwhelming defeat of this measure should discourage legislation in other States that aims its poisoned arrows at that much abused institution, the parochial school. Such legislation of one type or another is now pending in several States, in the form of taxation of church property, State certification of teachers, etc. Our people should be on their guard lest these measures become laws. Are not our schools worth the struggle? Is not the faith which they instill and foster in young minds, the hope of the world to-day? The example that the people of Michigan in coming to the defence of their schools have given the country, should encourage all to renewed efforts in maintaining watchful vigilance over legislation that in any way endangers this bulwark of the faith. Let us hope that the day is not far distant, when secular and religious training, which in the Catholic rule of life have always been inseparably connected, will find vogue among the Christian peoples of the world. The Catholic ideal alone is a warranty of society's strength and progress.

(Rev.) F. J. KELLY

Detroit Seminary

—The materialized ideal must always be a disappointment. Nothing in this world was made to realize our expectations or to satisfy us.

A Blind Girl

By ROSE HENDERSON

No conscious posing of the tender lips,

No proud uplifting of the rounded chin,
A wan, dim, groping face for all its youth—

A tragic, mask-like face, its light shut in.
Only the restless, seeking finger-tips

To touch the glowing wonder of the world;
Only the ear's quick sense through which
there slips

Some shadowed gleam of glories ever
furled.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Nineteenth Installment)

From Boydsville I rode on horseback as far as Rector, a station on the Cotton Belt R. R. Thence I took the train to Paragould. In the coach I met Father McNamee, from New Madrid, Missouri, who told me he had just been appointed to a parish in St. Louis, but southwestern Missouri being under water, the "catroad" (Caïro, Arkansas, Texas), could not run its trains and he was therefore obliged to travel down into Arkansas, as far as Jonesboro, and then to St. Louis via Hoxie on the Iron Mountain line. In Paragould I had to wait again for the train on the Knobel branch. The trip had cost me considerable money, and I had no more left. I was ashamed to tell anybody in Paragould about it and therefore did not take any meals there, but decided to wait until I reached Knobel, where I was on friendly terms with the hotel keeper.

About midnight the train from Jonesboro, on which Father McNamee was to go to St. Louis, arrived in Knobel. It stopped quite a while at the junction, and Father McNamee came to the hotel and prevailed upon me to accompany him to St. Louis. Having a free pass, I could do that, though I had not a nickel in my pocket. Arriving in St. Louis, I was in good hands for a couple of days with my friends at SS. Peter and Paul's Church. They used to call my visits "returns to the United States." They helped greatly to make my stay in the missions possible and tolerable. A good many of my vestments and church furniture and other favors I received from friends in St. Louis. At that time I was somewhat of a singer, and they used to take me to their select circles, where I assisted in the entertainment. On my return to Pocahontas from that trip, the Iron Mountain conductor smiled at me and asked: "How are you getting along, Father McNamee?" My remarks about prosperity and prohibition had found their way into the *Paragould Press*, which criticised them severely. However, instead of giving my name, the paper attributed my remarks to

Father McNamee, who had just passed through the place. Soon after I heard that old Mr. Fitzgerald had died. Father McQuaid in later years visited the family at times from Paragould and said Mass in their house. At one of those visits old mother Fitzgerald, after many disputes, obtained the consent of her Protestant daughters-in-law to have their children baptized. However, Father McQuaid replied that, as some of the children were already advanced in years, they ought to be previously instructed and prepared, and that they themselves had something to say in the matter. Turning to a girl, he asked: "Mary, do you want to be baptized?" whereupon the young lady replied, "Not much." Father McQuaid declared that under the circumstances it could not be done, but he didn't lose sight of the children and later took some of them to his house in Paragould, where they attended the Catholic school and were prepared for Baptism and first Communion.

During the spring of 1883, I suffered from hemorrhages. One day a boy came on horseback from Williford, near the Missouri line, where his family was living in a camp. The men were employed in the building of the Kansas City & Memphis railroad. A brother of his was very sick, and his mother had sent him to get a priest. She told him not to come back without one. I did not know what to do, but as the boy would have had to ride fifty miles further to Poplar Bluff, Missouri, for the next priest, and as I was uncertain whether he would find him at home, I decided to get up and go.

Mr. Peter Schneider, now in Jonesboro, volunteered to accompany me. The ground being frozen, we had to have our horses well shod. Then we set out through hills and swamps and creeks for about fifty miles and reached Williford in time. This rough trip seemed rather to benefit my health.

On another occasion a young man, Peter McLaughlin, came to Pocahontas from the "Irish Wilderness," near Doniphan, Mo., and said he wanted to prepare for first Communion. My sexton, Nicholas Bach, offered his services to the young man. Mr. Bach had finished his theological studies in Metz. He had minor orders and was well qualified to be a catechist. However, Peter remained continually in my room, keeping up the fire and studying his lessons, whilst I was in bed most of the time. Whenever he had memorized a lesson, I would question him, and then explain the next chapter. Thus he learned the whole catechism in two weeks, and I made his first Communion as solemn as possible. When he returned home he found his mother down with pneumonia. They had sent for Father Wernert, of Arcadia, Missouri, to administer the last rites of the Church to her. Meanwhile Peter also was taken down with pneumonia, and when his mother received the "Viaticum," he also re-

ceived Holy Communion for the second and last time. Both died, and their coffins arrived together that week at Pocahontas, to lie beside the father, who had died the previous year.

During the sickly fall season, a young German, Cornelius Kutscher, then in the employ of Black McCoy, was taken violently ill; crazed by the fever he ran away and his body was found in the Black River several days later. The current had carried it into a thicket, where it was exposed to the fiery darts of the sun, and the coroner didn't know whether it was a negro or a white man. From some signs they judged he might be a German. I was called in and by documents and medals taken from his pockets identified him as Cornelius Kutscher. The body was brought to the church, but as there was no possibility of embalming in those days, it was almost impossible to be present. I treated four young natives with a quart of whiskey, and they carried the corps to the graveyard, whilst the congregation followed at a respectful distance.

I was hardly back from the funeral when I had a sick-call to a place about sixty miles distant. The heat was great, and I felt very bad. When I came to the place, the sick man had recovered and was walking about. He did not want to go to confession, but I insisted that he go, because I hadn't come all that distance for nothing.

Between chills and fever and hemorrhages there were days when I felt better and could work. In fact, I managed all along to celebrate Mass and to preach every Sunday. The parish school was then taught by my brother Casper Weibel, now in the U. S. Civil Service at Jeffersonville, Indiana. To him I could leave the care of the school and the house. As I had suffered a severe hemorrhage one of those days, Dr. Esselman feared for my life, and without telling me anything about it, wrote to Bishop Fitzgerald to send a priest and have me prepared for death. I felt rather better after the hemorrhage and went on horseback to Imboden, fourteen miles distant, to say Mass at that place. In the neighborhood of Imboden, at a small place called Opposition, I stopped and inquired whether there were any Catholics there. We had talked about the weather and the crops and the settlers, and when I asked, "Have you any Catholics here?" they replied, "Any what?" I repeated, "Any Catholics?" "No," was the reply, "We don't raise them." After visiting Imboden and several other places, and saying Mass for the people, I rode back to Pocahontas early Sunday morning, in order to be on time to hear confessions and to say Mass. When I came to the "Catholic hill," I saw a priest walking to and fro between the church and the rectory, saying his office. It was Father Benedict Brunet, O.S.B., originally from Paris, France, whom the Bishop had sent to Pocahontas to prepare me for death, provided he found me alive.

We both had to laugh. In that way the whole spring passed for me, between better and worse days. I was determined to return to Switzerland, either to get well by the change of climate or to die at home. On May 6th, whilst preaching my farewell sermon, I began to have a chill, but I managed to finish the Mass, and afterwards went to bed. At noon I had to leave with the hack in order to make the night train for St. Louis at O'Keane. I could not eat anything before leaving. Many people followed the stage to the river, most of them crying. They said: "Our poor priest will never come back." Everybody thought I had consumption. Monday morning I arrived in St. Louis and again took very sick in the priest's house of SS. Peter and Paul's. I began to shake with fever and went to bed. I remember hearing Monsignor Goller remark in the adjoining room: "We cannot let him go; he will not reach New York alive." I said to myself, if I only get over this chill, you shall see whether I will go or not. About nine o'clock P.M. I began to feel better. I went to take a room near the Union Depot, to be ready for the morning train. I felt much better the next morning and was ready for the train. The Right Rev. Henry Muehlsiepen, V. G., and a number of St. Louis gentlemen went on that train bound for Europe. Amongst them was the late Mathias Backer with his wife and daughter, Teresa, now Mrs. Kulage; Antony Röslein and family, and many others. I got along all right all the way to Antwerp. As soon as I boarded the steamer, I felt as well as if I had never been sick and was in such good humor that Röslein wrote to the *Amerika* in St. Louis: "A priest is traveling with us from Arkansas; he pretends to be sick. Should he lose his precious humor by getting well, we wish to keep him sick as long as he is with us." We had Mass daily on the steamer, and for Sunday Mr. Röslein had trained a choir to sing high Mass, which he accompanied on the piano. It was a beautiful voyage, favored by the finest weather from beginning to end. From Antwerp the whole company was to go first of all to Bois D'Haine, Belgium, as we had permission to visit Louise Lateau, the stigmatized girl. But no sooner had I landed than I got the chills again and became so sick that I had to remain in bed at a hotel for some days. As soon as I felt able, I took a train for Basle, Switzerland, and from there I went to my old Abbey of Maria Stein, where I celebrated at the altar of the miraculous Madonna, and from there to the old Monastery of Beinweil, where I had acted as parish priest for some time in 1877. The rector, Father Jerome Suder, O.S.B., an old classmate of mine, invited me to preach on Sunday. In the afternoon he asked me to accompany him on a visit to some families, but as the weather was threatening, I declined, fearing the fever.

(To be continued)

The Templemore Humbug

The *Irish Catholic* for Oct. 16th contains a long and careful article by "one in every way competent and qualified to form trustworthy impressions," upon the Templemore occurrences. These are submitted to analysis, and the result is strongly adverse to the claims put forward. The opinion of an Irish priest is cited, which lacks nothing in directness—"The greatest fraud on earth." The Templemore shrine "is placed in Mr. Dwan's yard. It consists of an altar with a number of statues and a rail in front where believers pray for recovery to health. . . . Mr. Dwan, a stout, burly contractor, kisses a statutory plaque, makes you kiss it, too, and blesses you with the Sign of the Cross with all the solemnity of a clerk in holy orders. Mr. Dwan and his sister-in-law at Currahean seem quite convinced that virtue goes out from young Mr. Walsh and makes the statues bleed. However, we saw no blood, but some dried-up red, which might be red paint as far as we would discern."

An International Congress of Philosophy

An International Congress of Philosophy was held in Oxford recently. It was attended by delegates from France, Belgium, America, Japan, China, and India, among them a number of Catholics (Canon Noel, Father L. J. Walker, S.J., etc.). The subjects discussed were varied and included many questions of the day, such as relativity, modern art, the relation of ethics to religion, nationality, etc. The *London Universe* notes that "a great change was manifested" at the Congress "in the line of thought as compared with that of twenty or even ten years ago. The voices of materialists and atheists, although heard, were not so strong as those of the younger and more religious-minded philosophers. There was a genuine sympathy with some form of realism—some approach to the Catholic philosophy of Scholasticism, though no Scholastic philosophers rose to speak. Prof. Bergson, for instance, begged his listeners to be worthy of the greatness of

their souls, and his address ended on a definitely theistic note. Baron von Hügel and Professor Chevalier vindicated the claims of religion and a personal God, and showed the weakness of a morality which tried to exist without God. Mr. Balfour carried the meeting with him in his confession of faith in ethics and the importance of religion as a buttress. Those who sought to deny the value of religion received scant attention."

Such, in brief, was the attitude of the Congress towards religion. It is a pity that sincere men should thus grope in the dark, but it is a matter of thanksgiving that they are even groping.

A Spiritist's Confession and Warning

Mr. Alfred Porcelli writes to the *London Saturday Review* (No. 3389): "When the notorious 'medium' D. Home, was the rage in this country, in the sixties and seventies, I was enmeshed in this cult, and took part in many séances in the houses of friends. Since then, owing to the recrudescence of this craze, I have made it my business to study as many of its publications as I could get hold of, and also to investigate its modern 'manifestations.' . . . I have no sort of doubt as to the pernicious effects produced by it—despite the voluble and blatant praises sung by various obsessed victims, whose cocksureness as to the identity of the 'spirits' that pose as departed relations, is only equalled by the ease with which they accept the most ridiculous and absurd 'evidences.' From the admissions of various mediums and lecturers, and from the claims put forward by certain 'spirits' as to their *modus operandi*, I have no hesitation, after nearly sixty years' experience, in declaring: (1) that grave danger lurks in 'Spiritualism'; (2) that the pretended 'spirits' are *not* those of deceased relatives; (3) that anyone who voluntarily submits to the unseen influence of these 'spirits' becomes hypnotized, and gradually controlled, mentally and spiritually, by a force infinitely more powerful than that of any human being. The result is very often insanity, not seldom suicide, and frequently immorality."

George Eliot's Novels

Those who have learned from their Jenkins that the novels of George Eliot are dangerous because they reflect the principles of Positivism, will be surprised to read Msgr. Bickerstaff-Drew's appreciation of them in "Pages from the Past," Chapter VII. We quote the interesting passage from No. 653 of *The Month*:

"That George Eliot was an agnostic all the world believed that it knew, and that considerable portion of the world that is by no means agnostic proceeded to read agnostic teaching (*sic?*) into her novels. For my part I can never see it: on the contrary, I am rootedly convinced that if no one had ever known by whom those books were written no one would ever have discovered them to be the work of an agnostic. The outlook on life may be melancholy—though much less melancholy than Charlotte Brontë's, who was a morbidly pious Evangelical—but it is not pessimistic. That George Eliot's Christians are often innocently pagan is only a proof that she could regard 'Christian England' out of very clear eyes, and was much better aware than many Christians of what Christianity really is. Towards religion she is never disrespectful, nor flippant, nor coldly unsympathetic. She describes many religious persons, many varying manifestations of religion: and always with a singularly sympathetic appreciation of all that is genuine, always with a large allowance for imperfection and inconsistency, with a poignant, touching reverence for what is simple, ignorant, unlettered, but lightwards groping. No one accuses Dickens of agnosticism because of his Shepherds and Chadbands, or because of his grimly repulsive Mrs. Clennam. George Eliot has no hypocrite parsons, or hypocrite devotees; she describes many parsons, and several of them have their faults—a misfortune not confined to ministers of religion—but they are none of them bad, or insincere; nothing could be farther from her purpose than to teach 'These are religious representative men, see what religion does for them.'

Charlotte Brontë's parsons are usually repulsive; Jane Austen's (with one exception) were utterly worldly, and the least attractive men in her books: the one exception was far more worldly than any drawn by George Eliot—but no one accuses Miss Austen of agnosticism in her fiction: because everyone knows she was not an agnostic, but a perfectly average Anglican, born and bred in a parsonage. Yet Jane Austen's novels might certainly have all been written by a pagan lady who had never even heard of Christianity, provided the pagan lady had a supreme genius for *genre*.

To me at all events it seems abundantly clear that if George Eliot intended to teach agnosticism by her works of fiction she not only succeeded singularly ill for so clever a writer, but set very oddly about it. What misery wickedness entails she shows unflinchingly, that goodness brings as much happiness as we have any right to count upon here below she shows with far more force and truth than the professedly goody-goody story-teller. Who can doubt the serene happiness, in the midst of a life often saddened by the sins and sorrows of others, of Dinah Morris? How dull must a reader be who cannot see that Maggie Tulliver was never so near happiness as while endeavoring to submit herself to the teaching of 'The Imitation of Christ'! I would venture to say that George Eliot's novels are far from providing proofs of the fact of her agnosticism, far from illustrating it: and that they seem to me to prove that, though she were agnostic herself, she had no desire to make her readers so, but on the contrary saw that in belief, and in conduct corresponding to belief, lay their best hope of happiness."

A similar judgment on George Eliot's novels was pronounced by the Rev. Alois Stockmann, S.J., in the November (1919) number of the *Stimmen der Zeit*. We think these critics are more nearly right than our current handbooks of literature. C. D. U.

—If you do not bind your REVIEW, hand the copies to others after you have read them.

The Catholic Sectarians

There is a lot of debatable matter in an essay on "The Relation of Religious Organizations to a City Wide Federation" published as the leading contribution of the September *Catholic Charities Review*, under the general caption of "Principles and Methods."

"This is an era of centralization and organization in every channel of endeavor," says the writer. I maintain, with assumption as easy as his, that this is an era of disorganization and decentralization.

"Large business interests multiply their efficiency and their dividends a hundredfold by the amalgamation of their forces," he continues. The comparison is odious. The workers are well "fed up" with "efficiency"; the hundredfold dividend is not engaging, and do we want to "amalgamate" our forces?

"There must be more *united planning* in coping with modern social problems." In union there is strength, and strength may beget fear, and fear is the beginning of wisdom, but it is also the beginning of enslavement. Eternal vigilance is the price of liberty for the poor mortals who are "coped with unitedly."

As we pass beyond the premises laid down in the opening paragraph our wonder increases.

"The whole-hearted community spirit . . . must bring all classes regardless of creed or color together before we can expect to work miracles in the field of charity or social service." Apparently miracles are also in process of socialization and will soon be democratized by the "whole-hearted community spirit."

"There are hundreds of charitable societies and agencies in every large city to cope with every form of human misery." Bad grammar, I assume in charity, accounts for this misinformation.

"In every city there should be some central control, preferably a *voluntary* community council to standardize, place social service on a more efficient basis." In default of a "voluntary council" would a "League to Enforce Efficiency

do"? And who would sit in this council? The Bishop, too?

"Through this communal organization of social work we expect to remove all forms of narrowness and religious bigotry, thus making our city a brighter and happier place to live in." Modern democracy is indeed great; oh, that humanity had not pinned such forlorn hopes on Christianity in all the preliminary stages of history!

"In these days of intensive *salvage* . . . straining every nerve to make for efficiency." Now we repair to the junk shop for sociological technique and terminology. In the old days "salvation" was a good word, and we didn't even indirectly hint that God's sinners, the poor, the sick and the unfortunate, were social junk.

"Is there need," asks the reverend author, "for both sectarian and non-sectarian social workers? There is need for both; take away the religious or sectarian worker, and you deprive social work of a powerful spiritual force. On the other hand, the non-sectarian, the public agency will be an incentive to the religious worker and instill in him a desire for higher standards." Here we are apparently confronted with a dilemma. How interesting that the "spiritual force" does not seem to go with the "higher standards." For myself I sorrowfully confess that I like "spiritual force," yet I suppose I ought to be grateful that the non-sectarian may instill in me at least a desire to strive for "higher standards" and "more progressive and modern methods."

"We find three large religious or sectarian groups doing social work. There are the Catholic, the Jewish, and the Protestant. . . . We may not be able to pass an unbiased judgment upon these two great social groups, the sectarian and the non-sectarian. There is danger of prejudice on both sides. . . . The non-biased observer, however, will easily detect that the religious group is producing as far reaching effects as the non-sectarian groups." Is this all that can be said of the "sectarians"? Even at the risk of bias and prejudice, "I'll say so." It doesn't really seem much.

"The religious group, before it can be successful, . . . must be ready to adopt the latest discoveries in social science." Right here I make a motion to disband our religious groups altogether, at once and finally, for we can never hope to catch up with the many wonderful discoveries of social science—birth control, eugenics, trial marriage, divorce, prohibition, woman suffrage, sterilization, and democratized industry; etc.

"Shall sectarian or religious charities affiliate with city wide federation?" Why not? The best and biggest type of social work can only be obtained where there is some kind of supervisory control. Shall they be merely fiscal federations? Or shall they dictate the policies of the affiliated agencies? Shall the federation be empowered to rule out of existence any agency refusing to adopt its plans and suggestions? or simply mother the affiliated groups and dispense goodly and *godly* advice? It must necessarily have distinctly and well defined powers. A federation that usurps a power not given to it by the affiliated societies, that seeks to control an agency by intimidation, that seeks to dictate a policy without representation, will itself soon disintegrate. This may be true, yet I don't think that Elbert H. Gary would sign on the dotted line, or the Merchants' and Manufacturers' Association, or the signatories of the League of Nations.

But then "a community must be taught to look with great confidence on its federation." There have been some powerful endowments executed by America's wealthy men. They wield enormous power in the field of education and "social service," and through the press. They set up standards for communities, they get in touch with community councils. Of course, the community councils "drive" for the millions they need; the agencies gather in the shekels of their constituencies and hand them over to their directors. The directors are generally "prominent" men, "industrial leaders," "business interests,"—liberty-loving, vitally concerned, and philanthropic, and, of

course, anti-union. These men then do no more than exercise a sort of "supervisory control" in the disbursements of the funds. Ergo, a community must be taught to look with great confidence on its federation!

"A phantom fear may arise that the federation will seek to eliminate and blot out of existence all sectarian charities. In that event the religious groups may quietly withdraw, and they may be much better for the contact, certainly they will not have lost by it." Certainly not, no more than the fanciful girl who has followed her importunate lover to some out of the way place; certainly, not any more than Ireland, if she wish quietly to withdraw from the League of Nations; nor the mouse from the fangs of the cat.

It may be a "phantom" fear, and such fears do not trouble "broad-minded" men. I would like indeed to be broad-minded; I own I am a Catholic and I abominate bitterly and violently all "sects," Catholic, Jewish and Protestant alike. But what's the use? "How can one individual agency make an impression on the volatile public mind?" It's an age of shoddy. *Grandes passus, sed practer vian!*—great strides indeed, but on the wrong road!

P. E. D.

—A recent brochure of the Volksvereinsverlag (München-Gladbach), under the title, "Was ist vom Adventismus zu halten?" deals with the sect of the Adventists, which is carrying on an effective propaganda in war-torn Germany just now. The author, Dr. J. B. Roetzer, warns against the literature spread by this sect because, he says, it contains dangerous heresies in a seemingly harmless garb. The Adventist propaganda is one of the most insidious which the Catholic Church has had to meet for many a moon. Dr. Roetzer's advice to the Catholic laity is excellent: "Never engage in useless argumentation with Adventists or other so-called Bible experts. Do not attend their lectures. Such 'truth-seeking' will certainly not lead you to the light, but into the darkness of error. Never buy books or pamphlets from unknown agents or peddlers, no matter how beautiful the binding may be, or how thoroughly Christian the illustrations may appear to you." The German Volksverein is doing splendid work in publishing timely and solid pamphlets like this.

The Foerster Controversy

Dr. F. W. Foerster, whose religious opinions have been rather acridly discussed in the press of late, publishes in the *Katechetische Blätter*, of Munich, a "Schlusswort" to his controversy with Msgr. Dr. Kiefl. He professes faith in the divinity of Christ and admits that since the publication of his "Jugendlehre," he has passed from free thought to positive Christianity. He does not explain why he has failed to excise certain passages which he now disavows, from his former writings, when published in new editions.

His periodical contributions to the Ethical Society, Dr. Foerster explains by saying that they are merely a repayment, in instalments, of stipends received by him at a time when he intended to devote his life to the propagation of the principles of that organization.

The controversy between Msgr. Kiefl and Dr. Foerster and their respective adherents has been painful, but we hope with the *Kath. Kirchenzeitung*, of Salzburg, that it will bear at least one good fruit, *viz.*: that the incipient Foerster cult among Catholics has been nipped in the bud and that it will be more generally perceived among Catholics that Theology has the undoubted right to speak the decisive word also in questions of educational science.

Prehistoric Monuments

Mr. W. C. MacKenzie, in his lately published work, "The Book of Lews" (Paisley: Gardner), devotes two chapters to the prehistoric monuments of the Outer Hebrides.

For archaeologists the chief attraction of the Island of Lewis will always be Callernish, the mighty Druidic circle (if indeed it be Druidic), "a more impressive sight than the megaliths of Stonehenge." Mr. MacKenzie inclines to agree with the astronomers who find in the disposition of the stones of Callernish evidence of alignment for the observation of solar and stellar movements. The hypothesis is interesting and connects Callernish with the stone circles in Orkney, known locally as the Temple of the

Sun and the Temple of the Moon.

Sir Norman Lockyer believed, and Captain Somerville was in agreement, that the Callernish stones were erected three or four thousand years ago. According to the calculations of the latter, "Capella, rising in 1800 B. C., was aligned by the avenue; and the Pleiades, rising in 1750 B. C., by the single line of stones on the east of the circle. The line of stones on the west shows a declination for sunset on the day of equinox; and the stones radiating to the south, with a bearing north and south that is practically true, are aligned on the Pole Star."

Other conjectures regard such circles as grave-enclosures or memorials.

The problem remains, and the giant pillars keep their secret well.

Simplified Latin

The Rev. M. Philipps, pastor of Our Lady of Lourdes Church, Buffalo, N. Y., has been inspired by an article in the *R. R.*, in which it was said that Latin is the only practicable international language, but ought to be simplified for ordinary use,—to undertake the task of simplification. He presents the result of his lucubrations in a little brochure, entitled "The International Language." His new simplified Latin has no declensions, no cases, no genders; nouns and adjectives never change their endings; every change is expressed by prepositions and articles; verbs have no conjugations except the verb *esse* (to be), which regulates all the rest. The syntax is extremely simple and consists of only a few rules. It seems strange to read specimen sentences like this: "*O maxime sacratus cor Iesus, esto habere misericordia cum nos.*" They remind one of the "kitchen" Latin of the Middle Ages. But the attempt is consistent and logically worked out, and if Latin is to become an international medium of communication for ordinary folk, some such plan as that proposed by Father Philipps will have to be adopted.

Father Philipps asks for suggestions to improve his method. We must leave the task of making these to philologists

and content ourselves with having called attention to his interesting little pamphlet, copies of which can be had from the reverend author at 1107 Main Str., Buffalo, N. Y.

Delinquent Boys

Recently the Salvation Army mailed an appeal for financial assistance to the clergy of the country. This appeal was accompanied by a number of photos, illustrating the work of the Army in different cities. Several of them were taken in the Morals Court and the Juvenile Court of Chicago, showing how gladly some of the men and women of the Salvation Army took charge of boys and girls committed to them by the judge. Being familiar with conditions in Chicago, I wondered how many of the lads and lassies who thus become wards of the Salvationists were Catholics.

Not that fault is to be found with the work the "Army" is doing. It is rendering a social service unfortunately too much neglected by our own agencies. Thus it comes to pass that many of our young delinquents, who, in consequence of evil home conditions, bad environment or early seduction, have fallen by the wayside, are picked up by the "Army" and, in their gratitude, become members of it. To assert, as a certain gentleman once did, that juvenile delinquents, orphans, and the like are "negative factors of the Church," that the State should provide for them, that to help them is "only patchwork," will not stop our much lamented leakage.

In a series of articles published in the *F. R.* two years ago, it was made plain that something should be done in this matter, and that, because the fundamental causes of delinquency are psychological, a priest should regularly attend the sessions of the juvenile and boys' courts in all our large cities. And in the Moral Courts it would be well to have good Catholic women look after wayward Catholic girls. It may not be generally known that, while we have a number of charitable institutions and rescue homes for Catholic girls (Good

Shepherd) in many dioceses, most of the States have not a single industrial school for delinquent Catholic boys. In Michigan, *e. g.*, they are sent to Lansing, in Illinois to St. Charles, and in Iowa to Eldora,—all State institutions. It looks as if the great majority of influential Catholic men and women do not consider it worth while, to save our poor forsaken Catholic delinquent boys.

FR. A. B.

—Professor Paul Piper, of Altona, claims to have found the manuscript of the work to which Goethe refers in Book IV of "Truth and Poetry" and which he was thought to have destroyed while a student at Leipzig. The work is in verse and deals with the life of Joseph of Egypt. Piper claims that it was written in 1764. There is much doubt in Germany concerning its authorship. Piper hopes to prove by the edition on which he is now working that his find is genuine. He may succeed. Goethe wrote a number of Biblical stories and was greatly interested in the Bible, particularly after his return home from Leipzig an ill and hypochondriac young man.

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Leo XIII and Freemasonry

To the Editor:

It is generally believed that Leo XIII issued only one encyclical letter against Freemasonry, the "Humanum Genus," of April 20, 1884. This is an error. He sent forth another, a last warning, on March 19, 1902, one year before his death. This last encyclical, which is unfortunately too little known, completes the former on a very important point, namely, the unity of Masonic government and action throughout the world. I will translate the principal part of this important document from the French, as published in the *Revue Internationale des Sociétés Secrètes*, Aug. 20, 1913, No. 4, pp. 2966 sq.:

"Encircling nearly all the nations with its immense net, and allied with other secret sects, which it moves by means of occult wires, . . . bending the governments to its designs, now by promises and now by threats, this sect [Freemasonry] has succeeded in insinuating itself into all classes of society, and forms a kind of state more or less visible and irresponsible within the civil commonwealth."

In 1884, Leo XIII had written: "In the space of a century and a half the Freemasons have made incredible progress. Employing both audacity and craft, the sect has invaded all ranks of the social hierarchy and is beginning to assume in the bosom of modern states a power nearly equal to sovereignty."

Ten years later, in the encyclical, "Præclaræ gratulationis," on the reunion of Christendom (see "The Pope and the People," C. T. S., p. 231), he said: "Favored by the agitations of the times, and waxing insolent in its power and resources and success, it [the Society of Freemasons] strains every nerve to consolidate its sway and enlarge its sphere. It has already sallied forth from its hiding-places, where it hatched its plots, into the throng of cities, and, as if to defy the Almighty, has set up its throne in this very city of Rome, the capital of the Catholic world. But, what is most disastrous, is that, wherever it has set its foot, it penetrates into all ranks and departments

of the commonwealth, in the hope of obtaining at last supreme control. This is, indeed, a great calamity: for its depraved principles and iniquitous designs are well known. . . . In the face of such an eminent peril no precaution, howsoever great, can be looked upon as sufficient. May God in His mercy bring to naught their impious designs; nevertheless, let all Christians know and understand that the shameful yoke of Freemasonry must be shaken off once and for all."

In 1902 Leo XIII added: "Filled with the spirit of Satan, who, according to the Apostle, knows how to transform himself into an angel of light, the [Masonic] sect is the apparent protagonist of humanitarian schemes, but it sacrifices everything to its sectarian purposes. It protests that it has no political aims, but in reality exercises the most profound influence in the legislative and administrative life of nations. . . . While professing, in words, respect for authority, and even for religion, its supreme aim, as its secret statutes attest,

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is the extermination of civil sovereignty and of the priesthood, which it regards as enemies of liberty. . . . It becomes daily more apparent that it is to the inspiration and complicity of this sect that we must attribute, for the most part, the continual vexations of, and the ever-recurring attacks against, the Church. . . . The uniformity of the means employed to prepare persecution, . . . the use in all countries of the same weapons, calumnies and popular uprisings, . . . all this verily shows an identity of design and a *mot d'ordre* proceeding from one and the same center of direction."

These words of the great Pontiff constitute an authoritative confirmation of the revelations made in 1893, and published in 1894, concerning the concentration of Masonic direction, power, and influence in the Giustiniani Palace in Rome. They furnish the key for the understanding of the simultaneous and universal action of Freemasonry, as manifested especially in the Great War and the subsequent political convulsions, and the formation of what has justly been called the Masonic League of Nations. L. HACAULT

Bruxelles, Man., Canada

St. Jerome as a Poet

William Vincent Byars, the poet, in a remarkable paper contributed to *Reedy's Mirror* some time ago (Vol. XXVII, No. 47), apropos of the 15th centenary of the death of St. Jerome, contended that that famous Father's Latin is not "vulgar," but truly "classical," that his translations of Hebrew poetry are not prose, but exquisite poetry, controlled by the same principle of art and laws of language that obtain in the great Latin and Greek poems written "quantitatively." "St. Jerome," he says, "writes Biblical prose in a prose measure which corresponds to modern 'blank verse' as nearly as the nature of the Latin language admits. A closely related prose measure appears in the oldest Hebrew, and re-appears in the oldest Greek literary prose,—that of Herodotus,—passing down through

Latin imitations towards modern times. The oldest Hebrew is either poetry, or so highly poetical that it is virtually impossible to tell where prose ends and poetry begins. And this is true also of St. Jerome's Latin, as he follows the Hebrew. Widely as they differ otherwise, Latin, Greek, and Hebrew are alike as living languages in syntax, through which, when written even in a prose measure, syntax rhyme is so close to the surface, that if the measure is made exact, with an exactly recurring emphasis, rhyme will begin to develop, resulting in harsh discords, unless it is controlled to make music. The distinction between 'blank verse' and rhyming verse does not exist in these languages. The prose measure may be used to develop verse of the highest finish, when the thought requires it, and resumed at once, when the thought does not. A poet is one who knows how to prevent discords and make music, when expressing meaning in its fulness. St. Jerome is such a poet. His system of writing,—or rather of spelling,—belongs to his art in prose as well as in verse. And unfortunately, 'quantitative' spelling is so far removed from the modern, that we must begin to break our modern habits by beginning at the beginning, and learning to spell, as a child learns it. And this is really what 'scanning' by ear means.

"Controlling our modern automatic habits by learning to spell in a different 'time,' may be humiliating, but the reward of such humiliation may be beyond the imagination of the pride of the greatest learning. Those who became properly ashamed of great learning, as the great Gronovius was, may reach, with Jerome's help, the realization of art in some of David's lyrics, which makes them jewels beyond the

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price of many Attic rubies. See the Hundred and thirty-first Psalm, for example!"

The rhythmic character of the Vulgate had been observed by many previous writers, *e. g.*, Tillemont and Norden. A peculiar phenomenon in connection therewith is the fact that the quality stressed by Mr. Byars is more pronounced in the Old Testament, which St. Jerome merely revised, than in the New, which he translated. That the Saint was not only a learned scholar, but also a poet, has been duly emphasized by Ebert, Bardenhewer, and others. No doubt this aspect of his work will not be neglected by the Benedictine Commission which is engaged by order of the Holy See in restoring, as far as possible, the genuine text of St. Jerome's translation of the Bible.

An Essay On Literature

The needles of a balsam tree, when made into a pillow, are very conducive to sleep. Or the same result may be obtained by turning the balsam tree into pulp and the pulp into a copy of your favorite magazine. Obstinate cases may require supplementary treatment. For instance. Try counting up the circulation of your favorite magazine one by one. By the time you have reached the eleventh million you should be well into the Land of Nod. If this doesn't help, try counting up the greatest writers and artists in the world who contribute to your favorite magazine. By the time you have reached the ninety-fourth thousand your nerves ought to be fairly toned down. If this doesn't help there are other calculations. Recall that a single issue of your magazine could be torn up into twenty-three times the number of bits of white paper necessary to celebrate all the armistices from Ramses II to the present day. Recall that the ink consumed in printing a single issue, if smeared across the sky, could produce seventeen total eclipses of the sun, or fifty-seven typical summer days of the year 1919. Recall that the number of pulsating heart beats and flushed eyes of passion

released in a single issue of your favorite magazine is equivalent to the entire output from Cleopatra to the present day. Recall that the number of sleepless hours spent by the editors in giving their readers the best in literature averages forty-three to the day. If that doesn't put you to sleep you ought to be ashamed of yourself.

—Prohibitionists will not derive much gratification from the historico-exegetical investigation into the subject of wine and its rôle in the Bible, made by Fr. Vincent Zapletal, O.P. The famous Dominican scripturist shows that (fermented) wine was regarded as a precious gift of God by the Chosen People and played as important a rôle in the religious worship of the Old Testament as it does in that of the New. He leaves undecided the controverted question whether the Last Supper was a Passah meal or not, but says: "It is certain, from all that the New Testament tells us on the subject, that Jesus at the Last Supper blessed wine and gave it to His disciples to drink, and that by means of the words: 'This is my Blood,' etc., wine was raised from the natural to the supernatural order." It will shock some fanatics still more to read what the author says in his eighth chapter on the *schekhar* of the Jews. ("Der Wein in der Bibel: Kulturgeschichtliche und exegetische Studie"; vi & 79 pp. 8vo. B. Herder Book Co.; wrapper).

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NOTES AND GLEANINGS

—A quart of whiskey has been sold in Hiawatha, Kan., for \$38, according to the St. Louis *Globe-Democrat*. This reminds us of Jay House's saying about dogs. He said there never was a dog that was worth a hundred dollars.

—Blackwell, of London, announces a book that is likely to arouse curiosity among scholars. It is nothing less than "Quinti Horatii Flacci Carminum Liber Quintus," with an English translation by Rudyard Kipling and C. L. Graves. The remarkable history of the Latin text is given in a preface by the editor, Dr. A. D. Godley. The lover of conjectural emendations is promised in the "apparatus criticus" much that is suggestive.

—The posthumous declaration by Cardinal Amette published broadcast in the Catholic press of America is pious and edifying, but why call it "Cardinal Amette's Last Will"? As the *Catholic Transcript* points out (Vol. XXIV, No. 18), His Eminence devises nothing, there are no witnesses and, according to the purport of the document, His Eminence desired none. We believe the N. C. W. C. News Service is responsible for what our Hartford contemporary justly calls this "ridiculous misnomer."

—Prof. Paul Delbet of Paris, has invented a new method of treating appendicitis. He injects 50 to 100 centigrammes of Weinberg's anti-gangrenic serum into his patient. The affection is thus prevented from spreading, and the operation on the appendix itself rendered less dangerous than heretofore. But why an operation? We know of at least one reputable physician who says he has cured every case of appendicitis that has ever come to him without the knife, and believes there are but few, extreme, cases that necessitate an operation.

—A novel view of hunger-striking is taken by Father Gannon, S.J., in the current Irish quarterly, *Studies*. His conclusion is that, while suicide is never lawful, the hunger-striker is not committing suicide. He is not abstaining in order to put an end to his life. On the contrary, he desires to live. His object is to secure release and "advance a cause

for which he might face certain death in the field." A parallel is found in the case of a dispatch rider who has plunged into a stream to escape a patrol which cannot swim. Assuming that in the water he can neither remove nor destroy his dispatches, he is justified in letting himself drown rather than saving himself by swimming back and giving up his dispatches.

—The *Echo de Paris* has been devoting considerable space of late to the subject of feminism and women's rights. Men of such standing as Emile Boutroux and Gustave Le Bon are discovered in the company of Henri Bordeaux as opponents of the feminist movement. These gentlemen fear that feminism will destroy the home, bring down the birth-rate, and abolish marriage. However this may be, few of us will refuse to agree with Dr. Le Bon when he asserts that "so long as women follow the fashions, accepting the dictates of dressmakers, it is useless for them to talk of their individuality being suppressed."

—The number of books bought in America in relation to the population is ridiculously small, and the deficiency is quite as much in the homes of the well-to-do as in the hovels of the poor. There are houses where tens of thousands are spent each year, that have fewer books (if we omit the "subscription set") than many a tenement. The decline of the bookstore is notorious. There is said to be no real bookstore in the whole extent of a certain Eastern river valley, which contains two old and famous colleges and three cities of considerable size. Why not buy books? They last. To look at them merely is to keep good things in memory, and no book is ever really yours until it is owned and reread.

—Love is the greatest of human affections, and friendship is the flower that springs from it. Don't be too sensitive as to the little failings of your friends. People who are easily offended are gathering for themselves the clouds that hide from their view the sunshine of life. Would you throw away a diamond in the rough, simply because it pricked you? It is very easy to lose a friend, but a new one will not come for the calling. "There are no friends like old friends." All

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men have their faults and failings; but is it not one of the duties of friendship to overlook the unpolished edges of the gem? Some people talk of the disloyalty of friends, not knowing that if they themselves were more true and more generous, others would be more loyal.

—A survey of the public school system of 359 American cities, made by the American City Bureau, reveals a decline in the standards of public education. The number of inexperienced teachers is higher than ever before. More than one-third of the public school teachers have had less training than is furnished by a two-years' normal course. Thousands of teachers in the elementary schools have not even completed the high-school course. This decline of quality in the teaching profession cannot fail to reflect itself in the oncoming generation, in so far as it is dependent on the public schools for its preparation for life. For the rest, it will be prudent to scrutinize all educational surveys made at the present time in the light of the propaganda being carried on in favor of the Smith-Towner bill.

Literary Briefs

—The considerations which make up the little book entitled "Praeparationes ad Sanctam Communionem" (Turin: P. Marietti), are drawn from S. Scripture and from the Fathers and other ecclesiastical writers. They were collected by a member of the Paris Foreign Mission Society for use in missionary countries, but will be welcome also to other priests engaged in the care of souls.

—Miss Isabel C. Clarke's latest novel, just published by Benziger Brothers, is titled "Ursula Finch" and pictures an indolent and beautiful sister's unnatural selfishness, which forces the other to leave her Cornish home and go to far-off Italy. With the Eternal City as a background, the author, with her unerring sense of the dramatic, builds up a moving love story that is both wholesome and delightful to read.

—We are indebted to the Rev. Othmar Erren, O.S.B., for a copy of the history of his parish,—St. Joseph's, of North Minneapolis, Minn.—written to commemorate the fiftieth anniversary of its foundation, which coincided with the celebration within its confines, of the 40th annual convention of the German Catholic Mutual Benefit Association of Minnesota and the 22nd general convention of the German Catholic Staatsverband, Sept. 26th to 28th of this year. The parish has been in charge of Benedictines since 1874, and Father Othmar's account shows that the successive pastors worked zealously and well for the welfare of the souls entrusted to their care. The author shows skill in piecing together the unusually scant materials, and from this point of view

his brochure deserves special praise. It is appropriately illustrated.

—Father Otto Braunsberger, S.J., who has been engaged for thirty years in editing the letters of Bl. Peter Canisius and other documents that throw light upon his life and work, has at last complied with the request to write a biographical sketch of that famous Jesuit. He says that three volumes of papers still remain to be sifted before a truly adequate biography of Canisius can be written, but that, being old and feeling his powers waning, he thought he would supply a short and popular life, embodying the principal results of his researches. This he has done in his "Petrus Canisius: Ein Lebensbild," which bears the Herder imprint. On 333 duodecimo pages Fr. Braunsberger tells the story of Canisius's lifework as Apostle of Germany, and, towards the end of his career, also of Switzerland. He was one of the great champions of the Catholic "Counter-Reformation," and will probably some day be canonized. His famous catechism of Christian doctrine was the forerunner and pattern-exemplar of our modern catechisms. His perception of the importance of the printing press, then still in its infancy, and his utilization of it for the benefit of the Catholic cause, mark him as a truly great man. Fr. Braunsberger's book contains much new material and in many points corrects and supplements the earlier biographies.

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—Mr. John T. Comes, the well-known Pittsburgh architect and ecclesiologist, has issued a new, enlarged edition of his lecture to seminarists on "Catholic Art and Architecture." Among the press comments on the first edition, which Mr. Comes reproduces, that of the *F. R.* stands first. We renew our cordial recommendation of this charmingly illustrated and eminently useful pamphlet and hope its sale will increase a hundredfold in its enlarged form. If Catholic church architecture in America is entering upon a new and more promising era, this is owing, under God, in no small degree to the ability, energy, and perseverance of Mr. Comes. More power to his elbow!

—In "[The] Franciscans and the Protestant Revolution in England," a handsome, illustrated volume of 252 12mo pages, Fr. Francis Borgia Steck, O.F.M., relates the story of the English Franciscans during the first century of the Protestant Reformation. He has made no original researches in the archives, but has critically compiled all the printed information available on his subject. The bibliography (pp. 335-337) shows the extent of his reading. Due regard is paid to the postulates of modern historical criticism, though we should have preferred a more strictly historical and less apologetic treatment of the subject. The author's thesis is that the charge that the old orders were inactive and degenerate at the time of the Reformation is not true of the Franciscans, no

less than 500 of whom shed their blood for the Catholic faith in the various countries of Europe from 1520 to 1620. The author, who is, we believe, a young friar of the St. Louis Province, now assisting Fr. Zephyrin Engelhardt in California, gives proof of exceptional talent and diligence, and we hope to get from his well-cut pen many more books as interesting and as valuable as this one, whose only serious defect is that it has no table of contents. (Chicago: Franciscan Herald Press).

—The first literary fruit of the Scripture department of the Catholic University of America, dedicated to the Rev. Professor H. Schumacher, D.D., is a historico-exegetical investigation into "The Pauline *Pistis*-Hypostasis according to Heb. XI, 1," by one of Dr. Schumacher's pupils, the Rev. Michael A. Mathis, C.S.C. It is a very creditable performance. "*Pistis*" is perhaps the most important theological term in the N. T. and one that has been woefully misinterpreted. The controversy indicated in the title of Dr. Mathis's book involves the very existence of Protestantism. In view of the impartiality with which the author approaches his task, and the thoroughness with which he acquires himself of it, every good Catholic will be gladdened by the conclusion which he establishes, namely, that "the Pauline *hypostasis*, as a qualification of *pistis* in Heb. XI, 1, is the presentation of 'reality' in contrast to mere 'appearance.' Scientifically, no other

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interpretation is possible. Such explanations as 'inducia,' 'expectation,' etc. are perversions of the historical evidence." There is an excellent bibliography, but no index. (x & 160 pp. 12mo. Washington, D.C.: The Catholic University of America).

Books Received

Festschrift zum goldenen Jubiläum der St. Joseph's Gemeinde von Nord-Minneapolis, Minn. Von P. Othmar Erren, O.S.B., Rektor. 64 pp. 8vo. Illustrated.

Was ist vom Adventismus zu halten? Von Dr. J. B. Roetzer. 24 pp. 8vo. München-Gladbach: Volksvereinsverlag. G. m. b. H. 1 Mark. (Wrapper).

Schönheitssinn und Arbeitsschule. Die Entwicklung und Pflege des Schönheitssinnes durch die neuzeitlichen Bestrebungen der Arbeitsschutzbewegung. Von Dr. Otto Dahmen. 48 pp. 12mo. München-Gladbach: Volksvereinsverlag G. m. b. H. 2.50 Mark. (Wrapper).

Rejoice in the Lord. Happiness in Holiness. A Book of Reflections and Prayers. By Rev. F. X. Lasance. xxv & 505 pp. 32mo. Benziger Bros. (Price, from \$2 to \$8.75, according to binding.)

Praeparationes ad Sanctam Communionem. Ex S. Scriptura, SS. Patribus et Ecclesiasticis Scriptoribus Excerptae a Missionario Quodam, Inst. a Consolata pro Missionibus Exteris Collectae. 76 pp. 32mo. Turin: Pietro Marietti. 6 frcs

Der Familienfreund. Katholischer Wegweiser für das Jahr 1921. 112 pp. large 8vo. Illustrated. Published by the *Herold des Glaubens*, St. Louis, Mo. 35 cts.

Commentarium Codicis Iuris Canonici. Liber IV. De Processibus. Auctore P. Iosepho Noval, Ord. Praed. Part I: De Iudiciis. xii & 624 pp. 8vo. Turin: Pietro Marietti. 18 fr. (Wrapper).

Commentarium in Codicem Iuris Canonici ad Usum Scholarum. Liber I. Normae generales. Lectiones quas Alumnis Collegii Brignole-Sale pro Missionibus Exteris Habuit Sac. Guidus Cocchi, C.M. xi & 285 pp. 12mo. Turin: Pietro Marietti. 6.50 fr. (Wrapper).

Ursula Finch. A Novel by Isabel C. Clarke. vi & 362 pp. 8vo. Benziger Bros. \$2.25 net.

Medicina Pastoralis in usum Confessariorum et Curiarum Ecclesiasticarum. Auctore Ioseph Autonelli, Sac. 3 vols., 4th ed., revised and enlarged. Rome: F. Pustet.

Der Wanderer. Kalender für das Jahr 1921. xlviii & 96 pp. large 8vo. Illustrated. Published by the *Wanderer*, St. Paul, Minn.

The Spiritual Appeal of the Catholic Church. By the Rev. Henry B. Shaw. 21 pp. 32mo. Lackawanna, N. Y.: Our Lady of Victory Boys. (Pamphlet).

Zum Wesen der hl. Messe. Eine neue Theorie von Rev. Willibald Hackner, Priester der Diözese La Crosse, Wisconsin. 32 pp. 12mo. For sale by the B. Herder Book Co., St. Louis, 15 cts. (Wrapper).

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and the editor would seem to offer ample guarantee that the book will meet all requirements of a SAFE AND SOUND STATEMENT of what the Church teaches on the subject.

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Method in Psychical Research

Dr. Emile Boirac, whose book on "Psychic Science" has lately been translated into English (London: Rider), is trying to systematize psychical research by establishing what may be described as a graded course of investigation. Many alleged psychical phenomena occur so rarely and under conditions so little understood, that scientific observation and testing is hardly possible. Others seem to occur oftener, but still not under conditions that can be reproduced at will for scientific purposes. For all these we have to rely on reported observations of doubtful value. But there are psychical phenomena of a simpler order, particularly those connected with hypnotism, for which the conditions are reproducible by those who are prepared to study them, and Dr. Boirac suggests that only by starting thus at the bottom of the psychical ladder shall we be able to determine the laws of those simpler phenomena upon which the more complex depend. While we do not yet know whether suggestion is a part or the whole of hypnotism, how can we determine its rôle in more complicated and debatable phenomena? Dr. Boirac brings forward fairly strong evidence, from his own observations and experiments, for the existence of an objective form of energy that can be set in operation by mental effort, and stored or conducted after somewhat the same manner as electrical energy. For this he resuscitates, not well-advisedly, the old term "animal magnetism." The conditions for its manifestation are the presence of a capable hypnotist as transmitter and a good "subject" as receiver and indicator. The sceptical would-be investigator, not himself gifted in either way, can take personal part in the experiments, so Dr. Boirac claims, by acting

as conductor for this energy; when in contact with the hypnotist he can produce the same results upon the subject, or others of his own devising. Most responsible and scientific hypnotists are at present engaged upon the therapeutics of suggestion, since the value of this branch of medicine in certain types of neurosis has become widely recognized; but Dr. Boirac's experiments, as described in this book, together with his careful precautions to eliminate error, should be repeated in the psychological laboratory and, if results are obtained, further extended.

Results of a kind—usually a baffling and enigmatical kind—can be observed by any serious and patient investigator who will take the little-known laws and governing conditions of psychical phenomena as he finds them; the difficulty is to obtain constant results from apparently constant causes, or to arrive at any valid general deductions. The mind, and especially the unconscious mind (of which Dr. Boirac seems to take insufficient account), is a most elaborate instrument, and our efforts to understand its obscurer workings might be compared to a classical-side schoolboy's unaided investigation of a Marconi apparatus. We should put the boy back to the elements of experimental electricity and magnetism; and we should put ourselves back, for the purposes of strictly scientific observation, to the elementary and "trivial" phenomena that may be just within the compass of our present knowledge of the human psyche. Attempts at exact scientific judgment should be suspended—everyone has a right to his own emotional or intuitional conclusions—until we know more of the elementary *data* that make an easier transition from the established grooves of purely physical science.

The Difference

By FLAVIAN LARDES, O.F.M.

Her pampered pet did rant and rail,
When fortune just by merest fail
A single drop of wormwood spilled
Across his goblet, pleasure-filled.

But one whose tears were left undried,
Sucked in his lips and grateful sighed,
When sweetness just by chance-blown drop
His bitter cup besprayed on top.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(*Twentieth Installment*)

On the next day in the morning leaving for Breitenbach, I was taken on the stage with a chill. A Benedictine, Father Ludwig, from Maria Stein, entered the stage at Erschwil, and seeing me shaking, asked me what was the matter. I told him I had the fever. "Poor Father Eugene," he said, "I would not have such a thing for all of America." In Breitenbach I arrived at the hotel pale and still shaking with the chills. Our old Father Benedict Menteli was living privately at the hotel. I told him I had the fever. He became frightened and asked me: "Is it the yellow fever?" I replied that I had the common malaria and would go to bed for a few hours and then take dinner. Whilst I went to bed, Father Benedict, who could not believe that those "spasms" were without grave danger, sent for a physician and for the parish priest. As I had locked my door, I heard them consulting outside. The priests were of the opinion that I had the yellow fever, as Pocahontas, on the map, was near Memphis, and they remarked: "Wouldn't we be in a fine fix if he had that disease?" But the doctor gave it as his opinion that it was probably a plain case of malaria, such as he often met with in the hospitals at Basle, in persons returning from Africa. He thought that he could cure me by cutting out my spleen. Hearing this, I had to laugh and said to myself that it would be a "cold day" when I would let them cut out my spleen. Father Benedict was almost frightened to death, when, after a couple of hours' rest I went to the dining room for dinner. "I often heard of American humbug," he said, "but this beats all; I never knew a man to have such spasms and shake like a leaf, as if he was at death's door, and then get well in a few hours and take dinner." I told him how our school children at times excused themselves, saying: "I shall not be able to come to school Wednesday, as that is my fever day." They had never seen such things and could not understand. From there I went home and was examined by a physician in Lucerne; he also spoke of

cutting out the spleen, but I would not listen to that, though the chills did not leave me. Whenever I went into the neighborhood of Lucerne, and its promenades, made artificially by filling in the lake, I was sure to have a chill. I had the greatest confidence in old Dr. Benziger, who had been my physician for six years while I studied at the Monastery at Einsiedeln. Therefore I went there and had him examine me. He declared he had never had such a case before; that my spleen was like a beef-steak, covering the whole stomach, and that he had first to study the case. He came back the next day with a phial containing a solution of arsenic and advised me to spend a month at Grimmenstein, a mountain just above the Rhine, with an enchanting view of a large part of Baden, Bavaria, Austria, and Switzerland. He recommended a daily walk in the early morning hours in the fragrant pineries. Of the medicine I was to take one drop the first day, and increase the dose by a drop to the fifteenth day, and then go back for fifteen days to one drop. After a month I should return to him. I did as I had been told. After my return he again examined me and said: "Everything seems to be all right now, and you ought to have no more chills and fever." The fact is that I had no more fever and enjoyed my vacation greatly. Of course the medicine alone did not do it; the change of air certainly helped a great deal, but still the old reliable doctor came at the right time. The Vicar General of St. Louis, after having been in Rome, came to visit me in Eschenbach. Together we went first to the shrine at Maria Stein, and from there to the Benedictine Priory at Delle, France. In the name of Archbishop Kenrick, he offered to Abbot Charles Washington County, Mo., for a monastery, if he would send at least two priests back with me. The Abbot, who was still full of confidence in the future of Catholic France, said he needed all his men, as he had to engage secular priests as professors for his school.

Father Muchlsiepen was afraid that if I returned to Arkansas I would again get the malaria and therefore offered me some good places in the city of St. Louis. Bishop Fitzgerald had previously invited me to reside in Little Rock. He thought I could take better care of my health and might attend Pocahontas from there. However, I felt that I had been to a great extent the cause of the people settling in and about Pocahontas, and that perhaps they would not get another resident priest if I should leave, and would disband and lose their homes and farms. Therefore I was determined to return to my charge. During my absence the above named Father Benedict Brunet, O.S.B., of St. Meinrad, Ind., attended Pocahontas from Argenta as often as possible, remaining there for a week or two at a time, and making himself beloved by all. The old people there

still hold him in grateful remembrance.

I took up my mission work with new courage. The school, taught by C. J. Weibel, was well attended. A number of the boys boarded at the priest's house. These boarders had their regular hours for study, morning and evening. Therefore they made great progress and the children of the parishioners did not want to lag behind. Thus the school won a great reputation and numerous Protestant children applied for admission. On different occasions, entertainments and plays were given, and even now those of us still living love to speak of those days.

That fall, before Christmas, I made a visit to the different places on the Iron Mountain, the Kansas City & Memphis, and the Cotton Belt railroads. I said Mass in Corning, Walnut Ridge, Swifton, Newport, Brookland, Paragould, O'Bear, Fisher. In the month of December Mass was celebrated in Jonesboro for the first time in the house of my faithful friend, Frank Roach, roadmaster of the Cotton Belt R. R.

Thus the year 1883 ended and the new year, 1884, seemed full of hope and promise. Heartfelt thanks were rendered by the pastor and congregation in a solemn service on New Year's Day. A young theological student, George Gleissner, helped me as much as he could, giving catechetical instructions and teaching the choir, at the same time continuing his studies under my guidance. From now on, as a rule, I was absent only one Sunday a month, but made use of the weekdays to attend the scattered Catholics along the railroads. In a number of places, as Swifton and Walnut Ridge, about a dozen men went regularly to Communion at every visit, and the catechetical instructions, given generally after supper in the section house, with the men sitting around the table, were greatly appreciated. On such a visit to Bald Knob, I was presented with sixty dollars for a chalice. That chalice is still in Jonesboro. Thus the harvest was promising, and I hoped to see the day when I could build churches in Walnut Ridge, Jonesboro, Newport, and Paragould. At that time I felt quite well, was able to move about freely, and exceedingly thankful to God for the spiritual and temporal progress of my people.

In the course of the summer the Rev. Father Vincent Wehrle, O.S.B., founder of the Benedictine Abbey of Richardton, N.D., and now Bishop of Bismarck, preached the first mission ever held in Pocahontas. It was a glorious time, bringing joy to the hearts of the people. The middle of July the closing of the school was solemnly celebrated; I read a report and distributed the premiums. After the pupil's exhibit had been inspected and the work praised, a regular school-picnic began. A fine play was rendered from the stage erected in front of the school house. Between acts the town band played. The children and the people sang popular airs accompanied by the band. The most inter-

esting feature of all consisted of military exercises by the school boys, who had been drilled by Mr. George Gleissner, a former volunteer in the Bavarian army. There were other athletic amusements, such as sack and foot racing. Dinner and refreshments were served and from this picnic \$170 was obtained for the school.

After the closing of the school I began to visit the scattered families and felt so well that I wrote to Father Groll, of St. Peter and Paul's, St. Louis, that I never had enjoyed better health. But a few days afterwards the same Father Groll administered the Sacrament of Extreme Unction to me. A good many people were down with fever at that time. I visited a Mr. Hummel, who had overworked himself clearing land at night by the light of the moon. When he got the fever he had not enough strength to resist it and died. As I came back from that sick-call, I met Mrs. Frei, who was almost frantic with fear for her family. They had, against my advice, after coming from the healthy Swiss mountains, settled in the rich Black River bottoms. Everything went well and they had prospects of a fine crop, when all at once the malaria seized them. A neighbor, Mr. Foster, was very anxious about them and brought quinine and other medicines. But one morning Mr. Frei, a strong man in his best years, succumbed to the sickness, and in the evening of the same day a son, the chief hope of the family, also died. The poor widow could not speak English and the negroes who were sent by Mr. Foster for the wake sang hymns and forced the eight other children to take quinine. Mrs. Frei came to see me. She thought her husband and boy had been killed by poison and that the negroes were glad that the two died and tried now to poison the others. She showed me the quinine. I tried to instruct her. Then I sent a wagon to get all the children; many families were ready to help, and in a couple of days all the children were in good homes, whilst I kept the mother and the youngest child, Annie, with me. They all recovered except Annie, who died suddenly whilst I had gone to town. All this work and worry made me feel quite miserable.

Sunday before Assumption I sang the high Mass and preached as usual, although I felt unwell and could not see, so that I had to say Mass almost by heart. After the service I returned to my house. The sexton, Mr. Bach, followed me, and whilst we were talking I suddenly had a violent hemorrhage, so that the blood flowed on the floor. The sexton seemed more frightened than I. Notwithstanding the doctor's help, several other hemorrhages followed the next day, and the situation was declared extremely dangerous. Telegrams were sent to clergymen in St. Louis and Little Rock. The following day Father Groll, from St. Peter and Paul's Church, St. Louis, came with the late well-known

Father Isidore Hobi, O.S.B., then rector of St. Meinrad's Seminary, Indiana, and administered to me the Sacraments of the dying. After some time Father Vincent Wehrle, O.S.B., who had given the mission, came to Pocahontas to take care of my place, and I went to St. Louis, where I remained until late in the fall at St. Pius Hospital, without improving much. Father Vincent, now Bishop of Bismarck, worked with wonderful energy, and in a short time won the admiration and love of all the people, but frequent sick-calls to the malaria-stricken districts, and the hard work soon told on him also. He became very sick with typhoid fever and for some time his life was in danger. When convalescent, he began to celebrate Mass, although he had hardly strength enough to walk, and had to use a cane to go from the priest's house to the church. After he got well he resumed his work with wonted zeal, and continued also to teach a theological student, Mr. Gleissner.

(To be continued)

The History of the Beads

To the Editor:—

THE FORTNIGHTLY REVIEW for September 15, 1920, has just been forwarded to me, and my attention has been called in it to p. 285. On that page I find a literary brief or notice of a little book entitled *My Rosary, or the Beads*, in which notice the following passage occurs: "We regret that the compiler repeats the historical fiction that the Rosary 'was revealed to St. Dominic by our Blessed Mother herself, about the beginning of the thirteenth century.' This is untrue. Substantially, the devotion is much older, while in its present form it can be traced to Alan de la Roche. St. Dominic probably knew nothing about it."

May I refer the reader to an article of mine on this subject, published in the *American Catholic Quarterly Review* for January, 1916? The article was entitled *The Rosary Tradition Defined and Defended*, and to it I should like to add the three following interesting points:

1.) To section 4 of that article may be added this point: On a tomb in the Chapel of our Lady, commonly called the Beauchamp Chapel, in the old church of St. Mary at Warwick, in England, we have fine pre-Alan examples or specimens of five-decade rosaries. Some of

the figures around the tomb in question are holding other kinds of beads, but some are very clearly holding five-decade rosaries. This is the more remarkable in that in Christian art such precision of detail as the correct number of beads in a decade, etc., is often not troubled about. This chapel (and the tomb) was begun in 1443, and was finished in 1464. (See the excellent local history of the church, printed by H. C. Cooke, in 1845).

2.) As to the negative argument against the Rosary tradition, based on the silence of contemporary writers, I have recently come across another striking proof of the risk, and indeed, futility, of placing much trust in arguments of that kind. For three hundred and fifty years there is no mention whatever in the Acts of Dominican General Chapters of any meditation or mental prayer having been made in the morning. Then, quite unexpectedly, in 1571, we have the custom of the order authoritatively appealed to upon this very point. (See an article by the present writer in the *Irish Ecclesiastical Record*, September, 1920).

3.) Lastly, as to the sincerity and accuracy of Alan de la Roche, I may call attention to the following interesting fact: In section 1 of the article under discussion, I have laid great stress on the argument derived from the Beguines of Ghent. Fr. Thurston, S.J., in a private letter, has very kindly pointed out to me (what he confesses that he himself did not know when he wrote his articles on this subject) that the date of the first mention of the Beguines reciting our Lady's Psalter, or Rosary, is not 1227, but 1277. I have not had further opportunity of going into this particular point myself, but I have no reason whatever for not accepting Fr. Thurston's correction. Indeed, I do so the more willingly, in that it helps me out of a difficulty, and demonstrates Blessed Alan's accuracy in quite a remarkable way. For, at the foot of p. 136 of the article, the reader will see that Alan appealed to the example of these women (the Beguines) who, he said,

had been saying the rosary "for nearly two hundred years," in place of the canonical office. Imagining the date to have been 1227, I could not understand why Alan should have said *nearly* instead of *more than* two hundred years. The correction of the date solves that difficulty, and incidentally gives to those who need it fresh ground for confidence in the testimony of Blessed Alan. After all, if Alan de la Roche has not yet been officially beatified by the Holy See, he has at least *popularly* earned for himself the title of Blessed, which title those do not earn after death who were untruthful or inaccurate in life.

There are unfortunately many misprints in my article. Among the worst are the following:

On p. 130, "1141" *should read* "1471."

On p. 132, "1,150 converts" *should read* "1,500 converts."

On p. 133 n, "p. 18" *should read* "p. 136."

To conclude, let me say that just as most Catholics like to believe that Our Lord's first appearance after His Resurrection was to His Blessed Mother, though there is no record of this in the Gospels; so do most Catholics like to believe the tradition, approved of by so many great and holy Popes and supported by so much external evidence, that the devotion of the Rosary was revealed by our Lady to the great Patriarch St. Dominic.

FR. RAYMUND DEVAS, O.P.

St. Dominic's Priory, Newcastle-on-Tyne, England.

The K. of C. in Rome

We read in the current number of the *Mount Angel Magazine*, an excellent Catholic weekly published by the Benedictine Fathers of Oregon:

The following comment by a noted European scholar is not without interest and food for thought: "The journey of the Knights of Columbus through Europe was a curious affair. It was interesting to see the delicacy with which the ecclesiastical authorities on the one hand and the Freemasons on the other avoided

Lafayette and his apostasy and confined themselves to generalities on the war. A good example of French *politesse*. His Holiness Benedict XV brought the Knights somewhat to their senses when he told them that they had better do something to counteract the efforts of their Protestant countrymen who are undermining the faith of the Italians in Rome and Northern Italy. Certainly this would be a more Catholic work than erecting statues to apostates or depositing wreaths on the tomb of the Church's persecutors. But one can hardly wonder at the ignorance of these laymen when an American ecclesiastical paper is found eulogizing the infamous Carranza and discovering a new hero in the anti-Catholic Massaryk."

The reception of the Knights in France was not as cordial as the official reports would have us believe. Thus Father Edward A. Flannery, of Connecticut (who was a member of the pilgrimage) writes in the *Little Rock (Ark.) Guardian*, of which he is associate editor (Vol. X, No. 13): "They [the K. of C.] were greeted at the station [in Paris] by a smaller crowd than one might have expected. It is true that a lesser official dignitary did attend and said he spoke for the Premier; two soldiers were present, claiming to represent Marshal Foch and the French army. But if three hundred Catholic gentlemen came from France to give a statue in honor of an American we take it that the greeting would have been decked with most illustrious circumstances."

Of the address of His Holiness several versions have been printed, and it will be interesting to watch for the official text in the *Acta Apostolicæ Sedis*, if it is printed there, for the K. of C. reception was deemed so unimportant at the curia that members of the papal household knew nothing about its having taken place when questioned by an American who is employed in the generalate of one of our leading religious orders.

—If you want to realize your own importance, put your finger into a bowl of water, take it out and look at the hole.

"Big Business" on the Labor Situation

How really dangerous the industrial situation has become in this country may be gleaned from the answers to a questionnaire sent to a large number of representative American business houses. Shortly before election, Harris, Winthrop & Co., bankers, of Chicago and New York, decided to test the "temper of the country" by asking for replies to certain questions sent to bankers, merchants, and manufacturers. A large number answered—some 4310 in all. The information sought for involved the status of Bolshevism, unionism, radicalism, efficiency of labor, tariff, taxation, and the railroads.

After a perusal of this document (in the form of an eighty page report) there can be little doubt that it represents not the temper of the country, but the temper of a very provincial though influential group of citizens. "They represent uncalculated power and prestige," writes Charles Merz in the *New Republic* (Vol. 24, Nov. 10). "Packard Cars and Lucky Strikes, Carter's Inks and Coca-Cola," he continues, "—here in this academy of immortals are the captains of that host of traveling salesmen who populate the Pullman cars and ordinarily carry the burden of interpreting America to Americans. Now it is the captains themselves who speak. It is worth while to listen."

Significant were the answers to the question concerning Bolshevism. Harris & Winthrop desired to know of their correspondents whether they had "observed or heard of any organized effort to promote radicalism, communism, or Bolshevism in your section." "Hearing was sufficient," observes Mr. Merz. "Harris, Winthrop & Co. did not ask their four thousand business men whether they had ever come closer to a radical, a communist, or Bolshevik than hearing of one;—ever had one in their employ; ever read a piece of incendiary literature; found it in their shops; had an ultimatum to surrender or a brick thrown through a window pane. They simply asked of business men who have been reading newspapers and breaking strikes, how many had

ever "heard of" efforts to promote radicalism, etc.

Strangely enough not one business man in three replied he had ever heard of such attempts. In view of this isolation, the small number fearing the spread of Bolshevism is but natural. The majority by far had either never heard of the attempts to promote radicalism or thought with Mr. J. E. McLaughlin, President of the Mohawk Valley Cap Co., that the remaining agitators "consist principally of the idle rich and those who have nothing to do, and the political economists or theorists who think they are called upon to reform the world." Mr. William F. Baxter, President of Thomas Kelp and Co., voiced the thoughts of a large number of his business confrères when he stated that he believed that the threat of Bolshevism is "everywhere a much exaggerated matter."

As for labor, the correspondent quite largely agreed that it was becoming more and more inefficient. But hope is not lacking. The efficiency of the workers may pick up again when wages fall or hours are lengthened. Mr. Stuyvesant Fish, of Garrison, N. Y., is quoted as saying that the eight hour day has "given to laborers of all classes, and to their women, two more hours a day in which to spend, thereby adding to their unthrift, extravagance, and consequent dissatisfaction."

Surely this is indication sufficient that we are going to the demnition bow-bows. Yet Mr. F. P. Lyons, Manchester, N. H., makes it final with the observation that the country at present is in the hands "of labor agitators, politicians, and fruit peddlers." Politicians and fruit peddlers can be handled, but what of labor agitators and their unions? Mr. A. B. Farquhar, manufacturer of farm implements, philosophizes to the point of realizing that, recognize the unions and you allow "outsiders who have no interest in your business and may have some in destroying it, to come in and direct it." Mr. F. S. Terry, President of the Terry Packing Co., Columbia, S. C., thinks that we may yet be saved if labor unions

are outlawed and strikes prohibited. Mr. W. E. Robinson, of Bel Air, Md., agrees, though he believes that "laws that undertake to control prices are in violation of the spirit of all laws that this nation has attempted to make for a century."

In the light of such significant comment is it surprising that these patriots should announce an increased tariff as generally favored throughout the country? On the other hand they are quite certain that reduced taxation is equally desired. "The people of the country," observes Mr. A. D. Andrews, of the Royal Dutch Co., "are gradually becoming educated to understanding the fact that many of our present difficulties, including the high cost of many articles, are due to unwise and excessive taxation." But as Mr. Merz well observes, "the process of education has been slow and irksome: the fact, for instance, that prices rose most sharply before the excess profits tax ever was conceived of, and least sharply when the excess profits tax was at its highest."

And, finally, the railroads. They have little to boast of, apparently. Congestion is "still acute." The public, however, is not at all skeptical, according to these reports, of the wisdom of scattering the railways to the four winds of private competition. Harris, Winthrop & Co. ask whether the public was "resigned to the advance in rates" and whether it preferred "private management under which it patiently hopes for an improvement in service." 3756 business men answered affirmatively. Only 134 replied no. "As publics go," says Merz, "this one is good-natured."

It bodes ill for the future of our country that so representative a group of its leaders in the employing world should so poorly sense the real temper of the people. If we are ever to have a cessation of class antagonism and develop real coöperation, which after all is only the beginning of industrial peace and prosperity, representative business men must at least develop a willingness to understand "the temper of the country."

K. H. F.

How Catholics Care for Delinquent Boys and Girls in Chicago

To the Editor:—

In your issue of November 15th, under the caption, "Delinquent Boys," in discussing the work of the Salvation Army, with particular reference to the courts of Chicago, Fr. A. B. leaves the impression that little or nothing is being done for delinquent boys and girls in this city. I would inform him that delinquent boys and girls of the Catholic faith in this city are very carefully looked after, and that this work has gone on for years past. The Holy Name Society has charge of the boys and The Big Sisters care for the girls.

Every Catholic delinquent boy who comes up in our courts is at once taken in hand by the representative of the Holy Name Society. Advice and direction are given him, and also help if necessary. A record of his case is sent to his pastor and to the chairman of the Big Brother committee of the parish to which he belongs. The pastor is asked to interest himself in the boy and the Big Brothers are directed to visit him frequently and report monthly to the central office for a period of four months. About four thousand boys come under the care of the Holy Name Society each year.

Practically the same is done in the case of delinquent girls by the Big Sisters. The work which these noble Catholic women are doing in this regard is most commendable. They in truth make themselves, not big sisters, but truly mothers to these wayward, neglected girls.

I am a little surprised that Fr. A. B. has not heard of this work, since it receives ample publicity in a special page of *The New World*.

Sincerely yours

✠ A. J. McGAVICK

Spiritual Director,

Holy Name Society and The Big Sisters.

Chicago, Ill.

—Little griefs may break a heart, and, on the contrary, little joys may make a whole life happy. Let us keep our eyes open to the little joys, to the common things that make up the sum of the life of most of us.

A Misquoted Bible Text

Truth (Nov., 1920) in an article "Capitalism and the Catholic Church," by Rev. Bart. Hartwell, S.T.L., page 5, says:

"The fathers did eat sour grapes and the children's teeth are set on edge.' These words of the Holy Spirit express a law from the workings of which there is no escape. Our fathers have sinned and are not, and we their children suffer travail on their account."

Is it right to ascribe these words to the Holy Spirit, when He Himself, through the mouth of two of His prophets, solemnly protests against their use? Jeremiah 31, 29: "In those days they shall say no more: The fathers have eaten a sour grape and the teeth of the children are set on edge. But everyone shall die for his own iniquity; every man that shall eat the sour grape, his teeth shall be set on edge."

Ezech. 18, 1-4: here the Holy Spirit emphatically disclaims the false proverb, saying by the mouth of his prophet: "What is the meaning that you use among you this parable as a proverb in the land of Israel, saying: 'The fathers have eaten, etc.' As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, the same shall die."

In view of these inspired texts I cannot understand how the proverb can be ascribed to the Holy Spirit.

(REV.) JOSEPH MOLITOR, D.D.

The Art of Grenville Kleiser

One who is at a loss for them may now find phrases to be used in letter writing, or other composition, ready for use in a work compiled by Grenville Kleiser. What he has produced, according to his own description, is "A practical handbook of pertinent expressions, striking similes, literary, commercial and conversational, for the embellishment of speech and literature and

the improvement of the vocabulary of those persons who read, write and speak English." All one has to do is to wish for a happy phrase and then look for it in Mr. Kleiser's remarkable compilation and compendium. In character his assemblage of things wherewith to embellish one's language is remarkable, in variety it is amazing. Suppose you should wish to say that somebody was "prodigal of discriminating epithets," you need only look in the index, and turn to the right page. Or, you could run the pages over, regardless of the index, and find some phrases which, if skillfully connected, should greatly impress friends or enemies.

It will be quite interesting, from this time on, to keep an eye open for Mr. Kleiser's students. They may be detected the moment you find such phrases as "Manifested indifference to meticulous niceties," "Leaping from the lambent flame into eager and passionate fire," "New ambitions press upon his fancy," "Lulled by dreamy musings," "New dreams begin to take wing in his imagination," "Pleasant and flower-strewn vistas of airy fancy," "Large dark luminous eyes that beheld everything about them," "Poignant doubts and misgivings," "Rigid adherence to conventionalities," and so on, and so forth.

Mr. Kleiser's book is a great time-saver for the man or woman who is too busy to think, but there is always the danger that too frequent use of these phrases will bring down upon the person using them charges of plagiarism from an endless line of machine novel writers.

—A fourth edition has appeared of Father Joseph Antonelli's useful "Medicina Pastoralis," a work primarily intended for the use of confessors and ecclesiastical courts. The new edition has been revised and considerably enlarged and now comprises, in three handsomely printed volumes, nearly eleven hundred pages of text with many plates and drawings. It is the most complete pastoral theology available at the present time and can be relied upon for theological as well as scientific correctness because the author is a doctor of medicine as well as of theology and has proved his mettle in a number of controversies, as is well known to readers of the *Ecclesiastical Review*. (Published by Frederick Pustet, Rome, and sold by Fr. Pustet Co., Inc., New York and Cincinnati).

A Handbook for Latin Clubs

The first half of "A Handbook for Latin Clubs" by Susan Paxton (D. C. Heath & Co.) consists of a series of programmes for the meetings of school "Latin clubs," in which are suggested passages for study and discussion from standard works on Roman history and literature, subjects for essays and debates, poems and the like. The second half contains "selections" in prose and verse for reading and recitation, and songs to enliven the proceedings withal. The latter are accompanied, in some instances, by a musical score, and range from the semi-pagan "Gaudeamus" to the "Dies Irae" and the familiar hymn here unhappily entitled "Adestes, Fideles."

As a fillip for drooping spirits, a few macaronics are added. That called "Ich bin dein" contains words in no less than seven different languages, an achievement which is facilitated by substituting *kai, et, e,* and *y* for "and," and *sed* for "but." We do not very much care for macaronics, and have a sneaking feeling, with which the ardent souls of the Latin club will sympathize, that, for club purposes at least, they should be mildly instructive as well as funny. We have in mind the pleasantry from which we got our first idea of the lilt of a hexameter line:

Patres Conscripti took a boat and went to
Philippi.

Trumpeter unus erat coatum qui scarlet
habebat.

Stormus surgebat et boatum overturnebat.
Omnes drownderunt qui swim away non potuerunt.

Excipe John Periwig—tied himself to the
tail of a dead pig.

As in an anthology, so in a book of suggestions and selections, we inevitably miss many of our favorites. We would not seriously propose that fresh young voices should be raised in the strains of:

Est mihi propositum in taberna mori,
Vinum sit appositum morientis ori,
Ut dicant, ubi venerint angelorum chori,
"Deus sit propitius huic potatori"

even to brace them for the rather difficult version of "America." But we think that the bibliography might have been more varied. The modernism of

Ferrero makes good reading, and some discussion of the efforts being made at the present time by a group of scholars in New York to reinstate Latin as a living language might well have had a place in the programme, and would have led to the inclusion in the list of books of Avellanus's "Rex Aurei Rivi" and passages from the same translator's racy version of "The Mystery of the Boulé Cabinet." Nevertheless, the author, being actually engaged in school teaching, doubtless knows in what direction her pupils' tastes lie, and how much time they can afford to divert from the correct declining of the noun *domus* and the more serious business of rooting for the football team.

The Art of Interesting

Father F. P. Donnelly, the well-known Jesuit author, has let himself in for a whole lot of trouble. Recently he published a book entitled "The Art of Interesting" (see *F. R.*, No. 21, p. 334). That title called for some courage. As the good woman said of the stout and sicek preacher urging mortification: "Arrah, 'tis well for him; and himself busting,"—so the good Father runs the risk of having to call in the glazier to care for his own glass house unless he lives up to his title.

But the title promises to be the least of his troubles. The New York *Herald* devoted an editorial to "The Art of Interesting," commenting favorably on the author's attack against dull preaching. Not many days after, an interested listener in the pew mailed the editorial to his unfavorable preacher in the pulpit. Wow!! If this sending of "The Art of Interesting" to speakers becomes a popular sport, the reverend author is in line for not a few aspirations directed toward his devoted head. And Father Donnelly was one of the missionaries that England would not permit to enter India. Perhaps he will not now miss the heat.

I. McG.

—After reading the REVIEW, hand it to a friend; perhaps he will subscribe, and you will have done him a service and helped along the apostolate of the good press.

The Menace of Spiritism

In his recently published book, "The Menace of Spiritualism" (London: T. Werner Laurie) Mr. Elliot O'Donnell, like Mr. J. G. Raupert, expresses the firm belief that a widespread movement is going on by which the adepts of Spiritism propose to substitute their religion for the historical Church of Christendom. They lay claim to the Old Testament and the New; they make of Our Lord a medium and of His teaching a prelude to their own. How will those who are not Catholics deal with a temptation which, from some points of view, may be regarded as the inevitable reaction against the Reformers, whether Lutheran or Calvinist? The portents are not encouraging. Millions read the alleged revelations, and not a few take them to be genuine gospel, because they are scattered broadcast in print. Meanwhile, the sordid business of a commercial necromancy flourishes; automatic writing has grown to be a fashion; spiritual "controls" drive their unhappy subjects to insanity. There is an amazing resemblance between our deluded time and the "days of astrology," when its pretenders, in the words of Sir Walter Scott, were almost without exception "profligate, worthless, sharking cheats, abandoned to vice, and imposing by the grossest frauds upon the fools who consulted them." I found out repeatedly, still they keep their dupes in bondage. Mr. O'Donnell indicates how perilous it is to play with such fire, and what strange effects have followed. The hospital and the asylum open out of the séance, and its overpowering demands on the senses, the heart, and the imagination. Spiritism cultivates the abnormal, disappoints by its futility, clouds the reason, weakens the will, and is therefore the fruitful parent of disease and madness. It has never told us anything definite of the world beyond the grave; while every sort of contradictory statement abounds in the oracles delivered under the inspiration of trance.

"The Catholic Church," says Mr. O'Donnell, "regards [Spiritistic] scan-

ces as a source of the utmost peril to those who partake in them." She will not allow her children to practice mediumship in any of its forms, to "consult the spirits," to surrender their will to unknown powers, or to run the fearful risk of becoming captive under influences which the whole Bible describes and denounces from beginning to end as the enemies of God. That those who have "fallen asleep in the Lord" should return to earth, whenever a paid medium calls them to be present, is a revolting and blasphemous idea. The Communion of Saints, in which we believe, forbids it in the very name of Christ; and human nature shrinks at the thought of such profanation. This volume points out that the forerunners of Spiritism, as Holy Scripture tells of them, were by no means the prophets of Israel or Our Lord's Apostles, but the wizards, diviners, pythonesses, and other ministers of evil, whom the law of Moses would not endure and the first Christian teachers put to silence.

—Look at the address printed on the wrapper of your paper or on the paper itself. If the date before your name reads "Nov., 1920," your subscription is now due, and should be renewed at once. If the date gives any of the past months of this year—April, March, February or January, you are already in arrears, and should hasten to put yourself right. If your label is 1919 or 1918, or any past year, you are in the "delinquent subscriber" class, and whether your failure to pay is owing to intention or forgetfulness, the cause of Catholic journalism suffers just the same.

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NOTES AND GLEANINGS

—You cannot pay bills with "three rousing cheers," a "rising vote of thanks," or a set of "ringing resolutions." The Catholic press is the recipient of a great deal of such intangible support. "Two dollars and a half a year in advance" is a slogan that knocks the wind out of the cheers, the votes of thanks, and the ringing resolutions.

—"A Thousand and One Notes on 'A New English Dictionary,'" by Mr. George G. Loane deals with (1) words not given in the Oxford Dictionary, as it is commonly called; (2) senses not given; (3) earlier and later examples; (4) errors (very few), and points of more general interest to be found in the dictionary. Mr. Loane's objects in printing are first to submit his collections to criticism, and secondly to encourage others to the use of a noble work.

—Addressing a meeting of the Knights of Pythias in Boston lately, one of the speakers claimed for that body a priority in the matter of Americanism. He said: "Almost alone the Knights of Pythias have ever rallied in their lodge room around the American flag, and that emblem of Americanism, and that appeal of patriotic impulse have always aroused the loyalty of Knights of Pythias." We thought it was the Elks that invented patriotism. But it now appears that the K. of P. saw the flag first.

—Dr. Macht, of Johns Hopkins, reports the discovery of a local anæsthetic forty times less toxic than cocaine. This may readily be credited. But haggard doubt clings to the report of a new German recipe that is to abolish artillery, and particularly to the new American recipe that is to put the makings of forty wine cellars into a pill box. If we discount the portable alcoholic pills it is because reputable chemists have looked into the matter and detected only the latest of many proofs that "hope springs eternal."

—"When Eve ate the apple!" The expression is often heard, and the user frequently supposes he is quoting the Bible. But the

Bible does not use the word apple, speaking only of the fruit of the "tree of the knowledge of good and evil." The explanation of this popular error probably is that the word used in the Vulgate for fruit, *fructum*, was rendered *pomum* by some transcriber; this, meaning fruit and also apple, was Anglicized as "apple." The Babylonians, in whose country tradition places the Garden of Eden, were, it is said, not acquainted with our apple.

—As used in Old English, *folk* is a collective noun meaning "people," having a plural of the same form meaning "peoples." In later English the plural form *folks* was introduced. In present usage the two plurals have become differentiated in sense, so that *folk* means "peoples," or, as a collective, "people," and *folks*, especially with an adjective (widely used colloquially), means "persons," and the two are no longer to be employed indiscriminately. We say "The conies are a feeble *folk* (not *folks*)"; "The old *folks* (not *folk*) at home"; "*Folk*-lore is an interesting study."

—Some account is included in a volume entitled "The Life of Victoire de St. Luc," by Mother St. Patrick (Longmans) of "La Retraite du Sacré Cœur," of the origin and organization of retreats showing that this religious practice flourished in France during the century preceding the Revolution. Victoire de St. Luc, whose memoir contains a foreword by the Rev. C. C. Martindale, was the daughter of a French noble and councillor in the Breton Parliament, and devoted her life to the work of retreats from the age of twenty-one. On the outbreak of the Terror she was imprisoned, and subsequently executed, for painting and distributing badges of the Sacred Heart.

—A priest was once annoyed by people talking and giggling in church. He paused, looked at the disturbers and said: "I am always afraid to expose publicly those who misbehave, for this reason: Some years ago, as I was preaching, a young man who sat before me was laughing, talking and making

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uncouth grimaces. I paused and administered a severe rebuke. After the services a gentleman said to me, 'Father, you have made a great mistake. That young man whom you reproved is an idiot.' Since then I have always been afraid to reprove those who misbehave in church lest I should repeat the mistake and reproach another idiot." During the rest of the service there was good order.

Literary Briefs

—Vol. IV of "The Sacraments," which forms part of the Pohlle-Preuss series of dogmatic text-books has just appeared in a third, revised edition. This completes the third edition for the whole twelve-volume series. The publisher reports that the whole work is steadily gaining in popularity among the reverend clergy and in our seminaries.

—In a little brochure of 32 pages ("Zum Wessen der heiligen Messe") Father Willibald Hackner, of the La Crosse Diocese, who is favorably known for scholarship and literary ability to the readers of the *Pastoral-Blatt*, propounds a new theory in regard to the Sacrifice of the Mass. We shall outline the very interesting argument upon the appearance of the English edition of the pamphlet, which, we understand, is in preparation. (B. Herder Book Co.).

—There is rather a general idea floating about—and for various reasons we are not altogether surprised by the idea or the fact that it continues to float—that to "edit" a paper or review or magazine, or anything almost, the only thing necessary is to get hold of a lot of well-known names and plump them in. Then you are supposed to have done your editorial bit. It doesn't matter what they say as long as they have got "names" and "weigh in" in the nick of time with some good copy. But that is not editing; and it has nothing to do with editing. It is the grocer in literature; or it is the street hawker. The grocer and the street hawker are quite all right in their province; but when they take to literature, which is a feat and mystery, and which needs long apprenticeship, with nice thought and judgment, the effect is disgusting and ridiculous.

—Under the title, "Jesus of Nazareth—Who Was He? The Answer of History and Reason," Mr. J. Godfrey Raupert has "adapted" from the writings of a little-known thinker (who deserves that his name be mentioned on the title-page), some considerations and answers to difficulties raised against the Catholic religion. The book, though apologetic, is not controversial. It sketches, in brief outline, the state of the world as it was when Christ appeared, the claims He made, the difficulties he encountered and the victories He gained. Special stress is laid on the extraordinary effect of His life and teachings upon the moral and social life of the world. (Boston: Marshall Jones Co.).

—Father F. E. Bogner, who claims to have "edited" Sister Marie José Byrne's translation of old Father Jeremias Drexel's "Considerations on Eternity," says in his preface that the work is a classic of spiritual literature, and the publishers (Messrs. Fr. Pustet Co., Inc.), declare on the jacket that, "with Spiritism in the minds and the ouija board in the hands of many thousands who have a real, but misguided interest in the Other World, the time is most opportune for the publication" of the work in English. We may admit both these claims and nevertheless regret that this 17th century work has not been modernized and adapted to the ideas and needs of the present generation. In confining his "editing" to the insertion of a few scant notes, Father Bogner has, in our opinion, missed a fine opportunity, though no doubt there are readers who prefer the old Jesuit's fine thoughts in a literal translation.

—In a large octavo volume of approximately 500 pages, entitled "Arnold Janssen, der Gründer des Steyler Missionswerkes," the Rev. H. Fischer, S.V.D., tells the engaging life story of the founder of the Society of the Divine Word. The late Father Arnold Janssen was a true "homo apostolicus," a noble character, a deeply pious and saintly priest, who in all things sought only the honor of God and the salvation of souls. This biography, which is based throughout on documents of the first order, makes very

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edifying reading. In Fr. Janssen, as the author justly says (p. 430), "the mission idea has revealed its purifying and idealizing power." Nothing more effective could be done for the cause of the foreign missions than to adapt this biography into English and spread it in an abbreviated edition throughout the length and breadth of America. (Society of the Divine Word, Techny, Ill.).

—"The Spiritual Appeal of the Catholic Church," by the Rev. Henry B. Shaw (Lackawanna, N. Y.: Our Lady of Victory Boys) is a pamphlet with an apologetic purpose. It aims to show that the Catholic Church is not a vast, well-organized political society, inspired by an unhealthy desire for world-domination, but an organization with pre-eminently spiritual aims and able to supply all the needs of the human soul. The reverend author emphasizes particularly "the appeal of authority," "the appeal of mystery," and "the appeal of forgiveness." Father Shaw is evidently a convert himself, and his earnest and sincere testimony in favor of the Church that is "so disfigured by calumny, bruised from the blows of her enemy, and wounded by the infidelity of many of her children" (p. 18), cannot but convince the truth-seeking reader.

—We are indebted to the respective publishers for copies of the "Familienfreund" and the "Wanderer" almanacs for 1921. Both are well written and beautifully illustrated. In the former we note particularly a life sketch of Hermann von Mallinckrodt, the first leader of the German Centrum, in commemoration of his 100th birthday; in the second, a sympathetic biography of the late Hugo Klapproth, former editor of the *Wanderer*, whom it was our privilege to number among our friends. He was one of the most brilliant journalists and the most amiable men that ever wielded a pen in defence of the Catholic cause in America. The "Familienfreund" is published by the *Herold des Glaubens*, of St. Louis, Mo., the "Wanderer-Kalender" by the *Wanderer*, of St. Paul, Minn. The former is in its 36th, the latter in its 20th year. May they both appear for many years to come for the spiritual edification of the German-speaking Catholics of America!

—"The Right Rev. Edward Dominic Fenwick, O.P., Founder of the Dominicans in the United States, Pioneer Missionary of Kentucky, Apostle of Ohio, First Bishop of Cincinnati" is the sufficiently descriptive title of a handsome volume just published by "The Dominicana," 487 Michigan Ave., N.E., Washington, D. C. It contains the beautifully written life story of one of our saintly pioneer bishops by Father V. F. O'Daniel, O.P. Dr. Guilday, of the Catholic University, who is an authority in such matters, says this book is "among the very best and most interesting of our Catholic biographies . . . a book of inspiration and usefulness for all

classes, whether lay, clerical, or religious." What we have read of the book justifies this encomium. We intend to revert to Father O'Daniel's fine work after having perused it with the leisurely care which such an important contribution to American Church history demands.

—The well-known professor of Canon Law at the "Angelico" of Rome, Father Jos. Noval, O.P., has given us a commentary on Book IV of the New Code, which betrays a great deal of learning and patient labor. ("Commentarius Codicis Iuris Canonici. Lib. IV; De Processibus." Turin: P. Marietti). The subject of ecclesiastical trials is not exactly to everyone's taste and needs an enormous knowledge of Roman law. Fr. Noval himself confesses that he approached the subject with great hesitation by reason of its difficulty and the newness of many canons. He treats it rather thoroughly, but with much technicality. The method of questions and answers, the latter taken from the text itself, is perhaps of dubious value. Where the newness of the law begins, for inst., in the *instantia litis*, he, too, is new. At least, we could not gain very much light on the subject from his explanations. The same is true concerning matrimonial trials, which we should like to see more practically treated. However, taken as a whole, the book is very commendable to such as take a particular interest in this matter. *Vivant sequentia*

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colamina! For this one volume of 624 pages covers only the first part of Book IV, or canons 1552-1598.—P. Chas. Augustine, O.S.B.

—Father Guidus Cocchi, C. Miss., begins his "Commentarium in Codicem Juris Canonici ad usum scholarum. Liber I, Normae Generales" (P. Marietti) with a brief exposition of the nature of the Church as a perfect society, which is quite appropriate. Then he exhibits a brief résumé of the history of Canon Law. After some reflections on the New Code and its sources, he offers an explanation of the general rules, or the first Book of the Code. The text is clear, the print very good, and the explanation quite engaging. But the author's views will not be endorsed by all. Thus there is plainly a defect in his reckoning of time, because he simply states that the day begins at midnight. This would have to be proved from law. As to the concordats, I am inclined to agree with Fr. Cocchi, but Wernz's theory should at least be mentioned as well as the legal theory. In quoting sources he is somewhat sparing. Still the book is really worth having for school purposes, for which it is intended.—P. Chas. Augustine, O.S.B.

Books Received

Cities Catechism on the Rights and Duties of American Citizens. 71 pp. 12mo. Washington, D. C.: The Committee on Special War Activities of the National Catholic War Council. (Wrapper).

The Sacraments. A Dogmatic Treatise by the Rt. Rev. Joseph Pohle, Ph.D., D.D. Adapted and Edited by Arthur Preuss. Volume IV: Extreme Unction; Holy Orders; Matrimony. Third, Revised Edition. iv & 253 pp. 12mo. \$2 net.

Jesus of Nazareth: Who Was He? The Answer of History and Reason. Adapted from the Writings of a Little-Known Thinker by J. Godfrey Raupert. iv & 91 pp. 8vo. Boston: Marshall Jones Co. \$1.50.

Regensburger Marienkalender für das Jahr 1921. 143 pp. large 8vo. Illustrated. Fr. Pustet Co., Inc.

The Paths of Goodness. Some Helpful Thoughts on Spiritual Progress. By Rev. Edward F. Garesché, S.J. 164 pp. 12mo. Benziger Bros. \$1.50 net. Postage 10 cts.

Considerations on Eternity. From the Latin of Jeremiah Drexelius, S.J. Translated by Sister Marie José Byrne. Edited by Rev. Ferdinand E. Bogner. xi & 208 pp. Fr. Pustet Co., Inc.

The Corona Readers. By Maurice F. Egan, Brother Leo, F.S.C., and James H. Fassett. Second Reader. Based on the Beacon Second Reader by James H. Fassett. 224 pp. 8vo. Boston: Ginn & Co., 64 cts.

Report of the Proceedings of the Seventh Annual Meeting of the Catholic Educational Association. New York, June 28, 29, 30 and July 1, 1920. xi & 643 pp. 8vo. Columbus, O.: Office of the Secretary, 1651 E. Main Str. (Wrapper).

Sixteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, 1919-1920. 110 pp. 8vo. Pittsburgh Observer Print.

Adam of Dublin. A Romance of To-Day. By Conal O'Riordan ("Norreys Connell"). vi & 340 pp. 12mo. New York: Harcourt, Brace & Howe.

Leikon der Pädagogik. Im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Prof. Dr. Otto Willmann herausgegeben von Ernst M. Roloff. Fünfter Band: Sulzer bis Zynismus. Nachträge. Namen- und Sachverzeichnis. xviii pp. & 1308 cols. large 8vo. B. Herder Book Co. \$6 net.

Evolution and Social Progress. By Joseph Husslein, S.J. viii & 287 pp. 12mo. P. J. Kenedy & Sons. \$1.90 postpaid.

Aufgaben und Ziele der Dogmatik. Von Prälat Dr. Joseph Pohle, Professor an der Universität zu Breslau. Sonderabdruck aus dem Werke: "Ehrendarstellung deutscher Wissenschaft, dargeboten von katholischen Gelehrten, herausgegeben von Franz Fessler." 23 pp. 4to. B. Herder Book Co.

Mary the Mother. Her Life and Catholic Devotion to Her. By Blanche Mary Kelly, Litt. D. With a Foreword by Rev. John J. Wynne, S.J. viii & 142 pp. 12mo. New York: The Encyclopedia Press, Inc.

Exposition of Christian Doctrine. By A Seminary Professor. (Course of Religious Instruction by the Brothers of the Christian Schools.) Intermediate Course. Part III—Worship. Authorized English Version, Revised according to the Code of 1918. Fifth Edition. xvi & 835 pp. 12mo. Philadelphia: John Joseph McVey. \$3.

Twenty Cures at Lourdes Medically Discussed. By Dr. F. de Grandmaison de Bruno. Authorized Translation by Dom Hugo G. Bévenot, O.S.B., and Dom Luke Izard, O.S.B. Preface by Sir Bertram Windle. xvii & 272 pp. 12mo. B. Herder Book Co. \$2.60 net.

Italianism and Scholasticism. By Bertram C. A. Windle. 256 pp. 12mo. B. Herder Book Co. \$3 net.

Mary's Praise on Every Tongue. A Record of the Homage Paid to Our Blessed Lady in all Ages and Throughout the World. By P. J. Chandler, S.J., xvi & 288 pp. 12mo. London: Manresa Press; St. Louis, Mo.: B. Herder Book Co. \$2.25 net.

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December 15, 1920

The Christmas Miracle

By CHARLES J. QUIRK, S.J.

What greater miracle than this:
Omnipotence incarnate dwells on earth
As finite being—a weak, helpless child,
Subject to laws that rule His creatures' birth.

—The FORTNIGHTLY REVIEW cordially wishes all its subscribers and friends a Merry Christmas and a Happy New Year.

The Story of the Christmas Carol

Interest in carols and carol singing is becoming universal. There is at present a distinct movement for a revival of all simple artistic expressions of corporate emotion, whether national or religious. Village plays, carol singing, morris dancing are all branches of the one activity.

In a recent lecture Mr. Wm. Phillips pointed out that the original meaning of the word carol was both song and dance, and mentioned the angels of the early Italian masters who are portrayed as dancing while they sing, and the custom in York Minster for the apprentices to dance there on Shrove Tuesday—a custom which persisted until the seventeenth century.

Mr. Phillips claimed St. Francis of Assisi as the originator of the carol and of the custom of placing a model of the Holy Family in the stable in church at Christmas. But as the customs of paganism, and most Christmas observances are a mixture of both, so the early carols are sometimes strange jumbles of "theology and conviviality." In one of the old manuscripts there are two carols to be sung to the one tune, the first called "The Angel Gabriel" and the second "Bring us in good ale."

There are touches of humor in some of the carols, due perhaps to the influence of the Mystery plays, during the

performance of which they were often sung. In the story of Dives and Lazarus the poor man at his death is guided to heaven by good spirits with the prospect of "sitting on an angel's knee," but Dives, at his death, is guided by evil spirits to hell, where he will have to "sit upon a serpent's knee."

The Inconsistency of the Baconians

The Baconians, according to Frederick E. Pierce, who has an admirable summary of a muddled question in a late number of the *Yale Review*, are not united in support of a definite creed. Some of them maintain that Bacon wrote the Shakespearean plays, the work that passes under his own name, and nothing more. Some would make Bacon and Shakespeare collaborators in the plays. The most moderate theory would make the author of the plays a great unknown who might have been Bacon, but who certainly was not Shakespeare.

The extreme Right of the Baconians is held by those who would assign to Bacon not only the Shakespearean plays, but plays by Marlowe, Peele, and others, and part of the work of Edmund Spenser.

This is a plenty of contradictions in a case which is supposed to be based primarily on insuperable contradictions in the theory that Shakespeare wrote Shakespeare.

The writer makes an excellent point in reference to the emphasis laid by the Baconians on the variant spellings of the playwright's name. "This insistence on the two divergent spellings," says Mr. Pierce, "grows positively humorous when one remembers that the cipher messages which Baconians read in the First Folio often become possible only when Bacon's name is spelled in some thirty-two different ways."

Changing Sorrow Into Song

By SARA TEASDALE

Like barley bending
In low fields by the sea.
Singing in hard wind
Ceaselessly;

Like barley bending
And rising again,
So would I, unbroken,
Rise from pain:

So would I softly,
Day long, night long,
Change my sorrow
Into song.

Forty Years of Missionary Life in Arkansas

By the Rev. JOHN EUGENE WEIBEL, V.F.

(Twenty-first Installment)

CHAPTER XI

BUILDING OF THE FIRST CHURCH IN JONESBORO, ARK.

As I felt no real relief and became tired of staying at the hospital, I consulted the celebrated Doctor Gregory, of St. Louis about my health. After a thorough examination I asked the doctor whether he thought I would get well. He declared he could not say that, and stated my left lung had several punctures. Then I replied, I had better throw all medicine to the dogs and, returning to Switzerland, live according to my own liking. The doctor replied that might be the best thing I could do.

Thus, towards the end of 1884, I left St. Pius Hospital, St. Louis, for Little Rock to inform the Bishop of my determination to go back to Switzerland. I took a sleeper, but having a pass on the different roads, nobody woke me up to inspect my ticket, and when we approached Hoxie, my Pullman was switched to the Memphis line. When I found myself on the Memphis road, I resolved to get off at Jonesboro. There I found a number of acquaintances, mostly railroaders whom I had formerly met along the Iron Mountain line. These kind people begged me to remain amongst them at least until spring, and promised to take good care of me during the winter. They were very anxious to have Mass, as they had seen no priest since my last visit. I consented and went to Little Rock to inform the Bishop and, at the same time, ask his Lordship for permission to erect a chapel at Jonesboro. He told me I could do as I chose, but should not build a chapel larger than 16x20 feet. He said he thought Jonesboro was a mushroom town, as so many others in Arkansas, which, in a few years, would be deserted. He mentioned Hopefield

opposite Memphis, where a church had been built, at whose dedication there were a great many priests present, but where Mass was now no longer celebrated.

On returning I met a priest, Father Reuter, on the train. He told me that Father Vincent Wehrle, O.S.B., had been called from Pocahontas by his superiors and that the pastor of that place had consumption and would probably not live more than a month; according to the Bishop, and that he (Reuter) had been given charge of Pocahontas. He did not know that I was that consumptive priest he referred to. Then I understood why his Lordship did not want me to build a larger church. I noticed that most people considered me a candidate for the undertaker, and I could not, therefore think that the Bishop was greatly mistaken, but nevertheless resolved to start that church, and hoped I could at least leave it as my monument. I began to collect funds. In the town I met with little encouragement; only one merchant, J. M. Davis, who used to have a store in Pocahontas, and knew more about Catholics, gave me \$50, and a Catholic lawyer, Mr. Tom McGovern subscribed the same amount. The prejudice against Catholics was intense at that time. One of the chief merchants of Jonesboro, whose descendants by this time know better, offered me ten cents for the new church, but declared he would give me \$10 if I would give up the attempt to build it. "It would only bring in a lot of Irish, Dutch, and other trash," he said. I labored with better success among the railroad men, whom I now visited, making the whole trip from Thayer, Mo., to Memphis, Tenn., in a small hand-car. The men were quite generous, but a number of them entertained prejudices against Jonesboro. Frequently I received a dollar or more with the remark: "This is for you; I wouldn't give a cent for a church in Jonesboro." In that way I collected over \$600 along the Kansas City & Memphis Railroad. I was then living in the house of a Mr. Kavanaugh, said Mass in my room, and also gave catechetical instruction to a few children. I intended to make a similar collection trip from St. Francis, Mo., on the Cotton Belt Road, down to Fisher, Ark. Knowing the dangers of this new road I prayed earnestly that morning before starting that if I should have a mishap, it might occur right away in the neighborhood. I had hardly reached the outskirts of the town, when near the Cotton Belt section house, my hand-car turned turtle and rolled down the embankment. The little car called "velocipede," or, as the men pronounced it, "philosophy," was smashed to pieces, but I did not even receive a scratch. However, I took it for a hint that I should not go, and returned home. I do not know whether that was superstition, but I felt I should not go. I spit blood freely every morning and had long coughing spells, but otherwise felt toler-

ably well during the day until evening, when, as a rule, I could hardly speak above a whisper. Piso's consumption cure used to give me temporary relief. I used also to take rock candy. One day I bought a five-pound box from Mr. Latourette. In the box with the candy I found a slip of paper containing the remark: "If you have consumption, or imagine you have, do not go to Colorado or New Mexico, but remain just where you are; get yourself a gallon of copper-distilled whiskey, mixed with five pounds of rock candy, and that will help you as long as help is possible; only, after recovering from that disease, you may have another, worse than the first." I had no reason to be afraid of this, therefore, I prepared a gallon of whiskey in this way and quickly felt relief. Gradually my cough lessened, and though I was still spitting blood every morning during March, this symptom, too, gradually disappeared in April.

Meanwhile, I was building the church, and as I had already collected about \$2000, and the sills I had bought were forty feet in length, I took the liberty to increase the size of the church to 20 by 40 feet. I drew the plans myself, and because the building was rather small, could spend that much more on its finishing and decorations. It was arched, plastered, and frescoed had a small gallery for the singers, and a charming, though small, sanctuary, with a handsome high altar. The pleasing front had a graceful tower in the center. Toward the latter part of May, 1885, the church and a small priest's house were completely finished and furnished. On the 31st of May, Bishop Fitzgerald dedicated it under the patronage of Abbot St. Roman, the foster-father of St. Benedict. His Lordship was greatly surprised at the beauty of that church, and called it "a gem of Christian art." Mr. George Gleissner, of Pocahontas, who had established a Cecilian Society there, came with twenty-eight members to the dedication. They sang the High Mass. My health having been restored and Father Reuter having left Pocahontas, the Bishop reappointed me pastor of that place.

I returned there the day after the dedication with the singers and attended Jonesboro from Pocahontas once a month. Great was the joy in Pocahontas at my return. The people had fixed up the priest's house, the garden, and the vineyard in expectation of my return. The whole congregation awaited me at the church, where I celebrated a High Mass of hearty thanksgiving. Once more, in August of that year, I had a hemorrhage, but that was the last one. I have had none since, and that is now thirty-five years ago. During the balance of the year everything went smoothly. Whilst in 1881 or 1882 there had been so much suffering from malaria that we had more funerals than births, and the fever at times had assumed the aspect of an

epidemic, so that I had on one Sunday alone four collins to bury in the graveyard with the people standing around looking like ghosts, and I myself weak and sickly, the people had now become acclimated and, in 1885, there were fifty-one baptisms and only six deaths. Pocahontas was in good spirits and its several church societies worked in harmony for the good of the parish.

(To be continued)

The Priest's Human Side

In her recent volume of reminiscences, "The Middle Years," Mrs. Katharine Tynan Hinkson writes thus of her clerical friends:

"There is no such everlasting boy as the priest. He gives up the things that sweeten life for other men. He has the 'loneliness,' as the old saints used to put it—very often a heart-breaking malady. On the other hand, he keeps the heart of a boy. There is no such place for jests and laughter as the community rooms of the Orders and the diocesan colleges to which their students return from time to time like happy school boys. They are always laughing at each other, playing pranks on each other, telling sly stories of each other. If you are lucky enough to be in their confidence you enjoy a golden humor, a humor without malice. . . . One of my happiest memories of my English life is of the priests and our friendships with them. In England, that land of converts, the priest suffers from being placed on a pedestal, where he is most uncomfortable. He is always 'the Father,' and treated as though he were the Grand Llama. Those good people never understand the human side of the priest. . . . I think no greater kindness can be done than to receive a lonely priest into the family life in which he can be perfectly at his ease. A priest's friendship is a deeply touching thing. Where he bestows it he gives of necessity—he, the man of no ties—more than those with many ties can return him."

—There is nothing so unwelcome to man as severe sorrow. And yet for many it is the only thing which leads them to God.

St. Teresa's Letters

Don Antonio Sanchez Moguel has laid it down in his little book on "The Language of Santa Teresa" that she cannot be translated. If he is right, the Benedictines of Stanbrook, who have just given us the first volume of four to be devoted to an English version of her letters ("The Letters of Santa Teresa. A Complete Edition, Translated from the Spanish and Annotated by the Benedictines of Stanbrook. With an Introduction by Cardinal Gasquet." London: Thomas Baker), are engaged in a vain effort to do the impossible. But Don Antonio fell into the fallacy which some of the writers he refers to would have named scholastically as arguing hastily *de dicto secundum quid ad dictum simpliciter*. No doubt there is a sense in which translation of Santa Teresa is beyond the power of the best translator. She was, as she at all times avowed, unlearned. She knew no language but her own, and that was Castilian as it was still spoken in the house of a gentleman living in the heart—the Spaniards prefer to say the kidney (*riñon*)—of Castile before it was affected by the new learning or colored by the literary influence of Italy. Not having been schooled in the new learning, she was indifferent to grammar, putting verbs in the plural to singular nouns, or making the plural nominative govern the verb in the singular. In short, her Spanish was the unrefined, or undefined, Castilian of the Middle Ages.

The Stanbrook Benedictines have had too much taste and good sense to make the mistake of attempting a *pastiche*. They let her write as any lady would write English to-day. And that is quite enough for any rational purpose. Pucc Don Antonio Sanchez Moguel, and not a few Spaniards who would agree with him, there is much in the writing of St. Teresa which can be transferred to English without losing more than a very little on the way.

Not only foreigners, but the Spaniards must resign themselves to the fact that St. Teresa's correspondence cannot be entirely appreciated by them. The greater part—perhaps much the

greater part—is lost beyond recall. The many letters she undoubtedly wrote to her spiritual champions, Gracian, Juan la Cruz, and others during the persecution of the Reformed Carmelites by the "mitigated" (polite for relaxed) members of the order, are gone beyond recall. And all the world knows why. If we had them, we should undoubtedly possess a very impressive commentary on her own bitter saying that no early Christian was ever more cruelly handled by pagan persecutors than those religious, whether men or women, who desired to live according to the laws of the founder, were by their relaxed brethren and sisters. Some of the letters which survive were dictated, not written, and others are copies which are subject to suspicion.

And what is the value of the letters as they are given to us? There have been Spaniards from her own day downwards who have held that they were to be esteemed solely because they came from a saint, but who have judged that they had no doctrinal or historical importance. As far as doctrine is concerned these unbelievers may be allowed to have a case. Teresa de Cepeda was no Magister Eckhart. Those who are in search of the philosophy and metaphysics of Mysticism will find more, and better, matter elsewhere. But to speak of her letters as lacking in historical value is positively stupid. They do not indeed retell what is told at length in her book of the "Foundations." Pious persons have seen to it that their value as historical evidence should be much restricted. But, *asit y todo*, allowing for what must be allowed for, they do tell a great deal about Spain in the sixteenth century. And they do it by letting us look on an interesting country as it was in a great time, through the eyes of a woman of fine intelligence and ardent heart, whose life was a warfare upon earth waged with a wonderful combination of the two heroic types dear to those books of chivalry she had loved when a girl—the lofty enthusiasm of Amadis, the gay and laughing valor of Galaor. Her humanity, her individuality, are so strong

that we can leave the *vuelos de espíritu*, and the *arrebatamientos*, the soarings of the spirit and the raptures of her piety aside, and there will still remain the lady of Castile, brave and well bred, who had the adventuring spirit of a *conquistador* and a saving capacity for wholesome laughter.

She was a saint, but was not a saint of sugar candy. When Crashaw wrote the last twenty-four lines of his prelude to the "Flaming Heart," he was thinking of the canonized Saint, and he saw "all the eagle" and "all the dove" in her transfigured. In reality Santa Teresa carried beak and claws every whit as truly as did Florence Nightingale. We can without the least effort hear "the Lady of the Lamp" saying, "I am annoyed with the Mother Prioress for fasting so much. Tell her that is why I neither write nor take any interest in her. God deliver me from people who prefer their own will to obedience." Or, "Tell that insignificant little person who is so very much concerned as to whether the nuns will vote for her or not, that she interferes too much, and is wanting in humility, for both you and we, who have the welfare of the convent in view, are more interested than the sisters in the choice being a good one. It is truths of this kind that nuns must be made to understand." Observe the Mother Prioress had been indulging in extremities of piety to the detriment of her capacity for doing her work—a form of foolishness which had a particular power of annoying St. Teresa. The insignificant little person, who was, it seems, her own niece, was making a great to do lest she should be voted for. True humility would, in St. Teresa's opinion, have taught her to wait and submit to the burden of laborious honor if it were sent her.

St. Teresa's attitude to woman and man, and their proper bearings to one another, would afford a tempting subject for an essay. That women needed the direction of the right kind of men was an article of faith. But they must be such as proved themselves fit to her. The manly man of true piety, sound judgment, and competent learning she

would kneel to as her spiritual father. As for the unfit, they found a short shrift. And she was an infallible judge of a man. There was a hard core of eagle within the "dove." At times we have to remind ourselves that the sixteenth century was not tender in Spain, nor elsewhere; as when, for instance, we find her saying that she had applied to the visitor of the order for leave to transfer a nun whose health was suffering in one convent to another, but that she thought all leave ought to be refused. These changes weakened discipline, and it was better that a few should die than that the whole order should suffer. Yet this central hardness was just what saved St. Teresa from the mawkishness which repels us in so many pious women. She has sometimes been named with Mme. Guyon. Nothing would be more inept than the association of the two natures. Her real affinity among French women would be Jacqueline Pascal, if Jacqueline had not been touched by the owl-like solemnity one has to observe in the French when they are very serious. We should probably never have learned from Pascal's sister that the reformed Carmelites habitually spoke of their "mitigated" sisters as "cats." Santa Teresa was as free from owl as from cat—not, as injudicious admirers have been known to think unwisely, "virile," but all womanly, which is quite the contrary of womanish.

—"Mary's Praise on Every Tongue," compiled by the Rev. P. J. Chandlery, S.J., with a preface by Fr. Bernard Vaughan, is described in the subtitle as "a record of homage paid to Our Blessed Lady in all ages and throughout the world." The work differs from most English works on the subject in that it contains no meditations or reflections on our Lady's life and virtues, nor any devotional exercises in her honor, but aims solely at showing the enthusiasm with which the cult of Mary has been taken up in all countries and by all classes of persons especially in England. It abounds in scriptural, patristic, historical and biographical matter and will be found helpful in private meditation and in addressing sodalists and others. (B. Herder Book Co.)

"Americanizing" the Immigrant

The man or woman who would tamely submit, much less respond, to a large part of what goes on under the name of "Americanization," is not fit to be an American. It is safe to describe as futile if not wholly mischievous most of the activities under that much-abused title, especially since the various kinds of crowd-hysteria inseparable from war turned into more or less rabid terror that instinctive fear of "the foreigner" which survives in many of us. To a great extent "Americanization" has been carried on in the spirit of the boy who abuses his new puppy "so that he'll know he's my dog." Much of it consists of either bullying or patronizing attempts to compel those who have come to our shores in search of our boasted liberty and equality of opportunity, not only to renounce allegiance to their former sovereign or potentate, but to purge themselves of affection for the "land where their fathers died," and the language they learned at their mothers' knees; even to abandon those customs and inbred taboos which for normal human beings constitute the warp and woof of daily life.

The first and abiding difficulty confronting both Americanizers and Americanized lies in the absence of definition. What is America? What is an American? What is it to be Americanized? "The spirit of our institutions," of which we hear so much—what is it?

Well, of one thing we may be sure. Whatever else may be essential about "America," it certainly is *not* the imposition of some special *Kultur* from on high, by authority of officials, or by any aristocracy of blood, substance or learning; or under the impulse of any mob state of mind. Certainly it does not authorize any one race or group of races, earlier or later in America, to arrogate to itself some inherent superiority sufficient to justify contempt for the other races, or an assumption of purer motives or better contributions to our common store. "America" does not mean a place where superiors by any test hand down ideas or things to those of a lower order.

Out of the confusion of tongues and boastings emerges, after all, one fairly simple thing which Americanizers may well remember and Americanized can readily understand: "America" is a fellowship of men and women and children of many kinds and racial origins whom the fulness of time has brought to this soil, who with at least a fair pretence of democracy and equality of opportunity are contributing what they have, what they have been, and what they are to a common life and a common destiny *together*. Maybe it would be better and smoother if we were all Anglo-Saxon, or all of some other temporarily homogeneous race; but we are not. English and German, Italian and Slav, French and Scandinavian, white and black, with a sprinkling of yellow and brown—here we are, such a clan-jamfry of people as never was before on the face of the earth, and our job is to boil ourselves down into a unity of some kind, recognizing and conserving of the contribution of each what turns out to be for the common good, rejecting by "trial and error" as nature always does what does not survive on its practical merits in constantly-changing circumstances. Whether we like it or not, that is the job.

A "100 per cent American," if he were anything but an absurd phrase, would have to be one in whom resided all that was best of every race represented on this soil. The best American is he who so clearly realizes the great mission of this vast opportunity that he bends every effort to find that best and bring it to bear upon the common problem.

This is the spirit embodied in John Daniels's remarkable report, entitled "America via the Neighborhood," published by Harper & Brothers, as the second volume in the "Studies of Methods of Americanization," financed by the Carnegie Corporation. The first, published some time ago, was "Schooling of the Immigrant," by Frank V. Thompson.

Mr. Daniels knows the truth: that the real "Americanization" of the immigrant, old and recent, goes on, has gone

on, and still more will go on, chiefly by what the immigrant does and is permitted to do freely and spontaneously in his own experience of life, liberty, and the pursuit of happiness—just like anybody else!

It is by *participation* in the life of America that the foreign-born becomes American. And it is in his neighborhood life, in his own social activities, that he fits himself and his children for the life of America. Participation, spontaneous, naive, unconscious, self-interested participation, in the daily life of the community about him—that is the way the foreigner becomes Americanized, just as the native-born does.

"Every baby born in America, no matter how long his ancestors have been here," Mr. Daniels says, "must be Americanized. . . . His induction into the life of America must take place gradually and somewhat painfully for himself and others, and must be accomplished more by his taking part in that life himself, in proportion to his years, than by learning book lessons about it. . . . How much of an American he eventually becomes depends on the part which he takes in American life. . . . It cannot be assumed that because a person happened to be born in America he is by virtue of that single fact a better American than the foreign-born immigrant. Which of the two is really the better American depends upon which makes the more substantial contribution to the well-being of the community."

Participation in a partnership, in which the native-born as the senior partner is called upon to set a good example—that is the keynote sounded by Mr. Daniels and emphasized by the impressive array of facts brought forth by his investigation. He justly tests all efforts at Americanization by this standard: Are they inspiring, encouraging, leading the foreign-born elements in our population toward real appreciation and participation? Even more than that, are they inciting and encouraging his own initiative, and recognizing the value of what he does on his own account for himself?

By this test he judges—or presents for self-adjustment—such activities as the social settlements. To what extent are they merely groups of *dilettante* visitors, seeking new thrills by a detached residence in, but by no means of, the foreign-speaking neighborhoods; or practicing a sort of intellectual parasitism upon their neighbors; or, what is perhaps worse, patronizingly salving little surfaces of social and economic ill-fare with expensive but ineffectual philanthropies? Which of them, on the other hand, are real, man's-size *participants*, with feet on the common earth, in the veritable life of the well-intending communities in which their residents have heartily invested all they have of home life and personality?

An Interesting Correspondence

A certain gentleman in New York not long ago applied for membership in the K. of C. The applicant, though of German descent, is a citizen of the United States and a former member of the United States Army. On learning of the action of the K. of C. regarding the Lafayette monument, and their neglect of the much-needed help for the starving millions of women and children in Central Europe, he requested to have his name taken off the list of applicants. To his letter, which is here reprinted, he received an answer from Mr. John F. Farrell, Counsellor at Law, with offices at 55 Liberty St., New York, who signed himself as "Chairman, Membership Committee."

The letters speak for themselves. Here they are:

Mr. J. Farrell, Chairman of the Committee of Membership, Knights of Columbus, New York City:

In answer to your invitation to be initiated as a member of the K. of C., I beg to inform you that I changed my mind; I cannot, as a true Catholic, join an organization which shows so little of the real Christian love and spirit. It is impossible to believe in an organization which, instead of helping millions of starving babies and women in Central Europe, as Our Holy Father Pope Ben-

edict XV requested us to do, gave many thousands of dollars away for a monument to be put up in honor of a "Freemason." It sure made a hit with the French authorities, the very same men who have done all they could to oppress the Church in their own country for the last 35 years. What did Lafayette do for the Catholic Church? What did he do more for this country than many another good man has done for other countries, that the K. of C. had to make such an offering? To be a member of the K. of C. I should feel guilty to act against my conscience as a Catholic, and, therefore, I beg to drop my name from the list of applicants.

Very truly yours,

[Signature].

Dear Sir:—

Receipt of your letter of November 14th is acknowledged.

Upon reading it I was somewhat surprised at its tone, and took the pains to look up your application when the unwarranted, unjust and untruthful statements in your letter were answered; when I found that you were born in that part of Germany which sold their citizens, body and soul, to the English King to fight in a foreign land against those who were giving their lives in an endeavor to found a government of the people, by the people, and for the people, your statements were more satisfactorily explained.

It is lucky for us that you have shown your true colors prior to your initiation in so magnificent an organization as the Knights of Columbus. You are not a proper person to associate with those whose very lives are founded on liberty of conscience, of act, and of word.

Lafayette devoted his life to the furtherance of the ideals of true Americans. Whether he was a Freemason, an atheist, a Protestant, or a Jew, does not enter into the question. We Knights of Columbus honor him for what he did for this country. We honor him for his acts; we honor him for the example of his noble life. *We care not what God he worshipped, so long as he lived true to his ideals.*

We despise Germans [who] knowing no truth, no honor, no ideal, maltreated the mothers of Belgium, scarified and crucified the children of France and repudiated their own written contracts.

The Knights of Columbus, and San Salvador particularly, are fortunate in the narrow escape they had of having so ill-fitted a member as you on the rolls.

Very truly yours,

John F. Farrell,

Chairman, Membership Committee.

How the Name Jehovah Originated

An interesting explanation of the origin of the word "Jehovah" occurs in "The Old Testament in the Light of To-Day," by William Frederic Bade, professor of Old Testament literature and Semitic languages in the Pacific Theological Seminary. "The name 'Jehovah,'" he says, "is of recent origin. It was quite unknown in antiquity. As G. F. Moore has shown, it occurs for the first time sporadically in the fourteenth century. The word arose in a peculiar way. Until some centuries after the Christian era the text of the Hebrew scriptures was written with consonants only. The name of the deity, therefore, was written with the four consonants 'JHWH.' As Hebrew ceased to be a spoken tongue, words written consonantly began to present difficulties to readers. This fact led to the invention of systems of vowel points which were written under and above the consonants. Long before the invention of vowel points it had become customary on account of superstitious dread of the name of the deity, to read 'Adonai' (Lord) wherever 'JHWH' occurred. To indicate this fact the vowels of 'Adonai' were connected with the consonants 'JHWH,' the short 'A' of 'Adonai' by a regular change becoming 'e' when connected with the consonant 'J.' Persons ignorant of the purpose of the vowels began to read them with the consonants, and thus the preposterous hybrid 'JeHoVaH' arose."

—If you do not bind your REVIEW, hand the copies to others after you have read them.

William Marion Reedy—Stylist

The last number of *Reedy's Mirror* (Sept. 2, 1920), published under the title "Hail and Farewell! Reflections, Essays, and Poems by William Marion Reedy," gives ample evidence that whenever their author touched upon the large questions of life, death, eternity, immortality, he seemed like one groping in the dark towards clearer vision. His friends will regret that the light apparently did not come to him even towards the end, which came swiftly and unheralded. It is perhaps not so strange that it was the larger issues of existence which seemed to have a fascination for Mr. Reedy. Never was he so eloquent, never so rich in splendid imagery and pathetic allusion as when referring to one's "passing beyond."

The first paper of the final issue is on "Thanksgiving," dated November 28, 1901. Its general drift is like that of most editorial articles on the subject. It is filled with cheerful optimism and contains some striking lines: "Some of us may have been stricken sorely by the loss of those dear to us. Well the world for the living and not for the dead. . . . Whatever death may be to the dead it is an awakening to those whom death has left lonely, and it is an awakening, above all things else, to the high duty of sane cheerfulness."

So much did the last statement appeal to the writer of the epilogue in this farewell edition of *Reedy's Mirror*, that he says it is a recognition of the "high duty of sane cheerfulness" which "makes possible the parting."

The little idyl "Autumn Woods" struck us at the time of its first publication (Oct. 30, 1919) as a bit of brilliant journalistic writing, all too rare in our daily or weekly press. We were not surprised to find it reprinted in "Hail and Farewell!" Here, too, like Pierre Loti and Lafcadio Hearn, Mr. Reedy falls into speculation as to the ultimate meaning of all this lavish beauty.

"What is this picture, this music saying to us who are so fortunate as to be able to see and hear? Something different to each of us, of course, and yet

something the same to all. That something common to all is a message of the undying beauty of this world, with maybe a premonition of greater glories of another. But I wouldn't count too much on this, for all this glory plangent or tender was here spread for countless ages in which none of our kind was present to apprehend it."

In "Printemps" (Spring) we have another bit of nature study, but not as exquisite as "Autumn Woods." Mr. Reedy refers to the commuter who comes to town on an early train and reads the long array of death notices in his morning paper. He asks: "But for those whose names are alphabetically arranged in the daily death-directory, . . . is there a spring somewhere for them? We know not, nor can we know."

Then, once again, in "The Dance of Death" (March 28, 1913), he refers to the inevitable hour which often comes like the night. In that year death held "his world-wide equinoctial revel." His tools were "hurricane and flood. His pavilion is dark waters and thick clouds of the sky." And again we listen to the moralist who is not at all sure of his doctrine: "Death is but a phase of life, and both are temporal; they are but phases of something that is eternal. Indeed, in the new philosophy, matter is not less eternal than what we call spirit. Time, it may be said, does not exist. We are all in eternity; living or dead, organic and inorganic."

It is refreshing to find in the lengthy review of Lytton Strachey's much-lauded "Eminent Victorians," that Mr. Reedy differs from the Englishman in his appraisal of the life and character of Cardinals Newman, Wiseman, and Manning. Strachey tried to ferret out "littleness" in the lives of these great men. Reedy shows that Strachey is a myopic dissector of small talk, who, in quest of faults, fails to appreciate the greatness of character of these three eminent churchmen.

Mr. Louis I. Post of Washington, D. C., in a memorial address delivered September 19, on "W. M. Reedy—His

Inspiration," said that for years the late editor had been noted for the splendor of his style, but that he had not the message which was adequate to his gift of expression. Then, according to Post, came Reedy's discovery of the Single Tax as a panacea for most of our social and economic ills. Reedy became an ardent Single Taxer. There is a short editorial entitled "Winnipeg's Wise Way" (May 9, 1913), in which Reedy advocates the system. We read that "an incident has just occurred at Winnipeg which tends to illustrate the justice of the Single Tax." The incident was the installation of a new water system at a cost of eight or ten million dollars. "It has been arranged that taxation for the purpose of constructing and maintaining this water system shall be on a basis of land values only, exclusive of improvements, in charge of a board that will see that one basis of assessment is used throughout the entire water district."

It seems that Mr. Post spoke more truly than he realized when he referred to Mr. Reedy as a man with the gift of a superb style, but without a message adequate to his power of expression. But even after his discovery of the advantages (?) of the Single Tax, Mr. Reedy's chief merit was that of a stylist. As such he easily bears comparison in his happier flights with that strange figure in nineteenth century literature—Lafcadio Hearn. Only where Hearn was full of bitterness, Reedy radiated optimism, and was, therefore, more sane in his attitude toward life's problems.

(REV.) ALBERT MUNTSCIL, S.J.



—It has been shown how remarkably the Black Sea differs from other seas and oceans. A surface current flows continuously from the Black Sea into the Mediterranean, and an under-current from the Mediterranean into the Black Sea. The latter current is salt, and being heavier than the fresh water above, it remains stagnant at the bottom. Being saturated with sulphurated hydrogen, this water will not maintain life, and so the Black Sea contains no living inhabitants below the depth of about 100 fathoms. The deeper water when brought to the surface smells exactly like rotten eggs.

NOTES AND GLEANINGS

—The present issue contains the alphabetical index for Volume XXVII. It has been made as concise as the variegated subject-matter would permit, but we hope it will be found to serve its purpose adequately, nevertheless.

—A new Masonic auxiliary has, according to the St. Louis *Globe-Democrat* (Nov. 20), been established at Rock Island, Ill. It is called "The Supreme Council of the Daughters of Mokana," and already has branches in four States. Its first president is Mrs. Lucy Stewart, of Kansas City, Mo.

—The subjoined "joke" from the columns of a Chicago paper inculcates a timely and much-needed lesson:

Social Agitator: Isn't it a shame the way they work the help in this store? Fifteen hours a day, and wages almost nothing!

Companion: Why do you trade here?

Agitator: Oh, they sell things so much cheaper.

—A contributor to the *Atlantic Monthly* (Dec.) says: "On reading Mr. Bartlett's 'The Newer Justice' in your September number, I was strongly reminded of the reply of a professor in the Harvard Law School, to my contention that a certain ruling of the courts, a well-settled precedent, was not just. Said the eminent jurist with a sigh, 'If you want justice, go to the Divinity School. We study law here.'"

—A writer in the *Contemporary Review* maintains that Kosciusko never could have coined the phrase "Finis Poloniae!" Kosciusko was wounded, was a man of simple manners, and was not likely to use, at such a moment, a pompous Latin phrase. The five Russians who took him prisoner were uneducated people, unable to understand or repeat such a statement. And then, to clinch the argument, Kosciusko himself wrote to Count de Ségur categorically denying ever having made such a statement. Perhaps it is as well. Poland is reviving, and the phrase will probably soon have no historical truth in it.

—Sir Hall Caine suggests that a college be established for the study of the art of advertising so as to elevate and improve its tone, seeing "that for proper dignity, for the honor, and for the honesty of advertising it ought to become a recognized profession like any other." It seems that the sandwichmen in the West End of London have already given the matter their attention. In order to advertise concerts at Kingsway Hall they march in joyous step and with beaming attitude, while they whistle an air from a coming opera. All of them have been on the stage in some capacity, and all seem determined to elevate the tone of at least this branch of the profession.

—In the current *Gregorionum* (Rome) Father A. Vermeersch, S.J., in a paper "De Mendacio et Necessitatibus Humani Commercii," endeavors to show that the intrinsic malice of lying arises from the fact that it is an abuse of speech, which has for its object the communication of truth. He does not view with favor the teaching of some theologians regarding "mental restrictions," but suggests another method of justifying the concealment, from another, of knowledge to which he has no right.

—The "Chain Bookstore," so we gather from a stock circular, is about to put "super-efficiency" into the book-selling business. The United Bookstores Company of America, to be capitalized at \$50,000,000, is to teach booksellers how to "merchandise." The president of the company, says the circular, "is an author of national reputation. He has about 2,000,000 books in circulation, all of them uplift and human betterment works." This may be a fine thing, and then again it mayn't. The strength of a chain is its weakest link. And the weakest link in the whole literary potboiler works is the "uplift book."

—In reply to a query we would say that none of Marie Corelli's works are on the Index. Their objectionableness is not universal, but comes in streaks. Some are nasty and anti-Catholic in parts. Some quite correct in every respect. Their effect may vary in different readers. Some merely take in the story, which is generally attractive, and absorb no wrong ideas; others might easily catch up the harmful parts and become affected by them. Hence one cannot make a law about reading or not reading them. One point in their favor is that they are always clean—which is a great thing. Our advice is. "Spend your time in reading something better."

—Where is the beginning to be made which will raise up a generation of sturdy lovers and staunch supporters of Catholic periodicals? In the opinion of *The Queen's Work*, the beginning must be made in school. "There

the children may be shown, may study and become familiar with, the publications which, however much they leave to be desired in point of appearance and contents, are yet the providential means for defending and spreading our faith. Not without cause did the late Holy Father say that it will be in vain to build churches and establish schools, unless we put about them the bulwark of a widely spread, steadfastly supported Catholic press. In helping to teach our people that they must stand by the Catholic periodicals our pastors and teachers are preparing for the future a host of staunch and powerful defenders against the inevitable persecution that sooner or later, in one form or another, assails the Church and her institutions in every land."

Literary Briefs

—The Oxford University Press will shortly publish a new and revised edition of "Adamnani Vita S. Columbæ," with an introduction on early Irish Church history, notes, and a glossary by J. T. Fowler.

—John Joseph McVey (Philadelphia) has added to his "Exposition of Christian Doctrine," which is part of a "Course of Religious Instruction," edited by the Brothers of the Christian Schools, Part III, on Worship, authorized English version, revised according to the new Code. The words "fifth edition" on the title page refer, we presume, in part to the French editions. To us at least this English edition which bears the date 1920 is entirely new. The volume contains a detailed account of the Catholic liturgy and a clear explanation of the close connection that exists between worship on the one hand and dogma and morals on the other. Together the three volumes of this series constitute a concise handbook of dogmatic and moral theology and of the sacred liturgy in question and answer form. The exposition is quite full, accurate and in every way well done. Catechists especially will find these volumes very useful.

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—"Mary the Mother, Her Life and Catholic Devotion to Her," by Blanche Mary Kelly, with a preface by Father John J. Wynne, S.J., aims at showing how the office and dignity of the Blessed Virgin become clearer as the world goes on; how devotion to her increases; how new titles are bestowed upon her; how her shrines grow in number and stateliness, and so forth. There is a sketch of Mary's life with brief chapters on her cult, her feasts, the shrines and pilgrimages in her honor, her titles, confraternities established in her name, and her role in Christian art. (New York: The Encyclopedia Press).

—"The War Guilt and Peace Crime of the Entente Allies," by Stewart E. Bruce, is a book which every lover of the truth should read and ponder. The author shows that Russia, Great Britain and France were essentially just as guilty of bringing on the world war as Germany, condemns the peace of Versailles, and gives his ideas as to how the recurrence of such a catastrophe can be prevented. His chief remedy is more democracy. His remarks on hyper-patriotism and the lack of democracy in America may shock some readers, but they are essentially true and timely. *Tolle, lege!* (F. L. Searl & Co., New York).

—"The Principal Catholic Practices," by the Rev. George T. Schmidt, is a short popular explanation of the Sacraments and certain devotions, intended mainly for converts and, in the second place, for Catholics who lack thorough instruction or have forgotten the meaning and purpose of these practices and devotions. We do not like some of the chapter headings, e. g., "The Thermometer of Christianity," on the Rosary, which is neither correct nor elegant, while the information conveyed is inaccurate. The author is capa-

ble of better work but should take more time and devote greater care to the task of writing. He is cheapening his reputation by hasty production. (Benziger Bros.).

Books Received

Ex Umbris. Letters and Papers Hitherto Unpublished of the Fathers Lacordaire, Jandel, Danzas. Edited by Fr. Raymond Devas, O.P. 187 pp. 8vo. To be obtained from the Editor, Hawkesyard, Rugeley, Staffs, England. 5/6 postfree.

The War Guilt and Peace Crime of the Entente Allies. By Stewart E. Bruce, vi & 162 pp. 12mo. New York: F. L. Searl & Co.

A Handbook of Patrology. By the Rev. J. Tixeront, D.D. Authorized Translation, Based upon the Fourth French Edition, viii & 380 pp. 8vo. B. Herder Book Co. \$2.50 net.

The Principal Catholic Practices. A Popular Explanation of the Sacraments and Catholic Devotions. By Rev. George T. Schmidt. 188 pp. 12mo. Benziger Bros. \$1.50 net.

Sermons by P. A. Canon Sheehan, D.D. Edited by M. J. Phelan, S.J. 397 pp. 8vo. Benziger Bros. \$3 net.

The Ecclesiastical Year. Contemplations on the Deeper Meaning and Relation of its Seasons and Feasts. By the Rev. John Rickaby, S.J. 300 pp. 12mo. Joseph F. Wagner, Inc.

A Child's Life of St. Joan of Arc. By Mary E. Mannix. 127 pp. 12mo. Illustrated. Benziger Bros. \$1.50 net.

Synopsis Additionum et Variationum in Editione Typica Missalis Romani Factarum. Proposita a Fr. Brehm, Sacerdote. 389 pp. 16mo. Fr. Pustet Co., Inc. 80 cts.

An Awakening and What Followed. By James Kent Stone, S.T.D., One-Time President of Kenyon and Hobart Colleges, Afterwards Father Fidelis of the Cross, Passionist. vi & 321 pp. 8vo. Notre Dame, Ind.: The Ave Maria, \$1.50.

The Lovely Life and Bitter Passion of Our Lord Jesus Christ and His Blessed Mother. From the Visions of Ven. Anne Catherine Emmerich, as Recorded in the Journal of Clement Brentano and Edited by V. Rev. C. E. Schmöger, C.S.S.R. From the Fourth German Edition. Four volumes. Desclée, De Prouwer & Cie. 1914. For sale by the Sentinel Press, 185 E. 76th Str., N. Y. City.



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INDEX TO VOLUME XXVII OF THE FORTNIGHTLY REVIEW

1920

- Abnormal, Quest of the, 333.
 Adventists, 343.
 Americanism, 188, 222, 365.
 American Legion, 77.
 Anglicans, 272.
 Anne Catherine Emmerich, 253, 316.
 Anti-Christ? 199.
 Anti-English feeling in U. S., 107.
 "Aphrodite," 5.
 Arkansas, See Forty years.
 Armada, The Spanish, 12.
 Art, 29, 105, 206, 351.
 Atlantis, The lost, 52 sq.
 Atrocities, 10, 28, 29, 111, 264.
 Augustine, St., 75 sq.
 Barry, John, 279.
 Baseball, 191.
 Bastille, The, 183.
 Belloc, Hilaire, 167.
 Benedict XV., 202, 207, 214, 216.
 Bentley, J. F., 42.
 Bible, Errors in the Am. Standard version of the, 51, 73, 88 sq.; Misquoted, 362.
 "Big Business" on the labor situation, 360 sq.
 Birth control, 62, 108, 204.
 Bishops, Salaries of, 28.
 Blackfriars, 317.
 Black Hawk war, 74.
 Blasco Ibañez, 102 sqq.
 Blücher, Princess, 298 sq.
 Blunt, Wilfrid Scawen, Indiscretions of, 326 sq.
 Bohemians in America, 151.
 Bollandists, 61.
 Bolshevism, 141, 287.
 Boodle, 222.
 Book reviews, 15 sq., 30 sq., 45 sq., 62 sq., 79, 94 sq., 110 sq., 127, 143, 160, 176, 192, 208, 223 sq., 239 sq., 255 sq., 271 sq., 285 sq., 303 sq., 318 sqq., 334 sqq., 350 sqq., 366 sqq.
 Books, High cost of, 315; Why not buy? 349.
 Boy Scouts, 15, 186, 283.
 Bryan, Wm. J., 300.
 Caillaux case, 107.
 Call, N. Y., 44.
 Cancer, 7.
 Canisius, Bl. Peter, 350.
 Catholic Boys' Brigade, 108.
 Catholic Historical Review, 254.
 Catilina, 124.
 Child labor, 284.
 China, 44.
 Church Music, 43, 72 sq., 76, 130, 149, 182, 199.
 C. M. B. A., 250.
 Coal situation, 123.
 Colby, Bainbridge, 109.
 Communism, 20.
 Community Church, 17.
 Constitution, Revision of, 68, 119 sq.
 Converts, 39.
 Cornely's "Compendium Introductionis," 330.
 Corpus Catholicorum, 135.
 Corpus Iuris Canonici, 90.
 Creel, Geo., 230, 308 sqq.
 Crown Prince Frederick's diary, 101.
 Daily American Tribune, 172, 191, 215, 231.
 Daily, Catholic, See Press, Catholic.
 D'Annunzio, Gabriele, 124.
 Dante, 174, 256, 284, 305, 332.
 Democracy, 41.
 De Rache, 43.
 Dishonesty, Editorial 189.
 Doyle, William, S.J., 220.
 Drummond, Rev. Lewis, S.J., 294 sq., 328 sq.
 Dumas, A., 23.
 Eckhardstein, Baron H. von., Memoirs, 324 sqq.
 Editors, 153, 366.
 Education, 33, 41, 152, 163, 305, 350.
 Einstein theory, 25, 40.
 Eliot, George, A Catholic estimate of her novels, 341.
 Elks, 279.
 Encyclopedia Britannica, 175.
 England's plight, 243.
 English language, 53, 107.
 Erasmus, 275.
 Erzberger, M., 27.
 Espionage act, 15, 61, 81, 87, 92.
 Euclid, 253.
 Evil, The mystery of, 4 sq., 18 sq., 34 sqq.
 Ex-nuns, 106.
 Farmer-Labor party, 14.
 Feminism, 248, 349.
 Films in daylight, 310.
 Fire insurance on churches, 76.
 Fisher, Lord, 148.
 Foch, Gen., 9.
 Foerster, F. W., 259, 305, 344.
 Fogazzaro, Antonio, 262 sq.
 Foggia, Friar of, 230, 297.
 Forty years of missionary life in
 Arkansas, 54 sqq., 66 sqq., 82 sqq., 98 sqq., 114 sq., 130 sqq., 146 sqq., 164 sqq., 180 sqq., 196 sqq., 212 sqq., 228 sq., 244 sq., 260 sq.; 276 sqq., 290 sq., 306 sq., 322 sqq., 338 sqq., 356 sqq., 372 sq.
 Franciscan Herald, 43 sq.
 Franciscan problems, 184 sq.
 Franciscans, 56, 122, 351.
 Franciscan Tertiaries, 331.
 Freemasonry, 44, 62, 134, 169, 170 sq., 179, 183, 187, 198, 206, 227, 248, 251, 269, 284, 329, 346 sq.
 French-Canadians, 8.
 Guido da Verona, 191.
 Haldane, Lord, on British and German statesmanship, 85 sq.
 Harding, W. G., 183, 238, 270, 301, 317.
 Health, 58.
 Hegel and his philosophy, 310.
 Hindenburg's Memoirs, 280 sq.
 History, How shall we divide? 246 sq.
 Holland, 264.
 Homeopathy, 200.
 Homiletic and Pastoral Review, 332.
 Hunger strike, 316, 349.
 Hymns, 117, 168, 192, 217, 329.
 Immigrant, Americanizing the, 376 sq.
 Indian Sentinel, 43, 237.
 Indulgences, 265.
 "In necessariis unitas," 179.
 Interchurch movement, 254.
 Interesting, The art of, 334, 363.
 Italians, 269.
 Jackman's History of the American Nation, 38 sq.
 Jacopone da Todi, 268.
 Janssen, Johannes, 303.
 Japan, 323.
 Jehovah, 378.
 Jerome, St., as a poet, 347 sq.
 Junior high school, 278 sq., 292.
 Just selling price, 37.
 Juvenile problem, 145, 186, 345, 361.
 Kaiser, The, 29, 324 sqq.
 Kings, The divine right of, 60.
 Kinsman, F. J., 14.
 Kitchener, 186 sq., 191.
 Kleiser, Grenville, 362.
 Kleutgen, Joseph, S.J., 293.
 Knights of Columbus, 90, 109, 155, 167, 190, 191, 251, 270, 279, 302, 317, 359, 377.
 Koch-Preuss, Moral Theology, 211, 243.
 Kosciuszko, 390.
 Ku Klux Klan, 282.
 Labor, 3, 25, 142, 291, 360 sq.
 Lafayette, 155, 167, 190.
 Las Casas, 10.
 Latin, Simplified, 344; A handbook for — clubs, 363.
 League of Nations, 27, 134, 169, 202, 216.
 Lectures, Theological, 29.
 Lentulus letter, 183, 238.
 Leo XIII and Freemasonry, 346 sq.
 Liberty bonds, 236 sq.
 Libraries, 265.
 Lies, 27, 29, 121.
 Limmias, Manifestations at, 235, 252, 289.
 Lincoln, Abraham, 50 sq., 97, 107.
 Literarischer Handzeiger, 63.
 Loublande, Faits de, 157 sq., 250.
 McMaster, John Bach, 238.
 McQuaid, Bishop, 115, 236.
 Magnetic Crescograph, 40.
 Maria carademptrix? 293.
 Mass psychosis, 152.
 Messe dialoguée, 13.
 Mexico, 77, 316.
 Michael, Hymn to St., 322.
 Michigan school fight, See Parochial schools.
 Michigan tablets, 11.
 Middle class movement, 217.
 Militarism, 28, 71.
 Military Order of the World War, 331.
 Missions, 21, 44, 123, 202, 223.
 Mission style of architecture, 11, 24.
 Missouri's literary fame, 65.
 Motion pictures, 12, 206, 223.
 Music, 122.
 My Message, 27.

- N. C. W. C., 109; News service, 154 sq., 191, 206, 207, 333.
 National Shrine of the Immaculate Conception, 9, 89 sq., 295, 330 sq.
 Negroes, 90, 101, 122.
 New Testament, New critical edition of, 260.
 Non-Partisan League, 207.
 Northcliffe, Lord, 120.
 Odor of sanctity, 120.
 Organists, 113.
 Ourja board, 259.
 Oxford Dictionary, 266.
 Palestine, 332.
 Palmer, A. Mitchell, 222.
 Parochial schools, 140, 252, 332, 337.
 Patriotism, 57.
 Peace conference, 29, 156, 269.
 Penance, A new history of, 221, 321.
 Penitentes, 195.
 Philosophy, International Congress of, 340.
 Piety, 59 sq.
 Plistis-Hypostasis in St. Paul, 351 sq.
 Poems, 4, 18, 42, 50, 66, 82, 98, 114, 130, 146, 164, 180, 196, 212, 228, 244, 260, 270, 276, 290, 306, 322, 338, 356, 371, 372.
 Poison ivy, Remedy for, 91.
 Politicians, Catholic, 141.
 Prehistoric monuments, 344.
 Press, Catholic, 116 sq., 133 sq., 150 sq., 171, 172, 203, 234 sq., 311.
 Press, Secular, 120, 169, 189, 250.
 Priest, The, His human side, 373.
 Primary election system, 97.
 Private ownership, 26.
 Profiteering, 198, 211.
 Profit-sharing, 6 sq., 129.
 Pro-Germanism, 62.
 Psychic research, 254, 355.
 Psycho-analysis, 157.
 Rationalism, 68.
 "Reds," 78, 140.
 Reedy, Wm. M., 379.
 Revelation of St. John, 74.
 Revolution, The inevitable, 205.
Revue Internationale des Sociétés Secrètes, 14, 153.
 Rheims, Cathedral of, 13.
 Rhodes, James Ford, 69.
 Romanticism, 132.
 Roosevelt, Theo., 62, 104.
 Rosary, The, 358 sq.
 Russia, 203.
 Sacred Heart, Devotion to, 267.
 Sages of Zion, 263.
 St. Louis Catholic Historical Review, 44, 204, 301.
 Sarpi, Paolo, 195.
 Scrupulosity, 185.
 Secrecy, Masonic, 187.
 Secret diplomacy, Anglo-German, 324 sqq.
 Secret police system, Our, 315.
 Secret societies, 57, 168, 313.
 Sectarians, The Catholic, 342 sq.
 Shakespeare as an editor, 106.
 Six-hour day, 25.
 Socialism, 254, 299.
 Social study, Need of, 12.
 Solidarity, Christian, 169.
 Spelling reform, 142.
 Spies, 125.
 Spiritism, 75, 86, 111, 136 sq., 156, 172, 218 sq., 227, 232 sq., 254, 267 sq., 340, 364.
 Statistics, 113, 222.
 Steel industry, 249.
 Stifter, Adalbert, 286.
Stimmen der Zeit, 302.
 Street-preaching, 222.
 Students' songs, Latin, 50.
 Tablet, The, 153.
 Teachers, 39, 113.
 Templemore, Manifestations at, 310, 340.
 Teresa, Letters of St., 374.
 Theatre, 125, 237.
 Theology, 247.
 Times, London, 120.
 Tyrrell, George, 163.
Vièrge qui pleure, 314.
 Virgil, 60 sq.
 Virgilian legends, 282.
 War, 8, 53, 58, 65, 76, 81, 105, 121, 122, 270, 275.
 Ward, Mrs. Humphrey, 294 sq., 328 sq.
 War legends, 65.
 "War mind," 58.
 War posters, 284.
 Wilhelm, Jos., D.D., 89.
 Wilson, Woodrow, 15, 62, 70 sq., 126, 221, 229, 238, 296, 314.
 Wine in the Bible, 348.
 Wood, Leonard, 44.
 Y. M. C. A., 312.

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